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A GRAMMAR

OF THE

OTCHIPWE LANGUAGE.

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A THEORETICAL AND PRACTICAL
GRAMMAR

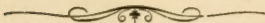
OF THE
OTCHIPWE LANGUAGE

FOR THE USE OF
Missionaries and other persons living among the Indians

By R. R. BISHOP BARAGA.

—————

A SECOND EDITION, BY A MISSIONARY OF THE OBLATES.



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—
1878

PREFACE.

This is, I think, the first and only Otchipwe Grammar that ever was published in the United States. It was rather a hard work to compose it; I had to break my road all through. Writers of other Grammars avail themselves of the labors of their predecessors, and collect, like the bee, the honey out of these flowers of literature, leaving the dust in. I had no such advantage; I had nothing before me. No wonder then, if all be not correct in this first essay. Those who shall find errors or omissions in this Grammar, will oblige me very much by sending me their corrections and remarks, which will be thankfully received and duly considered.

My principal intention in publishing this Grammar is, to assist the Missionaries in the acquirement of the Otchipwe language and its kindred dialects, as I know, by experience how useful it is the Missionary to know the language of the people whom he is endeavoring to convert to God.

At the same time it is my wish to do, for my part and in my sphere, what I wish should be done by other Missionaries or competent persons, in their respective spheres; that is, that complete Grammars and Dictionaries should be composed and published, of all the different Indian languages in the Union.

It is the judicious opinion of Mr. HENRY R. SCHOOLCRAFT, (who has done, and is doing yet, much for the Indian history,) "*that the true history of the Indian tribes and their international relations, must rest, as a basis, upon the light obtained from their languages.*" This is true ; and to obtain the light from the Indian languages, Grammars and Dictionaries would render the surest services.

And finally I wish to do a service to the Philologist, to whom it affords pleasure and acquirement, to compare the grammatical systems of different languages.

THE AUTHOR.

REMARKS ON THIS SECOND EDITION.

Our primary intention, our chief aim, in publishing this second edition of Bishop Baraga's Grammar and Dictionary, is to be of use to our Missionaries, especially those in Manitoba and Kiwatin, (*) who are asking earnestly for those books, the first edition of which is completely out of print. This work we have been enabled to undertake with the generous aid of the Canadian Government, and the subscriptions of our friends.

Although this edition is a mere reprint of Bishop Baraga's work, without any pretention of correcting nor enlarging it, nevertheless we have thought it proper to make a few alterations in it in order to save printing expenses. 1^o The number of examples has been much reduced, the chief ones only having been chosen among the numerous instances in the first edition. 2^o We have departed Bishop Baraga's way as to the accents. It has been thought proper to substitute the circumflex accents to acute and grave accents on the vowels to be pronounced long or emphatically ; v. g. : *osûm*, too much ; *o sâgiân*, he loves him or her, etc., complying in so doing with the wishes of our friends.

Although we have followed throughout the whole work the orthography of Bishop Baraga, we will lay here directions for the Missionaries and other people in Manitoba who will make use of these books.

1^o The *Sauteux*, *Ojibipwé* or *Ojibway* language is actually in use all around Lake Superior, in the Territories of Kiwatin and Dacotah, in the State of Minnesota, at Red Lake, along

(*) Pronounce : *Kiwétin*.

the Mississippi and Red Rivers, at Lake Manitoba, and even on the shores of the Great Saskatchewan. Throughout such a vast extent, one must not be astonished, then, to meet with some variations in the pronunciation and sound of some letters, which is also the case in the other languages.

2^o *A* is to be pronounced as in french, long or short, v. g. âme, etc., *Marie*, and as in the English words *fâther*, *matter*, etc., f. i. *Mâdja*, he starts; *atikameg*, white fish, etc.

N. B.—Whenever a vowel is not surmounted with this sign [^], it must be reputed short.

E is always long and accented, v. g. *épit*, he, being sitting; *émikwân*, a spoon, as in the French words, *été*, *gâté*.

G. This letter is not as often used in this country as in the country where the Otchipwe Dictionary and Grammar were first printed. Here the *k* is oftener sounded instead of the *g*. The same may be observed as to the *t*, which is frequently used by our Indians instead of *d*, v. g. *gôn*; here they say: *kôn*, snow; *nî nitjânissituk*, instead of *nitjanissidog*, my sons; *tebandam*, instead of *debendam*, he is master, etc.

I, as in the French words *mille*, *mine*; or, in the English words *wind*, *thin*; f. i.: *win*, he; *winitéé*, he is an impure heart. Some times *i* is accented and must be pronounced so, v. g.: *gîmodi*, he steals.

K, T. It would seem that the letters *k* and *t* should be doubled in some words, v. g.: *akki*, earth; instead of *aki*; *akkik*, kettle, instead of *akik*; *sâkitton*, instead of *sâgîton*, love it.

H. This letter could be used some times to express a kind of guttural or aspirated sound which is met with in some words, as: *Nin sâkiha*, I love him, instead of: *nin sâgia*; *ka pakitehond*, instead of: *ga pakiteond*, the one who is struck; *mih*, instead of *mî*, that's enough.

U. Some would have desired that *u*, with the italian sound, or the French sound *ou*, should have been used some times instead of *o*, in some words, terminations or forms of verbs, v. g.: *kikkiwêhun*, instead of *kikiweon*, a flag; *ikkito-*

yuk, instead of *ikitoiog*, ye, say so ; *ayoyuk* instead of *aiiog*, ye, use it.

Y. In this country, *y* is used to join together a succession of syllables, v. g. : *ikkitoyân*, instead of *ikitoiân*, I, saying so ; *mâdjâyang*, instead of *mâdjâiang*, we, starting ; it is also used at the end of words terminating by the sound of the French liquid *l*, v. g. : *omotai*, *apakwei*, *tchibai* ; we use to write here : *omotây*, a bottle ; *apakwëy*, a mat ; *tchibây*, a corpse, which must be pronounced : *o motaille*, *apakweille*, *tchibaille*.

3° The Dictionary and Grammar enumerate many expressions which are seldom or never used here. This will be easily understood. For, the more the Otchipwe language comes into contact with the Cree idiom, its congenerous, the more must it adopt its words, giving to them the Otchipwe pronunciation.

By this remark too it will be understood why in our country the *k* and *t* are more frequently used, the Cree Indians, our neighbours, making a very frequent use of the same.

A complete synopsis of the Otchipwe verbs and adjectives will be found at the end of this Grammar. This synopsis has been printed according to the orthography in use among the catholic Missionaries of Manitoba and Kiwatin. It is far from being perfect ; as it is, however, it will be useful to those who may need it. We think it useless to say that to derive some profit from it, some previous knowledge of the grammar will be necessary, especially the chapter of verbs.

N. B.—I regret to be obliged to say that many typographical errors will be found, no doubt, in this edition. The reader will understand the reason of those errors and overlook them with indulgence, when we say that, for reasons out of the editor's control, this work was printed many hundred miles distance from the proof reader, who, at most, could possibly read the proofs but once.



GRAMMAR

OF THE

OTCHIPWE LANGUAGE.

INTRODUCTION.

The Otchipwe language is spoken by the tribe of Indians called *Chippewa Indians*, * which was once a numerous and powerful tribe. It is now reduced to the small number of about 15,000 individuals, who are scattered round Lake Superior, and far round in the inland, over a large tract of land. Several other tribes of Indians speak the same language, with little alterations. The principal of these are, the *Algonquin*, the *Otawa*, and the *Potowatami* tribes. He that understands well the Otchipwe language, will easily converse with Indians of these tribes.

The Otchipwe Grammar, which is here presented to the reader, teaches the art of spelling and writing correctly the Otchipwe language. This Grammar is divided into three parts, viz: *Orthography*, *Etymology* and *Syntax*.

* The proper name of these Indians is, *Otchipwe Indians*. By this name, pronounced according to the orthography stated in this book, we will call this Grammar and language.

PART FIRST.

ORTHOGRAPHY.

Orthography, (according to the meaning of this Greek word, *correct writing*,) teaches the art of spelling the words of a language with correctness and propriety. To speak and write is the faculty and art of expressing thoughts with *words*. Words then are signs of our thoughts. These signs are either sounds uttered by the mouth, or marks formed by the hand.

Words are composed of *letters*, which are the representatives of sounds formed by the organs of speech.

There are only *seventeen* letters in the Otchipwe alphabet; and no more are required to write correctly and plainly all the words of this expressive language. These letters are divided into vowels and consonants.

A *vowel* is the representative of an articulate sound, which can be distinctly uttered by itself. There are only four vowels in the Otchipwe language, namely, *a, e, i, o*. This language has no *u*. The letter *u* is sounded differently by different nations, English, French, German, &c. The Otchipwe language has none of these sounds. The German sound of the vowel *u*, (like *oo* in fool, or like *u* in full,) is unknown to the Otchipwe language; so much so, that even in the two or three words, which these Indians have adopted from the French, the sound *oo*, (in French *ou*,) is changed into *o*. F. i. a handkerchief, (un mouchoir,) *moshwe*; my button, (mon bouton,) *nin botô*; Louis, *Noi*. But more yet than the German sound of *u*, is the French and English pronunciation of the same, unknown to the Otchipwe language.

A *consonant* is the representative of an inarticulate sound, which can only be perfectly uttered with the help of a vowel. There are thirteen consonants in this language, namely; *b, c, d, g, h, j, k, m, n, p, s, t, w*. The following consonants, *f, l, q, r*,

v, *x*, *z*, never occur in the words of this language ; and the Indians who speak it, can hardly pronounce them, and many cannot pronounce them at all, especially old Indians. They pronounce *f* and *v* like *b* or *p* ; *l* and *r* they pronounce like *n*. So, for instance, when they are asked to pronounce the French word *farine*, (flour,) they will say *panin* ; the name *David*, they will pronounce *Dabid* ; the name *Marie*, *Mani* ; the name *Marguerite*, *Magit*, &c..

REMARKS ON THE VOWELS.

Many methods have been tried to write Otchipwe words, but they proved deficient, and did not express exactly the sounds of these words, because the *English* orthography has been used. It can easily be observed, and will be acknowledged, when impartially examined, by persons who understand some other language, that the English orthography, being so peculiar, can never be successfully applied to any other but the English language. It is impossible to write with propriety any other language but the English, according to the English orthography, because the English vowels have so many different sounds, that they must necessarily create difficulty and uncertainty, when applied to the writing of words of other languages.

And so, in fact, it is the case with any other language, more or less. Every language has its own orthography, which could not be entirely applied to another language.

Why then should the Otchipwe language (with its kindred dialects) not have its own orthography ? This question immediately arose in my mind, when I first entered the field of missionary labors among the Indians ; and soon brought me to the establishing of an own orthography for the Otchipwe language and its dialects. This orthography does not entirely belong to any other language, but is taken from the English and French, and adapted to the Otchipwe.

According to this orthography I wrote my first little Indian work, in 1831, (with the help of an interpreter, at that time,) and published it in Detroit in 1832 ; and have ever since followed the same in my subsequent Indian writings ; with only one altera-

tion, which I have adopted in writing this Grammar ; putting the English *sh* instead of the French *ch*.

I am satisfied, in my humble opinion, that this is the easiest and plainest method of writing the Otchipwe language. It is generally approved by those who have occasion to examine it ; and it was adopted by some writers of Indian works, especially by the Rev. S. HALL, (Lapointe, Lake Superior,) who published the New Testament, (New-York, 1844,) almost entirely according to this simple mode of writing the Otchipwe language.

Here is an explanation of this orthography. The sound of the *vowels* never changes ; they have always the same sound. The sounding of the *consonants* is adapted to the pronunciation of the same in English and French. This will be better understood after the perusal of the following remarks.

The four vowels, *a, e, i, o*, are pronounced as follows :

a is invariably pronounced as in the English words *father* ; as, *anakanan*, mats ; *ta-nagana*, he will be left behind ; *ga-sagaang*, he that is gone out.

e is always pronounced as in the English word *met* ; as, *eteg*, what there is ; *eta*, only ; *enendang*, according to his thought or will.

i is always pronounced as in the English word *pin* ; as, *inini*, a man ; *kigi-ikit*, thou hast said ; *iwidi*, there.

o is always pronounced as in the English word *note* ; as, *odon*, his mouth ; *onow*, these here ; *okoj*, its bill.

These rules have no exception in the Otchipwe language. The four vowels are *invariably* pronounced as stated here ; they may occur in the first or last syllable of a word, or in the middle ; and they are *never* silent. Which you will please to mind well, if you wish to pronounce correctly and easily the words of this language.

As the general rule for the pronunciation of vowels is to pronounce them always equally, and never to let them be silent, it follows that, where two or three vowels of the same kind, or different vowels, appear together in a word, they must all be sounded.

EXAMPLES.

Sagaam, he goes out ; pron. *sa-ga-am*.

Oossi, he has a father ; pron. *o-os-si*.

Nin nibeá, I cause him to sleep ; pron. *nin ní-be-a*.

O moawan, they make him weep, cry ; pron. *o mo-a-wan*.

Waiba, soon ; pron. *wa-i-ba*.

Maingan, wolf ; pron. *ma-in-gan*.

Nawaii, in the middle ; pron. *na-wa-i-i*.

There are some *diphthongs proper* in this language.

The letter *i* forms them, when it is preceded or followed by some other vowel ; *ai, ei, oi, ia, ie, io*. Both vowels are pronounced in one syllable, but both must be distinctly sounded ; they are *proper* diphthongs.

EXAMPLES.

Misai, a loach, (fish ;) pron. *mi-sai*.

Omodai, bottle, pron. *o-mo-dai*.

Apakwei, a mat to cover a lodge ; pron. *a-pa-kwei*.

Hoi! (interj.) hallo !

Saiagiad, whom thou lovest ; pron. *sa-ia-gi-ad*.

Ebiian, thou who art ; pron. *e-bi-ian*.

Aiaieg, where you are ; pron. *a-ia-ieg*.

Aioiog, make use of it ; pron. *a-io-iog*.

ACCENTS ON VOWELS.

In order to facilitate the pronunciation of the words of this language, and to distinguish the first person from the second in some moods and tenses, I make occasionally use of accents in this Grammar and in the Dictionary of this language. These accents are, the *acute*, the *grave* and the *circumflex* accents.

1. I put the *acute* accent on that syllable in the word which must be pronounced with more emphasis or stress than the others. And this emphasis, put on one syllable or on another,

sometimes entirely changes the meaning of the word, as you see in some of the following Examples. F. i., *ânakwad*, it is cloudy ; *anâkan*, a mat ; *minikân*, seed ; *agamîng*, on the beach ; *agâ-mîng*, on the other side of a river, bay, lake, etc. ; *sâgaigan*, a small lake ; *sagâigan*, a nail ; *nîbîng*, in the water ; *nûbîng*, in summer.

2. I make use of the *grave* accent to distinguish the first person from the second in many circumstances, as will be seen in the paradigms or patterns of the Conjugations. Examples :

Enëndamân, as *I* will or think ; *enëndaman*, as *thou* wilt. *Sagitoiâmban*, had *I* liked it ; *sagitôiamban*, hadst *thou* liked it. *Endaiâng*, where we live or dwell ; (the person or persons spoken to, are *not* included in the number of those who dwell in the place alluded to.) *Endâiang*, where we live or dwell ; (the person or persons spoken to, are included.)

3. I place the *circumflex* accent on some vowels, [to signify that they have the *nasal* sound, almost the same as in French, when they are followed by the letter *n*. F. i., *senibâ*, silk, ribbon ; *pakaakivê*, a hen ; *abinodjî*, a child ; *gigô*, fish, etc. The exact pronunciation of these vowels cannot be given in writing. You must hear them pronounced by persons who speak Otchipwe correctly ; and endeavor to take hold of the genuine pronunciation.

I must observe here, that I don't put accents on every Indian word in this Grammar. I put them occasionally, for the accommodation of *beginners*. When I am writing for Indian readers, I never use accents, except *grave* accents, for the distinction of the two persons ; (as above in No. 2.)

REMARKS ON THE CONSONANTS.

In regard to the consonants of this language, several remarks are to be made, which you are requested to peruse carefully and keep in memory, in order to read and write correctly the Otchipwe language.

I tried to reduce the Otchipwe orthography, as much as possible, to the easiest and plainest principles. No more letters are

employed than are absolutely necessary. For this reason there are no *silent* letters in this orthography, and no *duplications* of letters, except of the letter *s*, which is indispensable. I employ the French *j*, to stand in Otchipwe for the same soft sound as it does in French, because there is a perfect analogy between the French *j* in *jour*, *jardin*, etc., and the Otchipwe *j* in *jonîa*, *ji-wan*, etc., which the English consonants cannot well express. In English we have *sh*; but this sound does not exactly express the sound of the French or Otchipwe *j*; it is harder. This *j* is the only consonant I take from the French alphabet; all the others are English consonants.

Peruse now diligently the following remarks on the Otchipwe consonants.

The letter *c* is never employed by itself; it can easily be dispensed with, by using *s* and *k*. It is only used in the composition of letters *tch*, of which we will speak below.

The letter *d* connected with *j*, has the sound of the English *j*, or of *g*, when pronounced soft, as in *gender*, *ginger*, etc. F. i., *mâdjân*, go on; *ninindj*, my hand; *ândjîton*, change it; *gimodj*, secretly.

The letter *g* has, in the Otchipwe orthography and reading, always a *hard* sound; not only before *a* and *o*, but also invariably before *e* and *i*; without any exception. F. i., *geget*, truly; *gigito*, he speaks; *gi-nigi*, he was born; *gego*, something.

The letter *h* is used by itself only in some interjections, where it is pronounced with a strong aspiration, as *haw!* *haw!* halloo! hurrah! go on! *hoi!* halloo! The main use of this letter is its connexion with *s*, to form the same sound as in English, *sh*.

The letter *j*, as above stated, is always pronounced as in French, that is to say, softer than the English *sh*. F. i., *jomin*, grape, raisin; *jonîa*, silver, money; *ojimo*, he runs away; *onijishin*, it is good, fair; *mij*, give him; *ganaj*, speak to him.—Kind reader, be careful, not to pronounce it as in English, (John, joy, jar,) but as in French, (jour, jamais, etc.)

The letter *s* is always pronounced like *z*, in the beginning as well as in the middle and end of syllables and words. When it

is double, it has the hard sound of *double s*, like in English. F. i., *nin segis*, I fear, (pron. *nin zegiz*;) *sasagisi*, he is avaricious, (pron. *zazagizi*;) *nin sessessakis*, I burn and weep, (pron. *zesses-sakiz*;) *ondass*, come here, (pron. *ondass*.) After a consonant, the letter *s* has always the hard sound, like *double s*. F. i., *kwi-wisensay*, boys, (pron. *kwiwizenssay*;) *amonsay*, little bees or flies, (pron. *amonssay*.)—The two letters *s* and *h* in connexion, have the same sound in Otchipwe, as in English, in the beginning, middle and end of syllables and words. F. i., *nishime*, my younger brother, (or sister;) *ashishin*, put me; *asham*, give me to eat; *binish*, till; *Jâganash*, an Englishman.

The letter *t* in connexion with *ch* gives the sound of the same composition of letters in the English words *watch*, *match*, *pitcher*, etc. F. i., *tchiman*, a canoe, *tchatcham*, he sneezes; *nin tchitchay*, my soul; *gwanatch*, beautiful; *minotch*, notwithstanding.

The letter *w* is pronounced like in English.

It must be observed here, that the pronunciation of some consonants in the Otchipwe language is very vague and uncertain. There are six consonants of this kind, viz: *b*, *p*; *d*, *t*; *g*, *k*. It is impossible to ascertain, by the pronunciation of the Indians, the correct orthography of some words commencing with these letters, or containing them. So, for instance, in a word beginning with *b*, you will often hear the Indians pronounce this *b* like *p*; and sometimes like *b*. Or, if the word begins with a *p*, they will pronounce it at one time *p*, and at another *b*. And the same they do with *d* and *t*, with *g* and *k*. They confound very frequently these consonants. We also see in letters written by Indians in their own language, how they confound *b* with *p*; *d* with *t*; *g* with *k*; not only in the beginning, but also in the middle and at the end of words.

As a *general* rule for the right use of these six consonants, when they *terminate* the word, take this: In order to know whether *b* or *p*, *d* or *t*, *g* or *k*, terminate the word, (which you ordinarily cannot ascertain from the Indian pronunciation,) *prolong* the word, that is, add a syllable, by forming the plural, or making some other change, and you will find the true final letter.

EXAMPLES.

The word *jingob*, a fir-tree, is often pronounced *jingop*. To ascertain whether *b* or *p* is the final letter of this word, form the plural by adding *ig*, and you will have *jingobig*, where *b* is distinctly sounded.

The words *gijig*, day, air, sky ; and *gijik*, cedar or cedar-tree, are ordinarily pronounced alike ; but by a prolongation of the words, their final letters appear distinctly. They say *gijigad*, it is day ; *gijikag*, cedar-trees.

So also *mitig*, a tree, and *akik*, a kettle. These two words both exhibit *k* as their final letter in common pronunciation ; but when you prolong the words, you will have, *mitigog*, trees ; *akikog*, kettles. There the letters *g* and *k* are sounded clearly.

Wenijishid, he who is good, or handsome ; commonly pronounced *wenijishit* ; but in the plural, *wenijishidjig*, the letter *d* is sounded in the soft pronunciation of *djig*. (And so in all the participles ending in *ad*, *ed*, *id*, *od*, which make their plural by adding *jig*.)

To ascertain whether you have to write *dj* or *tch*, in the middle or at the end of words, try to find out, whether the word, if placed in another position or inflection, would show *d* or *t* ; and you will know, whether you have to write *dj* or *tch*.

EXAMPLES.

Ojitchigade, it is made ; not *ojidjigade*, because it is derived from the verb, *nind ojiton*, I make it ; where *t* is distinctly sounded.

Winitchige, he is making dirty (something, or some place) ; not *winidjige*, because it comes from *nin winiton*, I make it dirty ; where again *t* is clearly heard.

Nin banâdjiton, I spoiled it ; not *nin banatchiton*, because it comes from *banadad*, it is spoiled ; where *d* is most clearly sounded.

Kikendjige, he knows ; not *kikentchige*, because it is derived from *nin kikendan*, I know it ; where *d* is distinctly heard.

Gimodj, secretly ; not *gimotch*, because it comes from *gimodi*, he steals.—Etc.

I know very well, dear reader, that you cannot make any use of these rules now in the beginning of your studies. But after the first perusal of this Grammar, and when you shall have acquired some knowledge of this language, these rules will be useful to you ; they will be to you a good guidance, and help you materially in your endeavors to acquire a reasonable, systematical and grammatical orthography of the Otchipwe language.

If we wish to cultivate a little the Otchipwe language, we ought to *fix* the orthographical use of these six consonants, according to the most common and most reasonable pronunciation. This I tried and yet try, to effect in my Indian writings, especially in this Grammar, and in the Dictionary of this language. If now those who feel able and disposed to write in Otchipwe, would adopt the orthography of these works, it would be fixed and established. And it is indeed the Grammar and the Dictionary we ought to consult and to follow in regard to the orthography of a language. If every one writes as he pleases, we will never arrive at uniformity and systematical regularity.

There is analogy of this in the German language. The Germans also pronounce the letter *b* very often like *p* ; and also the letter *d* like *t*, and *g* like *k* ; in the beginning and at the end of words. But when they are writing, they don't follow this corrupted pronunciation ; they follow the orthography of their books, especially of Dictionaries.

There will be some more rules and remarks, in regard to orthography, in this Grammar. I cannot explain them here ; they would be entirely misplaced, if here. You will find them in their due places.

PART SECOND.

ETYMOLOGY.

Etymology, (according to the signification of this Greek word, *doctrine of the origin of words*,) is that part of Grammar, which teaches the derivations and inflections of words, and treats of the different parts of speech.

There are *nine Parts of Speech* in the Otchipwe language. I will put them down here in the same order in which this Grammar treats of them. This order differs from that observed in other Grammars ; for good reasons.

The parts of speech are as follows :

1. The *Substantive* or *Noun* ; as, *inini*, man ; *ikwe*, woman ; *wigiwam*, lodge, house ; *mokoman*, knife.

2. The *Pronoun* ; as, *nin*, I ; *kin*, thou ; *win*, he, she, it.

3. The *Verb* ; as, *nin gigit*, I speak ; *ki nondam*, thou hearest ; *bimadisi*, he lives.

4. The *Adjective* ; as, *gwanatch*, beautiful ; *matchi*, bad ; *oni-jishin*, good, fine, useful.

5. The *Number* ; as, *midasswi*, ten ; *nijitana*, twenty ; *ningotwak*, hundred.

6. The *Preposition* ; as, *nâwâii*, in the midst ; *megwe*, among ; *binish*, till.

7. The *Adverb* ; as, *sesika*, suddenly ; *nibiwa*, much ; *gwaiak*, well ; *wéwib*, quick, fast.

8. The *Conjunction* ; as, *gaie*, and ; *missawa*, although ; *kish-pin*, if.

9. The *Interjection* ; as, *hoi* ! halloo ! *haw* ! go on !

Remark 1. This language is a language of verbs. I would almost treat of the verb in the very first chapter of Etymology, because all depends on the verb, and almost all is, or can be, transformed into verbs. But the natural order requires it, to

treat first of the *substantive* or noun, which is the subject of the verb; and then of the *pronoun*, which stands for the noun or substantive, as the subject of the verb, and ordinarily precedes it. But immediately after the noun and pronoun comes the *verb*, which occupies two thirds of this Grammar. After the verb comes the *adjective* and then the *number*, because these parts of speech are commonly transformed into verbs. Now follows the *preposition*, which is often connected with the verb, and conjugated with it; then the *adverb*, which modifies the verb in various manners; and then the remaining two parts of speech.

Remark 2. There are no *articles* in the Otchipwe language. The words *aw*, *iw*, etc., which are sometimes placed before substantives, are no articles; they are demonstrative pronouns. So, for instance, *aw ikwe*, does not properly denote, *the* woman, but *this* or *that* woman.

Remark 3. In the Otchipwe language, three parts of speech are *declinable*, that is, they undergo changes; the rest are *indeclinable*, they never change. The declinable parts of speech are the first three, substantive, pronoun, verb. Substantives and pronouns undergo a change in the plural; and this is all their change. Verbs have their various Conjugations. Adjectives and numbers are indeclinable as such; but when they are transformed into verbs, they have their Conjugations.

CHAPTER I.

OF SUBSTANTIVES OR NOUNS.

A *Substantive* or *Noun* is the name of a person or thing, really existing, or only thought, imagined.

The name of a single individual is called a *proper noun*; as, *Wawiatan*, Detroit; *Monengwanekan*, Lapointe; *Wikwed*, L'Anse; *Māngosid*, Loonsfoot.

A *common noun or substantive* is the name applied to all persons or things of the same kind ; as, *inini*, man ; *ikwe*, woman ; *mainjan*, wolf ; *animosh*, dog ; *mitig*, tree ; *adopowin*, table.

OF GENDER.

Gender is the distinction of substantives with regard to sex. Almost all languages make a difference in their *articles* and *adjectives*, when they apply them to substantives of the three different genders, the *masculine*, *feminine* and *neuter*. But the English language employs the same article and the same adjective before substantives of the three genders. And so does the Otchipwe language. For persons and things of both sexes, and of those that belong to none, the *same adjective* is used. F. i., *mino inini*, a good man ; *mino ikwe*, a good woman ; *mino wigiwam*, a good house ; *gwanâch kwiwisens*, a beautiful boy ; *gwanâch ikwesens*, a beautiful girl ; *gwanâch masinaigan*, a beautiful book.

But the Otchipwe language goes yet a step farther ; even in the *pronoun* there is no distinction of gender made ; *win* signifies *he*, *she* and *it*. But as the distinction of the two sexes is necessary in certain circumstances, the Otchipwe language, (like other languages,) has some *different words* for individual of the two sexes.

EXAMPLES.

Masc.

Ogima, chief or king ;
Inini, man ;
Kwiwisens, boy ;
Noss, my father ;
Ningwiss, my son ;
Nissaic, my elder brother ;
Nimishômmiss, my grand-father ;

Fem.

ogimakwe, queen.
ikwe, woman.
ikwésens, girl.
ningâ, my mother.
nindaniss, my daughter.
nimisse, my older sister.
nôkomiss, my grand-mother.

And a variety of other terms of relationship, and expressions of friendship.

Instead of the English mode of distinguishing the two sexes, by prefixing *he* to substantives for the masculine, and *she* for the feminine sex, the Otchipwe language contrives the distinction in the following manners, viz :

1. By prefixing the word *nabe*, (male,) to substantives of the masculine gender, and *ikwé*, (woman, female,) to those of the feminine gender. F. i., *nābe-pijiki*, a bull or ox ; *ikwé-pijiki*, a cow.

2. By making use of the words *nabéaiaa*, male being, and *ikwéaiaa*, (female being,) which are ordinarily placed after the substantive. F. i., *pakaakwé nabéaiaa*, a cock ; *pakaakwé ikwéaiaa*, a hen ; *bebejigoganji nabéaiaa*, a horse ; *bebejigoganji ikwéaiaa*, a mare.

3. By affixing to substantives of the masculine gender the word *inini*, (man,) and to those of the feminine gender the word *ikwé*, (woman,) modifying the two words a little. F. i., *anokitagéwinini*, a man servant ; *anokitagékwe*, a maid servant ; *kikinoamagéwinini*, a school-teacher (man) ; *kikinoamgékwe*, a female school-teacher. They also will say : *nishimé inini*, or, *kwiwisens*, my younger brother ; *nishimé ikwé*, or, *ikwésens*, my younger sister.

Remark. Instead of the distinction of gender, there is another distinction made between the substantives of the Otchipwe language, which is as important, as it is difficult, and peculiar to this language. It is the division of all the Otchipwe substantives in two classes ; some are animate and some inanimate.

Animate substantives are called those which denote beings and things that are living, or have been living, really or by acception.

Inanimate substantives are called those which signify things that never lived.

This must be well borne in mind, as it is of great importance for the correct speaking of the Otchipwe language.

The animate substantives, which denote beings that are *really* living, or have been so, cause no difficulty ; they are naturally known, and cannot be mistaken : as, *gájagens*, a cat ; *wawabiganodji*, a mouse ; *sagimé*, a moschetto ; *ginébiq*, a serpent, etc. But substantives which signify things that have no life at all,

but which the Indians treat in their language like substantives that signify living beings, create one of the greatest difficulties and peculiarities of this language ; because there is no rule by which you could be guided to know these substantives. And still it is necessary to know whether a substantive is *animate* or *inanimate*, because on this distinction depends the right use and inflection of the *verb* and *pronoun*. If you confound the verbs that are used in connexion with *animate* substantives with those that are employed with *inanimate*, you commit as big a blunder in the Otchipwe language, as you would in English by saying : *I am afraid of that man because SHE is a bad man ; or, I love my mother because HE is so kind to me.*

Remark. The *animate* substantives will always be denoted by the sign *an.*, in this Grammar as well as in the Dictionary ; and the *inanimate* substantives will be marked *in.* The same signs will also be employed for the *verbs* that have report to animate or inanimate substantives . Please remember well this remark.

Here are some of those substantives which signify things that have no life, but are employed by the Indians like substantives that signify living beings :

Mitig, a tree.

Pakwéjigan, bread.

Assin, a stone.

Mishîmin, an apple.

Pingwi, ashes.

Asséma, tobacco.

Akik, a kettle.

Opin, a potatoe.

Pigiw, pitch.

Mikwâm, ice.

Gon, snow.

Tashkiibodjigan, saw-mill.

Tchibaiâtig, cross.

Mandâmin, corn.

Wâbigan, clay.

Nisâkosi, a corn-ear.

Masân, a nettle.

Sibwâgan, corn-stalk.

Nindigig, my knee.

Agig, cold, phlegm.

Gisiss, sun, moon, month.

Tibaigisisswan, watch, clock.

Migwan, feather, quill.

Nabâgissag, a board.

Wababigan, lime.

Opwâgan, pipe.

Joniia, silver, money.

Assab, a net.

Ess, a shell.

Kishkibitâgan, a tobacco pouch.

<i>Senibâ</i> , silk, ribbon.	<i>Miskodisimin</i> , a bean.
<i>Masinitchigan</i> , image.	<i>Jingob</i> , a fir-tree.
<i>Gijik</i> , cedar.	<i>Jingwak</i> , pine-tree.
<i>Moshwe</i> , handkerchief.	<i>Mindjikâwan</i> , a mitten, a glove.
<i>Jonians</i> , a shilling.	<i>Odâban</i> , a sledge.
<i>Minéssagâwanj</i> , thorn.	<i>Osawâban</i> , gall, bile.
<i>Anâny</i> , a star.	<i>Bolâgan</i> , a stamp, stamper.
<i>Animiki</i> , thunder.	<i>Nindinigan</i> , my shoulder-blade.
<i>Ishkotékan</i> , fire-steel.	<i>Miskwimin</i> , a raspberry.
<i>Kitchipison</i> , belt.	<i>Paganak</i> , a walnut-tree.
<i>Titibissé-odaban</i> , waggon, cart.	<i>Ojashâkon</i> , tripe de roche.
<i>Kôtawan</i> , a block.	<i>Papâgimak</i> , ash-tree.

And a vast number of others.

To facilitate the acquirement of these substantives, *animate* only by acception, I have marked them in the *Dictionary* thus : *an.* : and the last letter of their plural is always *g* ; whereas the last letter of the *inanimate* substantives in the plural, is always *n*.

OF NUMBER.

Number is that property of a substantive by which it denotes one object, or more. Number is double, the singular, and the plural number.

The *singular* number denotes only one object ; as *wigicam*, a lodge ; *amîk*, a beaver ; *onagan*, a plate or dish ; *môkoman*, a knife.

The *plural* number expresses two or more objects ; as, *jimaginishag*, soldiers ; *wakaiganan*, houses ; *anishinabeg*, Indians ; *wagakwadon*, axes.

As in every language, so also in the Otchipwe, there are many substantives which, from the nature of the objects they signify, have no plural ; as *totoshabo*, milk ; *sisibakwad*, sugar ; *kitimiwin*, laziness, etc. But there are none in this language which have no singular.

FORMATION OF THE PLURAL NUMBER.

The formation of the plural of the Otchipwe substantives is somewhat difficult. We have only a few rules for it, which are not sufficient. There are some *general* and some *special* rules.

GENERAL RULES.

RULE 1. The plural of the Otchipwe substantives is always formed by *adding* to the singular a letter or a syllable. Never anything is changed in the substantive itself. This is a rule without exception, as well for the *animate* as *inanimate*.

RULE 2. The last letter of the plural of an *animate* substantive is invariably *g*; and the last letter of the plural of an *inanimate* substantive is always *n*. This rule again has no exception.

But the learner of this language gains little by these rules, because the letters that precede this final *g* or *n* in the syllables which are added to the singular, in order to form the plural, are so various that we distinguish not less than *twelve* different terminations of the plural, viz: seven for the *animate*, and five for the *inanimate*.

The seven terminations of the plural of the *animate* substantives are: *g, ag, ig, iag, jig, og, wag.*

The five terminations of the plural of the *inanimate* substantives are: *n, an, in, on, wan.*

There is no *general* rule for the formation of these different terminations of the plural; but there are some *special* rules which will be useful to the learner.

SPECIAL RULES.

RULE 1. The *animate* substantives in *ans, ens, ins, ons*, (which are always *diminutives*), and all the *animate* substantives indicating *contempt*, add always the syllable *ag* to the singular, to form the plural.

EXAMPLES :

<i>Ogimâns</i> , a little chief,	pl. <i>ogimânsag</i> .
<i>Jônians</i> , a shilling,	" <i>jôniânsag</i> .
<i>Pakwêjigans</i> , a small cake,	" <i>pakwêjigânsag</i> .
<i>Senibâns</i> , a small ribbon,	" <i>senibânsag</i> .
<i>Wâgoshens</i> , a young fox,	" <i>wâgoshensag</i> .
<i>Agimens</i> , a small snow-shoe,	" <i>agimênsag</i> .
<i>Anishinabens</i> , a young Indian,	" <i>anishinâbensag</i> .
<i>Jishîbens</i> , a young duck,	" <i>jishîbensag</i> .
<i>Gijikens</i> , a little cedar,	" <i>gijikênsag</i> .
<i>Migisins</i> , a young eagle,	" <i>migisinsag</i> .
<i>Wâbisins</i> , a young swan,	" <i>wâbisinsag</i> .
<i>Opînins</i> , a small potatoe,	" <i>opininsag</i> .
<i>Omîmins</i> , a young pigeon,	" <i>omiminsag</i> .
<i>Pijikins</i> , a calf,	" <i>pîjikinsag</i> .
<i>Amons</i> , a young bee,	" <i>âmonsag</i> .
<i>Mângons</i> , a young loon,	" <i>mângonsag</i> .
<i>Manitôns</i> , an insect,	" <i>manitônsag</i> .
<i>Animôns</i> , a small dog,	" <i>animônsag</i> .
<i>Amikôns</i> , a young beaver,	" <i>amikônsag</i> .
<i>Akikons</i> , a small kettle,	" <i>akikônsag</i> .
<i>Assabish</i> , a bad net,	" <i>assabishag</i> .
<i>Ininiwish</i> , a bad man,	" <i>ininiwishag</i> .
<i>Opwâganish</i> , a bad pipe,	" <i>opwâganishag</i> .
<i>Akikosh</i> , a bad kettle,	" <i>akikoshag</i> .

Some *participles* also make their plural invariably by adding *ag* to the singular, as you will see in the *Dubitative Conjugations*.

RULE 2. All the *animate* substantives in *an* and *in*, add likewise the syllable *ag* for the plural. But when those in *in* have the accent on the last syllable, they add *ig*. See the last two words in these Examples.)

EXAMPLES :

<i>Kitchimôkoman</i> , American,	pl. <i>Kitchimôkomanag</i> .
<i>Migwan</i> , a feather or pen,	" <i>mîgwanag</i> .
<i>Tibâigisisswân</i> , watch, clock,	" <i>tibaigisisswânag</i> .
<i>Awakan</i> , slave,	" <i>awakanag</i> .
<i>Nind inawémagan</i> , my relative,	" <i>nind inawemaganag</i> .
<i>Opwâgan</i> , pipe,	" <i>opwâganag</i> .
<i>Masinîтчigan</i> , image,	" <i>masinîтчiganag</i> .
<i>Ishkotêkân</i> , fire-steel,	" <i>ishkotêkânag</i> .
<i>Mindjikâwan</i> , a mitten,	" <i>mindjikâwanag</i> .
<i>Wébinigan</i> , a rejected person,	" <i>wébiniganag</i> .
<i>Odabân</i> , a sledge,	" <i>odabânag</i> .
<i>Nin wîdjiwagan</i> , my companion	" <i>nin wîdjiwaganag</i> .
<i>Mishimin</i> , apple,	" <i>mishîminag</i> .
<i>Ninidjânissikawin</i> , my god-child	" <i>ninidjânissikawinag</i> .
<i>Mandâmin</i> , one corn,	" <i>mandâminag</i> .
<i>Miskodissimin</i> , a bean,	" <i>miskodissîminag</i> .
<i>Opin</i> , a potatoe,	" <i>opînig</i> .
<i>Assin</i> , a stone,	" <i>assînig</i> .

RULE 3. The *animate* substantives in *â, é, î, ô, ** add invariably *iag* to the singular, to form the plural.

EXAMPLES :

<i>Sénibâ</i> , a ribbon,	pl. <i>sénibaiag</i> .
<i>Pakâakwé</i> , cock or hen,	" <i>pakaâkwéiag</i> .
<i>Akiwesî</i> , old man,	" <i>akîwesîiag</i> .
<i>Gigô</i> , fish,	" <i>gigôîag</i> .

RULE 4. All the participles of the *affirmative* form (which are at the same time *animate* substantives,) add the syllable *jig* for the plural, when their final letter is *d*; but when their final letter is *g*, they add *ig*.

* See p. 6.

EXAMPLES :

<i>Enamiâd</i> , a Christian,	pl. <i>énamiâdjig</i> .
<i>Kekînoamawind</i> , a scholar,	" <i>kekînoamawindjig</i> .
<i>Waiâbanged</i> , a spectator,	" <i>waiâbangedjig</i> .
<i>Gegînawishkid</i> , a liar,	" <i>gegînawishkidjig</i> .
<i>Netâ-wissinid</i> , a great eater,	" <i>netâ-wissinidjig</i> .
<i>Netâ-gikawidang</i> , a quareller,	" <i>neta-gikawidangig</i> .
<i>Pesindang</i> , a hearer,	" <i>pesindangig</i> .
<i>Masinaigan waiâbandang</i> , a reader,	" <i>masinaigan waiâbandangig</i> .
<i>Debendang</i> , proprietor, owner,	" <i>debendangig</i> .
<i>Dêgwishig</i> , arriver, comer,	" <i>dêgwishigig</i> .

RULE 5. All the participles of the *negative* form which are at the same time *animate* substantives, add the syllable *og* for the plural.

EXAMPLES :

<i>Enamiâssig</i> , a pagan,	pl. <i>énamiâssigog</i> .
<i>Nêbossig</i> , an immortal,	" <i>nêbossigog</i> .
<i>Netâ-gîgitossig</i> , a dumb person,	" <i>netâ-gîgitossigog</i> .
<i>Bêmossessig</i> , a lame person,	" <i>bêmossessigog</i> .

RULE 6. The *inanimate* substantives in *gan* and *win*, and likewise all *inanimate* diminutives in *ans*, *ens*, *ins*, *ons*, and also all the *inanimate* substantives indicating *contempt*, add the syllable *an* for the plural.

EXAMPLES :

<i>Wakâigan</i> , a house,	pl. <i>wakâiganan</i> .
<i>Wasswâgan</i> , a torch,	" <i>wasswâganan</i> .
<i>Nibâgan</i> , a bed,	" <i>nibâganan</i> .
<i>Adôpowin</i> , a table,	" <i>adôpowinan</i> .
<i>Dodamowin</i> , action,	" <i>dodamowinan</i> .

<i>Batâdowin</i> , sin,	“ <i>batâdowinan</i> .
<i>Onâgans</i> , a small dish,	“ <i>onâgansan</i> .
<i>Apâbiwinens</i> , a small chair,	“ <i>apâbiwinensan</i> .
<i>Anitins</i> , a small spear,	“ <i>anitinsan</i> .
<i>Biwâbikons</i> , a small iron,	“ <i>biwâbikonsan</i> .
<i>Masinaiganish</i> , a bad book,	“ <i>masinaiganishan</i> .
<i>Wigiwamish</i> , a bad house or lodge,	“ <i>wigiwamishan</i> .

These are all the rules I can give you for the formation of the plural number of Otchipwe substantives.

Let us now consider all the *twelve* different terminations of the plural, (that is, the letters and syllables which are added to the singular, to form the plural,) to see the difficulty which this variety must cause to the learner of this language.

EXAMPLES OF THE TWELVE TERMINATIONS OF THE PLURAL OF
OTCHIPWE SUBSTANTIVES.

1. *g*.

<i>Anishinabe</i> , an Indian,	pl. <i>anishinâbeg</i> .
<i>Même</i> , a wood-pecker,	“ <i>mêmeḡ</i> .
<i>Windigo</i> , a giant,	“ <i>windigog</i> .
<i>Windigôkwe</i> , a giantess,	“ <i>windigokweg</i> .
<i>Anishinâbekwe</i> , a squaw,	“ <i>anishinabekweg</i> .
<i>Môshwe</i> , a handkerchief,	“ <i>môshweg</i> .
<i>Omîmi</i> , a pigeon,	“ <i>omîmig</i> .
<i>Animiki</i> , thunder,	“ <i>animikîḡ</i> .
<i>Bebejigôganji</i> , horse,	“ <i>bebejigôganjiḡ</i> .
<i>Manito</i> , ghost, spirit,	“ <i>manitog</i> .
<i>Joniia</i> , silver, or a piece of silver,	“ <i>joniiag</i> .
<i>Ogima</i> , chief,	“ <i>ogimay</i> .

2. *ag*.

<i>Wâgosh</i> , fox,	pl. <i>wâgoshag</i> .
<i>Kôtawan</i> , a block,	“ <i>kôtawanag</i> .
<i>Namébin</i> , a sucker,	“ <i>namébinag</i> .

<i>Jishib</i> , a duck,	" <i>jishibag</i> .
<i>Bijiw</i> , lynx,	" <i>bijiwag</i> .
<i>Kitchipison</i> , a belt,	" <i>kitchipisonag</i> .
<i>Namégoss</i> , trout,	" <i>namégossag</i> .
<i>Mishîmin</i> , apple,	" <i>mishîminag</i> .
<i>Kokôsh</i> , a hog,	" <i>kokôshag</i> .
<i>Mandâmin</i> , one corn,	" <i>mandâminag</i> .
<i>Jimâganish</i> , soldier,	" <i>jimâganishag</i> .
<i>Jâganash</i> , Englishman,	" <i>Jâganashag</i> .

3. *ig*.

<i>Jingob</i> , fir-tree,	pl. <i>jingobig</i> .
<i>Assîn</i> , a stone,	" <i>assinig</i> .
<i>Assâb</i> , a net,	" <i>assabig</i> .
<i>Opîn</i> , potatoe,	" <i>opînig</i> .
<i>Minéssagawanj</i> , thorn,	" <i>minéssagawanjig</i> .
<i>Naiâgatawendang</i> , thinker,	" <i>naiâgatawendangig</i> .
<i>Netâ-agonwetang</i> , gainsayer,	" <i>netâ-agonwetangig</i> .
<i>Métchi-dodang</i> , malefactor,	" <i>métchi-dodangig</i> .

4. *iag*.

<i>Mishiké</i> , turtle,	pl. <i>mishikéiag</i> .
<i>Wawâbigonodji</i> , mouse,	" <i>wawâbigonodjiag</i> .
<i>Assabikéshi</i> , spider,	" <i>assabikéshiag</i> .
<i>Eshpaiô</i> , a Spaniard,	" <i>Eshpaiôdiag</i> .
<i>Nijodé</i> , a twin,	" <i>nijodéiag</i> .
<i>Nissaié</i> , my older brother,	" <i>nissaiéiag</i> .
<i>Nimissé</i> , my older sister,	" <i>nimisséiag</i> .
<i>Nindângoshe</i> , my cousin.	" <i>nindângosheag</i> .
<i>Mindimôie</i> , an old woman,	" <i>mindimôieiag</i> .

5. *jig*.

<i>Swânganamiâd</i> , a good Christian,	pl. <i>swânganamiâdjig</i> .
<i>Mékisiniked</i> , shoemaker,	" <i>mékisinikedjig</i> .
<i>Bewâbikoked</i> , a miner,	" <i>bewâbikokedjig</i> .
<i>Wedâked</i> , steersman,	" <i>wedâkedjig</i> .
<i>Bebâmadisid</i> , traveller,	" <i>bebâmadisidjig</i> .
<i>Netâ-nagamod</i> , a singer,	" <i>netâ-nagamodjig</i> .
<i>Kekinoamâged</i> , teacher,	" <i>kekinoamâgedjig</i> .

Remark. The substantives of this number, with innumerable others of this description, are also *participles*. It must be observed that the termination *jig* in the plural of these words is only a corruption, which is established now, and must remain. Properly it ought to be *ig*, as above, No. 3. We ought to say: *Swânganamiadig*, *mêkisinikedig*, *bewâbikokedig*, etc. The Indians of Grand Portage, Fort William, and other places north of Lake Superior, have conserved this genuine pronunciation.

6. *og*.

<i>Wâbos</i> , a rabbit,	pl. <i>wabôsoḡ</i> .
<i>Gisiss</i> , sun, moon, month,	“ <i>gisissoḡ</i> .
<i>Akîk</i> , kettle,	“ <i>akikog</i> .
<i>Mitig</i> , tree,	“ <i>mitigog</i> .
<i>Mons</i> , moose,	“ <i>monsog</i> .
<i>Anâng</i> , a star,	“ <i>anângog</i> .
<i>Nabâgissag</i> , a board,	“ <i>nabâgissagog</i> .
<i>Enamiâssig</i> , pagan,	“ <i>enamiâssigog</i> .
<i>Enokîssig</i> , idler, sluggard,	“ <i>enokîssigog</i> .
<i>Mênikwessig</i> , a sober person,	“ <i>mênikwéssigog</i> .

7. *wag*.

<i>Inîni</i> , man,	pl. <i>inîniwag</i> .
<i>Ikwê</i> , woman,	“ <i>ikwewag</i> .
<i>Amîk</i> , beaver,	“ <i>amîkwag</i> .
<i>Pijîki</i> , ox, cow,	“ <i>pijîkiwag</i> .
<i>Namê</i> , a sturgeon,	“ <i>namêwag</i> .
<i>Atîk</i> , a rein-deer,	“ <i>atîkwag</i> .
<i>Mîgisi</i> , eagle,	“ <i>mîgisîwag</i> .
<i>Wanagék</i> , bark,	“ <i>wanagékwag</i> .
<i>Atîkamég</i> , white fish,	“ <i>atîkamégwag</i> .
<i>Jîngwâk</i> , pine tree,	“ <i>jîngwâkwag</i> .
<i>Biné</i> , a partridge,	“ <i>binéwag</i> .
<i>Wawâshkeshi</i> , deer,	“ <i>wawâshkeshiwag</i> .
<i>Anjeni</i> , angel,	“ <i>anjeniwag</i> ; (also <i>anjenîḡ</i> .)
<i>Wemitigoji</i> , Frenchman,	“ <i>wemitigojiwag</i> .

8. *n*.

<i>Abwi</i> , a paddle,	pl. <i>abwîn</i> .
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<i>Anwî</i> , a ball, bullet,	“ <i>anwîn.</i>
<i>Aii....</i> , thing....,	“ <i>aiin.</i>
9. <i>an.</i>	
<i>Wadjîw</i> , mountain,	pl. <i>wadjîwan.</i>
<i>Omôdai</i> , bottle,	“ <i>omôdaian.</i>
<i>Kitigân</i> , garden, field,	“ <i>kitigânan.</i>
<i>Nisîd</i> , my foot,	“ <i>nisîlan.</i>
<i>Sakâon</i> , a cane,	“ <i>sakâonan.</i>
<i>Tchîmân</i> , a canoe,	“ <i>tchîmânan.</i>
<i>Nâbikwân</i> , vessel,	“ <i>nâbikwanan.</i>
<i>Jimâgan</i> , a lance,	“ <i>jimâganan.</i>
<i>Apâbiwin</i> , chair, bench,	“ <i>apâbiwinan.</i>
<i>Masinâigan</i> , book, paper,	“ <i>masinâiganan.</i>
10. <i>in.</i>	
<i>Anît</i> , fish-spear,	“ <i>anîtin.</i>
<i>Abâj</i> , a lodge-pole,	“ <i>abâjin.</i>
<i>Nagwéiab</i> , rainbow,	“ <i>nagwéiabîn.</i>
<i>Mitigwab</i> , a bow,	“ <i>mitigwâbin.</i>
11. <i>on.</i>	
<i>Gijîgad</i> , day,	pl. <i>gijîgadon.</i>
<i>Tibikad</i> , night,	“ <i>tibikadon.</i>
<i>Anamiewigamîg</i> , church,	“ <i>anamiewigamîgon.</i>
<i>Aninâtig</i> , maple-tree,	“ <i>aninâtigon.</i>
<i>Wâwan</i> , egg,	“ <i>wâwanon.</i>
<i>Wâgâkwad</i> , axe,	“ <i>wâgâkwadon.</i>
<i>Makak</i> , box,	“ <i>makakon.</i>
12. <i>wan.</i>	
<i>Sibi</i> , river,	pl. <i>sibiwan.</i>
<i>Mashkîki</i> , medicine,	“ <i>mashkîkiwan.</i>
<i>Odéna</i> , village, town,	“ <i>odenawan.</i>
<i>Wâbashkiki</i> , swamp,	“ <i>wâbashkikiwan.</i>

By considering this great variety of terminations of the plural, you will perceive that there is no general rule to be established for its formation. It must be learned from usage. See *Remark 1.* in the beginning of Chapter III, in regard to the *mutative vowel.*

To facilitate the study of the Otchipwe language also in this respect, I have marked in the Dictionary the plural of all the substantives of this language, which are susceptible of it.

FORMATION OF SUBSTANTIVES.

The Otchipwe language is a language of verbs. Verbs are more frequently used than substantives. Where other languages will employ a substantive, the Otchipwe language uses a verb. Substantives are often changed into verbs, as are also other parts of speech ; and from verbs many substantives are formed. There are some *invariable Rules* for this formation, which you will find explained here. You will better understand these rules after the perusal of the long Chapter of Verbs ; but we must put them here, because they belong to the Chapter of Substantives.

RULES FOR THE FORMATION OF SUBSTANTIVES.

RULE 1. By adding the syllable *win* to the third person singular, present, indicative, affirmative form, of a verb belonging to the I. Conjugation, you will have its substantive.

EXAMPLES.

<i>Ojibiige</i> , he writes ;	<i>ojibiigewin</i> , writing.
<i>Jawendjige</i> , he is charitable ;	<i>Jawendjigewin</i> , charity, grace.
<i>Dibaamâge</i> , he pays ;	<i>dibaamâgewin</i> , payment (<i>given</i> .)
<i>Dibâkonige</i> , he judges ;	<i>dibâkonigewin</i> , judgment (<i>held, pronounced</i> .)
<i>Sâgiuwe</i> , he loves ;	<i>sâgiuwewin</i> , love.
<i>Gimi</i> , he deserts ;	<i>gimiwin</i> , desertion.
<i>Gimôdi</i> , he steals ;	<i>gimôdiwin</i> , stealing, theft.
<i>Kitimi</i> , he is lazy ;	<i>kitimiwin</i> , laziness.
<i>Anwenindiso</i> , he repents ;	<i>anwenindisowin</i> , repentance.
<i>Gigito</i> , he speaks ;	<i>gigitowin</i> , speaking, discourse.

RULE 2. By changing the last syllable, *way*, of the third person, plural, present, indicative, of a verb called “communicative,” into *win*, you will form its substantive.

EXAMPLES.

<i>Migâdiwag</i> , they fight ;	<i>migâdiwin</i> , fighting, war.
<i>Dibaamâdiwag</i> , they are paid together ;	<i>dibaamâdiwin</i> , a general payment.
<i>Gikândiwag</i> , they quarrel ;	<i>Gikândiwin</i> , quarrel.
<i>Ganônidiwag</i> , they speak to each other ;	<i>ganônidiwin</i> , conversation.
<i>Jingenindiwag</i> , they hate each other ;	<i>jingenindiwin</i> , hatred.

RULE 3. Add to the first person, singular, present, passive voice, of a verb belonging to the IV Conjugation, the syllable *win*, and you will have its substantive.

EXAMPLES.

<i>Nin dibaamâgo</i> , I am paid ;	<i>dibaamâgowin</i> , payment received.)
<i>Nin dibâkonigo</i> , I am judged ;	<i>dibâkonigowin</i> , judgment (undergone.)
<i>Nin kikinoamâgo</i> , I am taught ;	<i>kikinoamâgowin</i> , instruction received.)
<i>Nin minigo</i> , I am given ;	<i>minigowin</i> , gift received.

RULE 4. Change the final *g* of the third person, plural, present, indicative, of the verbs belonging to the II and III Conjugations into *win*, and you will have their substantives.

EXAMPLES.

<i>Dôdamog</i> , they do ;	<i>dôdamowin</i> , doing, action.
<i>Kashkendamog</i> , they are sad ;	<i>kashkendamowin</i> , sadness, sorrow.
<i>Segendamog</i> , they are afraid ;	<i>segendamowin</i> , fear.
<i>Osâmidonog</i> , they speak too much ;	<i>osâmidonowin</i> , too much speaking.

RULE 5. Add the syllable *win* to the third person, singular, present, indicative, negative form, ending in *i*, of the verbs of the first three Conjugations, and you will have their substantives.

EXAMPLES.

Kawin minikwessi, he does not drink ; *minikwessiwin*, temperance.
Kawin nitâ-gigitossi, he cannot speak ; *nitâ-gigitossiwin*, dumbness.
Kawin babâmitansi, he does not obey ; *babâmitansiwin*, disobedience.

RULE 6. Change the final *e* of the verbs ending in *ige* or *djige*, into *an*, and you will form names of *tools*, *implements*, etc.

EXAMPLES.

Nin pakiteige, I strike ; *pakiteigan*, hammer.
Nin tchigataige, I sweep ; *tchigataigan*, broom.
Nin tchigigaige, I square timber ; *tchigigaigan*, broad axe.
Nin kishkîbodjige, I saw (across.) *kishkîbodjigan*, hand-saw or log-saw.
Nin tâshkîbodjige, I saw (along.) *tâshkîbodjigan*, pit-saw or a saw-mill.
Nin môkodjige, I am cutting wood (with a knife.) *môkodjigan*, plane, drawing-knife.
Nin bissibôdjige, I grind ; *bissibôdjigan*, corn-mill.

RULE 7. Change the final *e* of the verbs called “ *Working Verbs*,” (which you will find in the article : “ *Formation of Verbs*,” after all the Conjugations ;) change this *e* in *an*, and you will form substantives denoting the *place* where the work signified by the working verb, is going on.

EXAMPLES.

- Nind akakanjêke*, * I burn coal ; *akakanjêkan*, the place where
a coal pit is burning, or has
been so.
- Nin jominâboke*, I make wine ; *jominâboka*, the place where
they make wine, vineyard.
- Nin sisibâkwadoke*, I make sugar ; *sisibâkwadoka*, sugar-camp,
sugar-bush.
- Nin biwâbikoke*, I make (pro- *biwâbikoka*, the place where
duce) iron ; they produce iron, an iron-
mine.
- Nin miskwâbikoke*, I make (pro- *miskwâbikoka*, a copper-mine.
duce) copper ;

RULE 8. Some verbs of the IV Conj. form *animate* substantives by adding *gan* to the first person singular.

EXAMPLES.

- Nind inawema*, he is a rela- *nind inawemagan*, my relative.
tion of mine.
- Nin widigema*, I am married *nin widigemagan*, my husband,
to him, (her.) (wife.)
- Nin widjiwa*, I accompany *nin widjiwagan*, my companion.
him, (her.)

Remark. In regard to the substantives formed according to the *first* and *third* of the above rules, you will please to bear in mind, that those which have *e* before the end-syllable *win*, signify an action *done* or *doing* ; and those that have *o* before *win*, mark the effect *received* from an action. It is important to mind this difference. In English there is no difference in the words of both kinds, (as you will see in the following examples, but in the Otchipwe language the difference is material.

* The letter *n* is scarcely heard in this word.

EXAMPLES.

<i>Nin dibaamâgewin</i> , my pay- ment, (<i>made</i> by me ;)	<i>nin dibaamâgowin</i> , my pay- ment, (<i>received</i> by me.)
<i>Ki dibâkonigewin</i> , thy judg- ment, (<i>made</i> by thee ;)	<i>ki dibâkonigowin</i> , thy judg- ment, (<i>undergone</i> by thee.)
<i>O kikinoamâgewin</i> , his instruc- tion, (<i>given</i> by him ;)	<i>O kikinoamâgowin</i> , his instruc- tion, (<i>received</i> by him.)
<i>Nin windamâgewin</i> , my report, narration, (<i>given</i> by me ;)	<i>nin windamâgowin</i> , my report, narration, (<i>heard</i> by me.)
<i>Ki gâssiamâgewin</i> , thy remis- sion, (<i>granted</i> by thee ;)	<i>ki gâssiamâgowin</i> , thy remis- sion, (<i>received</i> by thee.)
<i>O pakiteigewin</i> , his beating, (<i>done</i> by him ;)	<i>O pakiteigowin</i> , his beating, (<i>received</i> by him.)

And a great number of other words of this description, which are not all in the Dictionary, because they can be easily obtained, from the respective verbs, by the learner himself.

FORMATION OF TERMS OF CONTEMPT.

There is yet another formation, or rather *transformation*, of substantives, which must be mentioned in the Otchipwe Grammar.

By adding one of the syllable, *ish*, *osh*, or *wish*, to a substantive, they transform it into an expression of *contempt*.

Here are the *Rules* for this transformation.

RULE 1. The *animate* substantives that make their plural by adding *ag*, *ig*, or *iag* ; and the *inanimate* that form the plural by adding *an*, or *in* ; take *ish* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Kiwisens</i> , a boy ;	<i>kiwisensag</i> ,	<i>kiwisensish</i> , a bad boy.
<i>Ikwesens</i> , a girl ;	<i>ikwesensag</i> ,	<i>ikwesensish</i> , a bad girl.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Ninidjaniss</i> , my child ;	<i>ninidjanissag</i> ,	<i>ninidjanissish</i> , my bad child.
<i>Assâb</i> , a net ;	<i>assâbig</i> ,	<i>assabish</i> , an old net.
<i>Assin</i> , a stone ;	<i>assinig</i> ,	<i>assinish</i> , a bad, unfit stone.
<i>Abinodji</i> , a child ;	<i>abinodjiag</i> ,	<i>abinodjiish</i> , a bad child.
<i>Akiwesî</i> , an old man ;	<i>akiwesîag</i> ,	<i>akiwesîish</i> , a bad old man.
<i>Môkoman</i> , a knife ;	<i>mokomanan</i> ,	<i>mokomanish</i> , a bad knife.
<i>Mojwâgan</i> , scissors ;	<i>mojwaganan</i> ,	<i>mojwaganish</i> , bad scissors.
<i>Mitigwab</i> , a bow ;	<i>mitigwabin</i> ,	<i>mitigwabish</i> , a bad old bow.
<i>Anit</i> , a spear ;	<i>anitin</i> ,	<i>anitish</i> , a bad, unfit spear.

RULE 2. The *animate* substantives that form their plural by adding *og*, or *wag*, (when these latter terminate in a *consonant* in the singular,) and the *inanimate* that make their plural in *on*, take *osh* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Nabagissag</i> , a board ;	<i>nabagissagog</i> ,	<i>nabagissagosh</i> , a bad rotten board.
<i>Mitig</i> , a tree ;	<i>mitigog</i> ,	<i>mitigosh</i> , a bad tree.
<i>Akik</i> , a kettle ;	<i>akikog</i> ,	<i>akikosh</i> , a bad old kettle.
<i>Anang</i> , a star ;	<i>anangog</i> ,	<i>anangosh</i> , a bad star.
<i>Amik</i> , beaver ;	<i>amikwag</i> ,	<i>amikosh</i> , a bad beaver.
<i>Jingwak</i> , pine ;	<i>jingwakwag</i> ,	<i>jingwakosh</i> , a bad pine.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Gag</i> , a porcupine ;	<i>gagwag</i> ,	<i>gagosh</i> , a bad porcupine.
<i>Nishkinjig</i> , my eye ;	<i>nishkinjigon</i> ,	<i>nishkinjigosh</i> , my bad eye.
<i>Makâk</i> , a box ;	<i>makakon</i> ,	<i>makakosh</i> , a bad box.
<i>Wâwan</i> , an egg ;	<i>wawanon</i> ,	<i>wawanosh</i> , a bad spoiled egg.

RULE 3. The *animate* substantives that make their plural by adding *g*, or *wag*, (when these latter terminate in a *rowel* in the singular ;) and the *inanimate* that form the plural by adding *wan* ; take *wish* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural</i>	<i>Contempt.</i>
<i>Ogima</i> , a chief ;	<i>ogimag</i> ,	<i>ogimawish</i> , a bad chief.
<i>Wemitigojikwe</i> , Frenchwoman ;	<i>wemitigojik-</i> <i>weg</i> ,	<i>wemitigojikwe-</i> <i>wish</i> , a bad Frenchwoman.
<i>Anishinabe</i> , Indian ;	<i>anishinabeg</i> ,	<i>anishinabewish</i> , a bad Indian.
<i>Inini</i> , a man ;	<i>ininiwag</i> ,	<i>ininiwish</i> , a bad, wicked man.
<i>Pijiki</i> , an ox ;	<i>pijikiwag</i> ,	<i>pijikiwish</i> , a bad ox.
<i>Sibi</i> , a river ;	<i>sibiwan</i> ,	<i>sibiwish</i> , a bad river.
<i>Odena</i> , a village ;	<i>odenawan</i> ,	<i>odenawish</i> , a bad village.

Remark 1. In the first three words of the above examples, viz : *Kwiwisensish*, *ikwesensish*, *ninidjanissish* ; and in the *diminutives*, which all end in *sish*, when expressing contempt, this *sish* is pronounced *shish*. But nevertheless we must grammatically

take it for *sish*. The pronunciation *shish* is only a corruption. So also, for instance, will a common speaker of the English language pronounce, *shaysh she* ; but it ought to be, *says she*. And Canadians will say, *Il va chécher*, {it will dry ;} instead of saying, *Il va sécher*.

Remark 2. The plural of all the *animate* substantives indicating contempt, is invariably formed by adding *ag* to the singular ; and the plural of the *inanimate* by adding *an*. F. i., *Kiwisensish*, *kiwisensishag*. *Mitigosh*, *mitigoshag*. *Iniwish*, *iniwishag*. *Mokomanish*, *mokomanishan*. *Makakosh*, *makakoshan*. *Sibiwish*, *Sibiwishan*, etc.

Remark 3. There are a few *inanimate* substantives denoting contempt, which make an exception from the above *Rule 1*. They take *ash*, instead of *ish* ; as, *nisid*, my foot ; pl. *nisidan* ; *nisidash*, my bad foot. *Nibid*, my tooth ; pl. *nibidan* ; *nibidash*, my bad tooth. *Mashkimod*, a bag ; pl. *mashkimodan* ; *mashkimodash*, a bad bag ; etc. *Abwi*, paddle ; makes *abwish* ; *anwi*, a ball ; *anwish*.

Remark 4. It must, however, be observed, that these terms implying contempt, are not always intended, nor taken, for contempt. They are sometimes expressions of *humility*, and at other times they are *caressing* terms.

So, for instance, an Indian speaking to you, will mention all that belongs to him, in those terms denoting contempt ; but only by modesty and humility. He will call his wife, *nin mindimoemish* ; his children, *ninidjanissishag* ; his lodge or house, *nin wigiwamish* ; his canoe, *nin tchimamish* ; his luggage, *nind aümishan*, etc.

And a squaw, for instance, caressing her little son, will say : *Ningwissensish ! ningwissensish ! ningwissens*, signifies, my little son.) And caressing her little daughter she will repeat : *Nindanissensish ! nindanissensish ! nindanissens*, means : my little daughter.)

FORMATION OF DIMINUTIVE SUBSTANTIVES.

The Otchipwe language is very rich in diminutive substantives. They are formed from common substantives by the annexation of *six* different terminations. These terminations are: *s, ns, ens, ins, ons, wens.*

Here are the *Rules* for the formation of the diminutives.

RULE 1. The termination *s* is attached to substantives, *animate* and *inanimate*, that end in *gan*, without an accent; if *gan* has an accent, the substantive belongs to *Rule 3*, as, *Kitiyân, kiti-gânens.*) The *animate* make their plural in *ag*, the *inanimate* in *an*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Masinitchigan</i> , image;	<i>masinitchiga- nag</i> ;	<i>masinitchigans</i> , a little image.
<i>Opwâgan</i> , a pipe;	<i>opwaganag</i> ;	<i>opwagans</i> , a small pipe.
<i>Botâgan</i> , a stamp;	<i>botaganag</i> ;	<i>botagans</i> , a small stamp.
<i>Biminiyan</i> , an auger;	<i>biminiyanan</i> ;	<i>biminiyans</i> , a gimlet.
<i>Masinâigan</i> , a book;	<i>masinaiganan</i> ;	<i>masinaigans</i> , a small book.
<i>Kijapikisigan</i> , a stove;	<i>kijapikisiganan</i> ;	<i>kijapikisigans</i> , a small stove.

RULE 2. The termination *ns* is added to the *animate* substantives that form their plural by adding *g, iag, or wag*, (when these latter terminate in a *vowel* in the singular); and to the *inanimate* that add *n* for the plural.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Ogimâ</i> , a chief ;	<i>ogimây</i> ;	<i>ogimâns</i> , a small or young chief.
<i>Makwâ</i> , a bear ;	<i>Makwag</i> ;	<i>makwâns</i> , (pron. <i>mâkous</i>), a young bear.
<i>Wissakodekwe</i> , a half-breed woman ;	<i>wissakodekweg</i> ;	<i>wissakodekwens</i> , a young half-breed woman.
<i>Oshkinawe</i> , a young man ;	<i>oshkinaweg</i> ;	<i>oshkinawens</i> , a small young man.
<i>Nishime</i> , my younger brother ;	<i>Nishimeciag</i> ;	<i>nishimens</i> , my small young br. or sister.
<i>Pakaâkwé</i> , a hen ;	<i>pakaakwéciag</i> ;	<i>pakaakwens</i> , chicken.
<i>Pijiki</i> , an ox, or cow ;	<i>pijikiwag</i> ;	<i>pijikins</i> , a calf.
<i>Migisi</i> , an eagle ;	<i>migisicwag</i> ;	<i>migisins</i> , a young eagle.
<i>Wemitigoji</i> , a Frenchman ;	<i>Wemitigojiwag</i> ;	<i>Wemitigojins</i> , a young Frenchman.
<i>Abwî</i> , a paddle ;	<i>abwin</i> ;	<i>abwins</i> , a small paddle.
<i>Anwî</i> , a ball ;	<i>anwin</i> ;	<i>anwins</i> , a small ball, shot.

RULE 3. The termination *ens* is annexed to those *animate* substantives that form their plural by adding *ag* ; and those *inanimate* that add *an* in the plural ; except the animate and inanimate substantives ending in the singular in *gan*, without an accent, which belong to Rule 1, as above.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Jâganash</i> , an Englishman ;	<i>Jaganashag</i> ;	<i>Jaganashens</i> , a little Englishman.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Kokosh</i> , a pig ;	<i>kokoshag</i> ;	<i>kokoshens</i> , a young pig.
<i>Migwan</i> , a pen, feather ;	<i>migwanag</i> ;	<i>migwanens</i> , a small feather.
<i>Kitigân</i> , a field ;	<i>kitigânan</i> ;	<i>kitigânens</i> , a garden.
<i>Mitchikân</i> , a fence ;	<i>mitchikanan</i> ;	<i>mitchikanens</i> , a small fence.
<i>Bodawân</i> , a chimney ;	<i>bodawânan</i> ;	<i>bodawanens</i> , a small chimney.

RULE 4. The termination *ins* is attached to the *animate* substantives that make their plural in *ig* ; and to the *inanimate* that make it in *in*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Assin</i> , a stone ;	<i>assinig</i> ;	<i>assinins</i> , a little stone.
<i>Assab</i> , a net ;	<i>assabig</i> ;	<i>assabins</i> , a small net.
<i>Opin</i> , a potatoe ;	<i>opinig</i> ;	<i>opinins</i> , a small potatoe.
<i>Abâj</i> ,* a lodge-pole ;	<i>abajin</i> ;	<i>abajins</i> , a small lodge-pole.
<i>Anît</i> , a spear ;	<i>anitin</i> ;	<i>anitins</i> , a little spear.

RULE 5. The termination *ons* is added to the *animate* substantives that form their plural by adding *og*, or *wag* (when these latter terminate in a *consonant* in the singular,) and to the *inanimate* that make the plural in *on*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Anâng</i> , a star ;	<i>anangog</i> ;	<i>anangons</i> , a small star (asterisk.)
<i>Akik</i> , a kettle ;	<i>akikog</i> ;	<i>akikons</i> , a small kettle.
<i>Ginebig</i> , a serpent, snake ;	<i>ginebigog</i> ;	<i>ginebigons</i> , a young snake.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Jingwák</i> , a pine-tree :	<i>jingwakwag</i> ;	<i>jingprakons</i> , a young pine-tree.
<i>Atik</i> , a rein-deer :	<i>atikwag</i> ;	<i>atikons</i> , a young rein-deer.
<i>Ajibik</i> , a rock ;	<i>ajibikon</i> ;	<i>ajibikons</i> , a small rock.
<i>Wagakwad</i> , an axe :	<i>wagakwadon</i> ;	<i>wagakwadons</i> , a small axe.
<i>Makak</i> , a box :	<i>makakon</i> ;	<i>makakons</i> , a small box.

RULE 6. The termination *wens* is attached to the *inanimate* substantives which make their plural by adding *wan* : as, *odena*, a village : *odenawan* : *odenawens*, a small village, etc.
For the *plural* of the diminutives, see pages 17 and 20.

OF THE CASES OF SUBSTANTIVES.

Case, in the grammatical language, is the position or state of a substantive, with regard to other words in the same sentence.

The Otchipwe substantives have *four* cases, viz : the *Nominative*, *Possessive*, *Objective*, and *Vocative*.

The *Nominative* denotes simply the name of a person or thing, or the subject of the verb. Examples of the nominative case are all the substantives of the Dictionary, from the first to the last.

The *Objective* denotes the object of some action or relation. It does not differ from the nominative in its construction, except in the third person of the personal pronouns, where the nominative is *win*, *winawa*, he, she, it, they ; and the objective is *o*, him, her, it, them.

The *Possessive* expresses the relation of property or possession. This possessive case is expressed in Otchipwe by putting *o* or *od* between the two substantives, of which one corresponds to the English nominative, and the other to the possessive. The position of the two substantives is the same as in English ; the possessive comes first, and then the nominative ; and instead of the letter *s* with an apostrophe before it, which is put in English between the possessive and the nominative, we put in Otchipwe

o or *od*, which properly signifies *his* or *her*.) We put *o* before nominatives that begin with a consonant, and *od* before those that begin with a vowel. But sometimes this *o* is inseparably connected with the possessive, and sometimes changed into *w*. (This will be better understood after the study of the possessive pronoun.)

EXAMPLES OF THE POSSESSIVE CASE.

Nin gi-bidon John o masinaigan, I have brought John's book.
Anindi noss o sakaon ? where is my father's cane ?
Ki widigemagan od inawemaganan, thy wife's relatives.
Nin wi-gishpinadon kissaie o wakâigan, I will buy thy brother's house.
Meno-ijwebisid inini od in'ulamowinan, a good man's thoughts.
Kitchi ogimâ ogwissan gi-nibowan, the King's son is dead.
Kikinoamâgewinini wiwan âkosiran, the school teacher's wife is sick.
Nissaie o tchimân, my brother's canoe. *Kimisse od anakan*, thy sister's mat. *Noss od assabin*, my father's nets.
Aw inini ôjisheian, that man's grand children.

The *Vocative* is used in calling persons or other objects. It is double, *singular* and *plural*.

The vocative in the *singular* number is only employed in calling proper names, or terms of relationship. Other substantives are not susceptible of this vocative; or rather, their vocative is like the nominative. They undergo no change in the vocative.

I. RULES FOR THE FORMATION OF THE VOCATIVE SINGULAR.

RULE 1. Proper names of women, ending in *kwe*, reject the two last letters, *w* and *e*, to form the vocative. F. i. *Gijigokwe*, voc. *Gijigok !*—*Windigokwe*, voc. *Windigok !* *Ogâkwe*, voc. *Ogâk !*—*Nodinokwe*, voc. *Nodinok !* *Otarâkwe*, voc. *Otarak !*

RULE 2. The proper names of men and women, ending in a *vowel*, cut off this vowel for the vocative. F. i. *Nijôde*, voc. *Nijôd !*—*Abinodji* voc. *Abinôdj*.

RULE 3. Terms of relationship, ending in a *vowel*, reject this vowel, to form the vocative. *F. i. Nita*, my brother-in-law ! voc. *nit* !—*Nijishé*, my uncle, (my *mother's* brother,) voc. *nijish* !—*Ninoshé* (or *ninwishe*,) my aunt, (my *mother's* sister,) voc. *ninôsh* ! or *ninwish* !—*Ningâ*, my mother, voc. *ning* ; (They say more commonly, *ninge* !)

Exceptions.—*Nimishôme*, my uncle, (my *father's* brother,) makes *nimishô* !—*Nindângwe*, my sister-in-law, or my friend, (a female speaking to a female,) does not change in the vocative, *nindângwe* !—*Nidji*, my friend, (a male speaking to a male,) makes likewise *nidji* !

For the terms of relationship, ending in a *consonant*, there is no general rule for the formation of the vocative. Some of them make their vocative like the nominative ; as *Ningwiss*, my son, voc. *ningwiss* !—*Nindâniss*, my daughter, voc. *nindâniss* !—*Ninidjaniss*, my child, voc. *ninidjaniss* ! *Nikâniss*, my brother, my friend, voc. *nikâniss* !—*Ninsigoss*, my aunt, (my *father's* sister,) voc. *ninsigoss* !—*Nindôjim*, my step-son, voc. *nindôjim* !—Some of these terms form the vocative in a peculiar manner ; as : *Nimishômïss*, my grand-father, voc. *nimishô*—*Nokomïss*, my grand-mother, voc. *nôko* !—*Noss*, my father, voc. *nosse* !—The Indians of Grand Portage, Fort William, and other places in the north, say *noss* ! instead of *nosse* !)

The vocative in the *plural* number is used for substantives *animate* and *inanimate*, after the following rules.

II. RULES FOR THE FORMATION OF THE VOCATIVE PLURAL.

a. For animate substantives.

RULE 1. Substantives ending in *â, é, î, ô*, add *ïdog* for the vocative plural. *F. i. Akiwesi*, an old man, voc. *akiwësiïdog* !—*Abinôdjé*, a child, voc. *abinôdjïïdog* !—*Gigô*, a fish, voc. *gïgôïdog* !—*Pakaâkwé*, a cock, voc. *pakaâkwëïdog* !

RULE 2. Substantives ending in the plural in *ag* or *wag*, change *ag* into *ïdog*, to form the vocative, *F. i. Nind inawemaganag*, my relations, voc. *nind inawemaganïdog* !—*Jimaganishag*,

soldiers, voc. *jimâganishidog* !—*Kwiwisensag*, boys, voc. *kwiwisensidog* !—*Ikwesensag*, girls, voc. *ikwesensidog* !—*Iminiwag*, men, voc. *ininiwidog* !—*Ikrewag*, women, voc. *ikrewidog* !—*Pijikiwag*, oxen, voc. *pijikiwidog* !

RULE 3. Substantives ending in the plural in *g*, *ig*, or *og*, change the final *g* into *dog*. F. i. *Anishinâbeg*, Indians, voc. *Anishinâbedog* !—*Ogimâg*, chiefs, voc. *ogimâdog* ! *Anângog*, stars, voc. *anângodog* !—*Wabosog*, rabbits, voc. *wabosodog* !—*Opinig*, potatoes, voc. *opinidog* !—*Assabig*, nets, voc. *assabidog* !

RULE 4. Substantives with possessive pronouns change their last syllable *nig* into *dog*. F. i. *Nind ôgimaminanig*, our chiefs, voc. *nind ôgimaminadog* !—*Nikânissinanig*, our friends, our brethren, voc. *nikânissinadog* !—*Nin widjicâganinanig*, our companions, voc. *nin widjicâganinadog* !—*Nind inawemaganinanig*, our relations, voc. *nind inawemaganinadog* !

b. For inanimate substantives.

Inanimate substantives have a proper vocative plural in the rhetorical figure of Apostrophe, where inanimate objects are addressed like animate beings. There are two rules for the formation of this vocative.

RULE 1. Inanimate substantives ending in the plural in *an*, change this *an* into *idog*, to form the vocative plural. F. i., *Masinâiganan*, books ; voc. *masinâiganidog* ! *Matchi bimâdisiwinan*, bad lives, (bad habits ;) vocative, *matchi bimâdisiwinidog* !

RULE 2. Inanimate substantives ending in the plural in *in* or *on*, change their final *n* into *dog*. F. i., *Mitigwâbin*, bows ; voc. *mitigwabidog* ! *Nagweabin*, rainbows ; voc. *nagweabidog* ! *Otchibikon*, roots ; voc. *otchibikodog* !

Remark. Substantives which are at the same time *participles*, form their vocative, singular and plural, according to the paradigms of the different Conjugations, (as you will see in the Chap-

ter of Verbs.) F. i., *Enamiad*, a christian; voc. *enamiaian*! christian! *enamiaieg*! ye christians! *Enamiassig*, a pagan! voc. *enamiassiwan*! pagan! *enamiassireg*! ye pagans!

CHAPTER II.

OF PRONOUNS.

A *Pronoun*, as denoted by its very appellation, is a word used for a noun, or instead of a noun or substantive, to avoid the too frequent repetition of the same word. This is the reason why it follows here immediately after the *substantive*. And it is ordinarily placed immediately before the verb in the sentence. This is the reason why it precedes immediately the *verb* in this Grammar.

There are five distinct sorts or classes of pronouns in the Otchipwe Grammar, viz: *Personal*, *Possessive*, *Demonstrative*, *Interrogative*, and *Indefinite* pronouns. We shall now consider each of these different classes of pronouns, respecting their inflections and peculiar use.

I. PERSONAL PRONOUNS.

Personal Pronouns are those which designate the three persons; the *first* person, or the speaker; the *second* person, or the one spoken to; the *third* person, that is, the person or thing spoken of.

SCHEME OF THE PERSONAL PRONOUNS.

First person:	{	sing.	<i>nin</i> , I, me,	}	we, us,
		plur.	{ <i>nin</i> , or <i>ki</i> , <i>ninawind</i> , or <i>kinawind</i> ,		
Sec. person:	{	sing.	<i>ki</i> , or <i>kin</i> , thou, thee,		
		plur.	<i>kinawa</i> , <i>ki</i> , you,		
Thd person:	{	sing.	<i>win</i> , he, she, it,	}	o, him, her, it, them, (<i>objective case</i> .)
		plur.	<i>winawa</i> , they,		

Remark 1. To the pronouns *nin* and *ki*, a euphonical *d* is attached, when the following verb commences with a vowel ; as, *nind ija*, I go ; *kid anoki*, thou workest ; *nind inendamin*, we think ; *kid inôwa*, you tell him, etc.

There are analogous cases of such euphonical letters also in other languages. In French the letter *t* is inserted between the verb and pronoun in some instances to avoid a cacophonical accumulation of vowels ; as, *y en a-t-il ? aime-t-on ?* etc. There is another analogy to our case in the Italian language. When the conjunctions *e* and *o*, and the preposition *a* are followed by a word beginning with a vowel, a euphonical *d* is attached to them ; as *voi ed io stesso ; io od ogni altro ; ad un certo passo....* etc. There are also in the Chapter of Verbs some such interpositions of the euphonical *d*, (*od, ged-, gad-*.)

It must, however, be observed, that this *d*, although generally used, may also sometimes be omitted. We may say : *Mi ge-ijiwebak*, instead of *mi ged-ijiwebak*, so it will happen. *Mi ge-ing*, so it will be, or be it so. *Mi aw ge-ijad*, this one will go. In the *Otawa* dialect the euphonical *d* is more frequently omitted than in the *Otchipwe*.

As we are speaking of euphonical letters, we must mention one more, which is used in this language. It is the letter *i*, which is sometimes prefixed to the particles *go*, *ko*, *na*, and *sa*, and to the conjunctions *dash* and *gaie*, when the word preceding them, ends in a consonant, to avoid a disagreeable crowd of consonants ; as, *win i go*, he himself, *od inan i ko*, he uses to tell him ; *ki nondaw ina ?* dost thou ; hear me ? *ki kikendass isa*, thou art learned ; *nongom idash*, but now ; *nin igaie*, I also. But it must again be observed, that the interposition of this euphonical *i* is not absolutely necessary ; and I remarked among the Indians, that it is more usual in some places than in others ; and more frequently employed by old grave speakers than by young folks. It is also more frequently used in speaking than in writing. Be it finally remarked, that the same vowel is again used in Italian, to prevent a crowd of consonants.

Remark 2. The first person in the plural, *we*, is expressed in Otchipwe by *nin* or *ki*, by *ninawind* or *kinawind*.—*Nin* or *ki* is employed in the immediate connexion with the verb ; as, *nin nagamômin*, we sing ; *ki pisindamin*, we listen. But when the pronoun is not connected with the verb, *ninawind* or *kinawind* is employed for *we* ; as, *awénenag igiw négamodjig ? Ninawdin sa.* Who are those that sing ? We do. *Awénenag igiw pésin-dangig ? Kinawind sa.* Who are those that listen. We do.

Remark 3. Although the pronouns *nin* and *ki*, *ninawind* and *kinawind*, all signify *we*, the difference between *nin* and *ki*, and between *ninawind* and *kinawind*, is material, and must well be kept in memory, for the right use of them.

1. *Nin* or *ninawind* is employed, when those that speak, do *not* include in their number the person or persons whom they speak to. F. i., *nin nagamomin*, we sing, (we that speak now, not the person or persons to whom we speak.) And likewise *ninawind*, that is, we only that speak, not the person or persons spoken to.

2. *Ki* or *kinawind* is used, when those that speak, *include* in their number the person or persons to whom they speak. F. i., *ki pisindamin*, we listen, (we that speak, and the person or persons to whom we speak.) And so also *kinawind*, we altogether, those that speak, and those that are spoken to.

Nota bene. Please mind well this difference between *nin* and *ki*, *ninawind* and *kinawind*. You will have to make use of it throughout this Grammar.

Remark 4. The Otchipwe language, like all other primitive and ancient languages, does not use the second person *plural* in addressing a person to whom respect is shown ; the second person *singular* is invariably employed, may the person addressed be on the lowest or highest degree of respectability. You have seen this already in many of the preceding examples. In English such addresses sound rather rough and unusual, (except among Quakers.) But in order to give exactly the meaning of the Otchipwe phrases in English, I always retain the second person singular also in English. Be it generally remarked here,

that the *English* portion of all the examples of this Grammar could be much better than it is, but I try to accommodate the translation as much as can be, to the original, in order to give to the learner a clearer understanding of the Otchipwe sentences.

II. POSSESSIVE PRONOUNS.

Possessive Pronouns are those which mark possession or property. They may be divided in two classes, viz: those that immediately precede a substantive, which we may call *conjunctive* possessive pronouns; and those that stand separated from it, which can be named *relative* possessive pronouns.

First class : Conjunctive Possessive Pronouns.

Sing.	{	<i>Nin</i> , my ;	Plur. {	<i>Nin</i> or <i>ki</i> , our ;
		<i>ki</i> , thy ;		<i>ki</i> , your ;
		<i>o</i> , his, her, its ;		<i>o</i> , their.

These pronouns are always placed *immediately before* a substantive, or before an adjective proper that may precede a substantive.

EXAMPLES.

Nin mindjikâwanag bij, bring me my gloves (mitiens.)

Bisikan ki wûwakwân, put on thy hat.

Mi aw kwîwisens saîûgitod o masînaigan, this is the boy that likes his book.

Kimisse osâm o minwendan o wabamotchitchagwan, thy sister likes too much her looking-glass.

Nin sagia aw abinodji : mi ow o wûwakwanens, I like this child ; here is its little bonnet.

Anindi nin tchimaniân ? Where is our canoe ?

Ka wika ta-nibossiway ki tchitchâgonanig, our souls will never die.

Anin êndashîwal ki manishtânishimîway ? What is the number of your sheep ?

Mij ogôw kwîwisensag o masînaiganîwan, give to these boys their books.

Batañowan o minô dôdamowinan, his (her) good deeds are many.
Nin jing'ndan nin matchi ijwëbisiwin, I hate my bad conduct.
Ki gete masinaigan aion kikinoamading kid ashkimasinaigan
dash mino ganawendan, make use of thy old book at school,
 and take well care of thy new book.

Second class : Relative Possessive Pronouns.

Sing.	$\left\{ \begin{array}{l} \text{Nin, mine;} \\ \text{kin, thine;} \\ \text{win, his, hers;} \end{array} \right.$	Plur.	$\left\{ \begin{array}{l} \text{Ninawind, or kinawind,} \\ \text{kinawa, yours;} \text{ [ours;} \\ \text{winawa, theirs.} \end{array} \right.$
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These pronouns are not in immediate connexion with the substantive to which they allude, but are separated from it by one or more words, which precede or follow the substantive.

EXAMPLES.

Nin ganabatch nin môkoman ow. E, nin sa, nin nissitâwinan.

This is perhaps my knife. Yes, it is mine, I recognize it.

Kin ganabatch ki moshwem ga-mikaway. Kin sa, nind inëdam.

It is perhaps thy handkerchief I found. It is thine, I think.

Win na o pakitéigan ow? E, win sa. Is this his (her) hammer?

Yes it is his (hers).

Kinawa na ki wakaiganiwa ow? Kawin ninawind. Is this your house? No, it is not ours.

Kinawind na geget kid akiminân kakina iw? E, kinawind sa kakina. Is that indeed all our land? Yes, it is all ours.

Ninawind na nin tchimaninan iw? Kawin, kinawa, nind inëdam. Is that our canoe? No, it is yours, I think.

Winawa na od assabiran banâdisiwan? E, winawa sa. Are their nets lost? Yes, theirs.

Remark 1. You see by these examples, that, whenever the possessive pronoun is *not immediately before* the substantive, one of the second class is employed.

Remark 2. What has been said in the preceding number of the euphonical *d*, is to be applied to the pronouns of this number likewise. So you will say :

Nin babisikawagan, my coat ; but you will have to say, *nind anâkan*, my mat.

Ki makisin, thy shoe ; but, *kid anâgan*, thy plate.

O dôdamowin, his doing ; but, *od anamiewin*, his religion.

Remark 3. The difference between *nin* and *kin*, ours ; *nina-wind* and *kinawind*, ours ; is the same as stated above in *Remark 3*, of the preceding number (p. 42).

The use of the Otchipwe possessive pronouns is difficult. The difficulty is not created by the pronouns themselves, which are simple ; but by the substantives that follow them.

To employ correctly these pronouns with their substantives, attention must be paid to the substantive or noun, to know whether it is *animate* or *inanimate*. (See pages 14 and 15).

We will here first consider the use of the possessive pronouns with *inanimate* substantives.

A. Possessive Pronouns with inanimate Substantives.

FORM 1.

Singular.	{	<i>Nin tchimân</i> , my canoe,	
		<i>ki tchiman</i> , thy canoe,	
		<i>o tchiman</i> , his (her) canoe.	
Plural.	{	<i>nin tchimannan</i> , my canoes,	
		<i>ki tchimanan</i> , thy canoes,	
		<i>o tchimanan</i> , his (her) canoes.	
Singular.	{	<i>Nin tchimanimân</i> ,	} our canoe,
		<i>ki tchimanimân</i> ,	
		<i>ki tchimaniwa</i> , your canoe,	
		<i>o tchimaniwa</i> , their canoe.	
Plural.	{	<i>nin tchimanimanin</i> ,	} our canoes,
		<i>ki tchimanimanini</i> ,	
		<i>ki tchimaniwan</i> , your canoes,	
		<i>o tchimaniwan</i> , their canoes.	

After this form may be constructed all the *inanimate* substan-

tives with their possessive pronouns, that add the syllable *an* for the plural, as :

<i>Nin nabikwân</i> , my vessel.	<i>Nin mokomân</i> , my knife
<i>Nin masinâigan</i> , my book.	<i>Nin wakâigan</i> , my house.
<i>Nishtigwân</i> , my head.	<i>Nisûd</i> , my foot.
<i>Ninûk</i> , my arm.	<i>Nikâd</i> , my leg.
<i>Nindôn</i> , my mouth.	<i>Nikân</i> , my bone.
<i>Nitawag</i> , my ear.	<i>Nibid</i> , my tooth.
<i>Nind apabiwin</i> , my chair.	<i>Nind adopowin</i> , my table.

Remark. In regard to the orthography of some words in this list, and of many others of this description in the following forms, it is necessary to observe, that I adopted the rule, as well for the *inanimate* as *animate* substantives, to write the possessive pronoun with its substantive in one word, *whenever* (mind this well), *whenever the substantive is such as never to be used alone, separated from its possessive pronoun.* So, for instance, *nishtigwân*, my head. The word *shtigwan* is never used in the Otchipwe language, it is no word of this language. It must always have a possessive pronoun before it, and it is inseparable from it. Of the same kind are : *Ninûk*, *nindôn*, *nisûd*, *nikân*, *nishkinjig*, *nûiaw*, *nûiâss*. *Noss*, *ningâ*, *nôkomiss*, *nôjishe*, *nûta*, *ninim*, *nissim*, *nishûme*, *nissaie*, *nidjikiwé*, *nindângwe*, *ningwiss*, *nindâniss*, etc., etc.—These and other words of this kind, are never pronounced without a possessive pronoun. Why and how shall we then separate them in writing ? What the most ancient usage of the language has connected, the individual writer ought not to separate.

Here is a little sub-form for this kind of substantives, with their possessive pronouns.

Singular.	{	<i>Nikân</i> , my bone, <i>kikan</i> , thy bone, <i>okan</i> , his (her) bone.
Plural.	{	<i>nikanan</i> , my bones, <i>kikanan</i> , thy bones, <i>okanan</i> , his (her) bones.

Singular.	{	<i>Nikaninân,</i>	}	our bone,
		<i>kikaninân,</i>		
		<i>kikaniwa,</i>		your bone.
		<i>okaniwa,</i>		their bone.
Plural.	{	<i>nikâninanin,</i>	}	our bones.
		<i>kikaninanin,</i>		
		<i>kikaniwan,</i>		your bones,
		<i>okaniwan,</i>		their bones.

Note. Some of these words, denoting parts of the human body, terminate in the second plural in *ananin*, as, *nîsîd*, my foot ; *nîsîdananin*, our feet. Likewise *nînik*, my arm ; *nîkâd*, my leg ; *nîtâwag*, my ear ; *nîbid*, my tooth. Some words of this, and of the following forms, change the possessive pronoun of the third person, *o*, into *wi*, as, *nîbid*, my tooth ; *wîbid*, his tooth. And many others in other forms, *inanimate* and *animate*.

EXAMPLES.

Nîbid nînd âkosin ; I have toothache, (pain in *one* tooth.)

Wîbidan od âkosinan ; he has toothache, (pain in *more* than one tooth.)

Kakina kid âkosimin kishtigwâninanin ; we have all headache, (we all have pain in our heads.)

Wabang ta-mâdjîiâssin ki nâbikwaninan ; our vessel will leave to-morrow.

Mamitchâwan ki nâbikwaniwan ; your vessels are large.

Takwâmagad ki bimâdisîwininan oma âking ; our life on earth is short.

Anwénindisoda, andjitoda kid îjîwébisîwininan, ki ga gassîmagonân dash Debénimîang ki batâdowîninanin ; let us repent and change our conduct (our life) and our Lord will blot out our sins.

Debénimîiang, bonigidetawîshînâm nin batâdowîninanin ; Lord, forgive us our sins.

Debéndjiged o kikéndanan kakina kid inéndamowîninanin ; the Lord knows all our thoughts.

Debenimilang, ki wábandanan kákina nin dodamoninananin,
Lord, thou seest all our actions.

FORM 2.

Singular.	{	<i>Nind abâj</i> , my pole, lodge-pole,
		<i>kid abaj</i> , thy pole,
		<i>od abaj</i> , his/her pole.
Plural.	{	<i>nind abajin</i> , my poles,
		<i>kid abajin</i> , thy poles,
		<i>od abajin</i> , their poles.
Singular.	{	<i>Nind abâjinan</i> , } our pole,
		<i>kid abajin</i> , } our pole,
		<i>od abajin</i> , } our pole,
Plural.	{	<i>Nind abajinanin</i> , } our poles,
		<i>kid abajinanin</i> , } our poles,
		<i>od abajin</i> , } our poles,
		<i>kid abajin</i> , } our poles.

To this form belong the substantives with their possessive pronouns, that add for the plural the syllable *in* : as :

<i>Nind anit</i> , my spear,	pl. <i>nind anitin</i> , our spears.
<i>Ninindj</i> , my hand,	“ <i>ninindjin</i> , our hands.
<i>Ninde</i> , my heart,	“ <i>nindéinanin</i> , our hearts.
<i>Niiaw</i> , my body,	“ <i>ki awinân</i> , our body.
<i>Niiâss</i> , my flesh,	“ <i>kiiâssinân</i> , our flesh, etc.

Note. The two last words, *niiaw* and *niiass*, have *wi* in the third person, instead of *o* ; *wiiaw*, his body ; *wiiâss*, his flesh, (or meat in general.) See *Note*, p. 47.

EXAMPLES.

*Kiiawinanin kaginig ta-bimadisimagadon gijigong, kishpin ena-
miangin iji bimadisiang aking* ; our bodies will live eternally
in heaven, if we lead a Christian life on earth.

*Métchi-ijiwébisidjig wiawiwaw kagigé ishkoténg ta-danâkideni-
wan* ; the bodies of the wicked will burn in eternal fire.

Awishtoîâ kitchi nibiwa o gi-ojitônan kid anûtinanin ; the black-
smith has made a great many spears for us, (a great number
of our spears.)

Nânwatig nind abajin o gi-bôdawenan ; he burnt up (or fired)
five of my lodge-poles.

Kinindjinanin aiôiang kid ôjitomin kakina kid inanokiwininan ;
by the use of our hands we do all our work.

Swânganamiadjig odéiwan môshkineniran minô inéndamowin ;
the hearts of true Christians are full of good will.

FORM 3.

Singular.	{	<i>Nin makak</i> , my box, <i>ki makak</i> , thy box, <i>o makak</i> , his, (her) box.
Plural.	{	<i>nin makakon</i> , my boxes, <i>ki makakon</i> , thy boxes, <i>o makakon</i> , his, (her) boxes.
Singular.	{	<i>Nin makakonnan</i> , } our box. <i>ki makakonnan</i> , } <i>ki makakowa</i> , your box, <i>o makakowa</i> , their box.
Plural.	{	<i>nin makakonnanin</i> , } our boxes, <i>ki makakonnanin</i> , } <i>ki makakowan</i> , your boxes, <i>o makakowan</i> , their boxes.

After this form can be formed all the *inanimate* substantives
with their possessive pronouns, that add the syllable *on* to the
singular to form the plural ; as :

Nin wigwâssiwigamig, my lodge.

Nin wagâkwad, my axe.

Nishkinjig, my eye, or my face.

Nind ajawéshk, my sword.

EXAMPLES.

Mamôda ki wagâkwadonânin, awi-manisseda ; let us take our axes, and let us go and chop wood.

Manâdadon ki wagâkwadowan, awashime ouijishin nin, nin wagâkwad ; your axes are bad, my axe is better.

Kid âkosin na kishkinjig ? Is thy eye sore ?

Géga o gi-wanitonan oshkinjigon ; he almost lost his eyes.

Nijinon nangwana kid ajawéskkon ; thou hast then two swords.

Mâdjidon ki makak ; gaie kinawa mâdjidoioy ki makakowan ; carry away thy box ; and you also carry away your boxes.

Remark. We could take the three forms in *one* only, and say that the *mutative vowel*, * which is *a* in the first form, *i* in the second, and *o* in the third, makes the only difference in the terminations. But I think that for the beginner it will be easier to have the forms before him detailed according to the three different mutative vowels. Learners that are more advanced, may take the three forms in one.

OF THE POSSESSIVE TERMINATIONS.

The *inanimate* substantives with possessive pronouns take sometimes the terminations *m*, *im*, or *om*, which may be called in the Otchipwe Grammar the *possessive terminations*, because they are annexed to substantives with possessive pronouns, in order to express more emphatically *property* or *possession*. F. i. *Nind akî*, my land, my farm ; *nind akim*, my own piece of land ; *nin kijâpikisigâns*, my little stove ; *nin kijâpikisigânsim*, my own little stove. *Nin wâgakwad*, my axe ; *nin wâgakwadam*, my own axe.

There are *three* rules for the annexation of the possessive terminations to *inanimate* substantives ; viz :

RULE 1. Inanimate substantives with possessive pronouns, which terminate in a *vowel*, take the possessive termination *m* ; as.

* You will find a Note on the mutative vowel in the next Chapter, in the enumeration of the different kinds of verbs. As far as this mutative vowel is concerned here, you may call it thus: *The vowel with which the terminations of these forms commence.*

Nin miskwî, my blood ; *nin miskwim*, *ki miskwim*, *o miskwim*, my, thy, his own blood. *Nin mashkiki*, my medicine ; *nin mashkikim*, etc. *Nin sîbi*, my river ; *nin sibim*, *o sibim*, etc.

RULE 2. Inanimate substantives with possessive pronouns, which form their plural by adding *on*, take the possessive termination *om* ; as, *Nin gijigadon*, my days ; *nin gijigadom*, my own day ; *nin gijigadoman*, my own particular days ; *o gijigadom*, his remarkable day. *Nind ajaweshkon*, my swords ; *od ajaweshkom*, *od ajaweshkoman*, etc.

RULE 3. All the other inanimate substantives with possessive pronouns, and likewise all inanimate diminutives, take the possessive termination *im* ; as, *Nin nâbikwân*, my vessel ; *nin nâbikwânim*, my own vessel, my very vessel. *Nin mitigwâb*, my bow ; *nin mitigwabim*, *o mitigwabim*, etc.

Note. All these substantives with possessive pronouns, that take a possessive termination, belong to Form I. “ *Nin tchimân*.”

B. Possessive Pronouns with animate Substantives.

We have seen in the preceding forms, how possessive pronouns are expressed with *inanimate* substantives. Let us now consider the effect they make on *animate* substantives.

FORM I.

Singular.	{	<i>Nind akîk</i> , my kettle,	
		<i>kid akik</i> , thy kettle,	
		<i>od akikon</i> , his (her) kettle.	
Plural.	{	<i>nind akikog</i> , my kettles,	
		<i>kid akikog</i> , thy kettles,	
		<i>od akikon</i> , his (her) kettles.	
Singular.	{	<i>Nind akikonan</i> ,	} our kettle,
		<i>kid akikonan</i> ,	
		<i>kid akikowa</i> , your kettle,	
Plural.	{	<i>od akikowan</i> , their kettle.	
		<i>nind akikonanig</i> ,	} our kettles,
		<i>kid akikonanig</i> ,	
		<i>kid akikowag</i> , your kettles,	
		<i>od akikowan</i> , their kettles.	

Some animate substantives with possessive pronouns, that terminate their plural in *ig*, conform also to this form, but their *mutative vowel* * is *i* instead of *a*. F. i. *nind assâb*, my net; pl. *nind assabig*, my nets; *od assabin*, *nind assabinan*, *kid assabiwag*, etc. This *i* remains throughout all the terminations.

Some animate substantives with possessive pronouns, that add only *g* for the plural, and end in a *vowel* in the singular, belong also to this form with a little variation; as:

Singular.	{	<i>Nidj' anishinâbe</i> , my neighbor, (fellow-	{
		man,) brother.	
		<i>kidj' anishinabe</i> , thy neighbor,	
Plural.	{	<i>widj' anishinaben</i> , his (her) neighbor.	{
		<i>nidj' anishinabeg</i> , my neighbors, (fel-	
		low-men).	
Singular.	{	<i>kidj' anishinabeg</i> , your neighbors.	{
		<i>widj' anishinaben</i> , his (her) neighbors.	
		<i>Nidj' anishinabenan</i> , }	
Plural.	{	<i>kidj' anishinabewag</i> , your neighbor.	{
		<i>widj' anishinabewan</i> , their neighbor.	
		<i>nidj' anishinabenanig</i> , }	
Plural.	{	<i>kidj' anishinabewag</i> , your neighbors.	{
		<i>widj' anishinabewan</i> , their neighbors.	
		<i>kidj' anishinabenanig</i> , }	

Likewise, *nidj' bimâdisi*, my fellow-liver, (fellow-man), etc.

Remark. This *Form 1* is seldom used. The *animate* substantives with possessive pronouns, take almost always the possessive terminations *m*, *im*, or *om*.

There are likewise *three* rules for the possessive terminations of the *animate* substantives, viz:

RULE 1. Animate substantives, ending in a *vowel*, take the possessive termination *m*, when they are preceded by a posses-

* See Note p. 50.

sive pronoun. F. i. *Kje-Manito*, God ; *nin Kije-Manitom*, my God. *Ogima*, chief, king ; *nind ôgimâm*, my chief. *Inini*, man : *nind ininim*, my man, my husband. *Ikwe*, woman ; *nind ikwem*, my woman, my wife. *Moshwe*, handkerchief ; *nin moshwem*, my handkerchief.

RULE 2. Animate substantives forming their plural by adding *ag*, *ig*, or *iag*, take the possessive termination *im*, when a possessive pronoun is prefixed to them. F. i. *Manishtanish*, sheep, (pl. *manishtanishag*,) *nin manishtanishim*, my sheep. *Masinitchigan*, image, (pl. *masinitchiganag*,) *nin masinitchiganim*, my image. *Opîn*, a potatoe, (pl. *opinig*,) *nind opinim*, my potatoe. *Gigô*, fish, pl. *gigôlag*,) *nin gigôim*, my fish.

RULE 3. Animate substantives that form their plural by adding *og* or *wâg*, take the possessive termination *om*, when they have a possessive pronoun before them, *when they don't terminate in a vowel in the singular*. If the substantives with the plural termination in *wag*, terminate in a *vowel* in the singular, they belong to the first of these rules, and take the possessive termination *m* ; as, *ikwe*, woman, (pl. *ikwevag*,) *nind ikwem*. *Pijiki*, ox, (pl. *pijikiwag*,) *nin pijikim*, etc.

EXAMPLES TO RULE 3.

Wabos, rabbit, (pl. *wabosog*,) *nin wabosom*, my rabbit. *Anâng*, star, (pl. *anangog*,) *nind anangom*, my star. *Atik*, rein-deer, (pl. *atikwag*,) *nind atikom*, my rein-deer. *Jingwak*, pine-tree (pl. *jingwakwag*,) *nin jingwakom*, my pine-tree, etc.

All the substantives with possessive pronouns, mentioned in the above three rules, belong to the following form.

FORM 2.

Singular.	{	<i>Nind ogimâm</i> , my chief, <i>kid ogimam</i> , thy chief, <i>od ogimaman</i> , his (her) chief.
Plural.	{	<i>nind ogimamag</i> , my chiefs, <i>kid ogimamag</i> , thy chiefs, <i>od ogimaman</i> , their chiefs.

Singular.	{	<i>Nind ogimaminan,</i>	}	our chief,
		<i>kid ogimaminan.</i>		
		<i>kid ogimamiwa,</i>		
		<i>od ogimamiwan,</i>		
Plural.	{	<i>nind ogimaminanig,</i>	}	our chiefs,
		<i>kid ogimaminanig.</i>		
		<i>kid ogimamiwag,</i>		
		<i>od ogimamiwan,</i>		

Besides all the animate substantives with possessive pronouns, that have the possessive terminations, those also that add *ag* in the plural, belong to this form, as some of the following examples will show you.

EXAMPLES.

Mino inakonigewag kid ogimâminanig ; our chiefs make good laws, (regulations).

Nêbwakad anishinabe o babamitawan od ogimâman ; a prudent Indian listens to his chief.

Nissiwag nin kitchi pijikiminanig, nananiwag dash nin pijikinsiminanig ; the number of our cows is three ; and of our calves, five.

Gî-mino-nitawigiwag na kid opinimiwag ? Have you got a good crop of potatoes ?

Batainowag na kid ikwesensimag ?—*Nawateh batainowag nin kiwewisensimag.* Hast thou many girls ?—I have more boys.

Nin gi-wabamimanan od anângoman, wâbanong ; we have seen his star in the east.

Nind inâwemagan, my relative, (pl. *nind inawemaganag*.) *Non-gom nibiwa nind inawemaganinanig gi-bi-ijawag oma* ; to-day many of our relatives came here.

Kôtawân, a large piece of wood for fuel, a block, (pl. *kotawanag*.)

Ki kotawaniwag, your blocks ; *nin kotawaninanig*, our blocks ; *o kotawanan*, his block, or his blocks.

Kitchipison, a belt, (pl. *kitchipisonag*.) *Bij ki kitchipisonag* ; bring here thy belts. *Nin kitchipisoninan*, our belt ; *ki kitchipisoninanig*, our belts

In the terms that mark the different *degrees of relationship*, there is some deviation from the preceding forms, some irregularity, which we have to consider now.

IRREGULAR FORM 1.

Singular.	{	<i>Noss</i> , my father, <i>koss</i> , thy father, <i>ossan</i> , his (her) father.
Plural.	{	<i>nossag</i> , my fathers, * <i>kossag</i> , thy fathers, <i>ossan</i> , his (her) fathers.
Singular.	{	<i>Nossinan</i> , } our father, <i>kossinan</i> , } <i>kossiwa</i> , your father, <i>ossiwan</i> , their father.
Plural.	{	<i>nossinanig</i> , } our fathers, <i>kossinanig</i> , } <i>kossiwa</i> , your fathers, <i>ossiwan</i> , their fathers.

This form is irregular only in the third persons, which are not preceded by *od*, as the regular form is, *od ogimaman*, *od ogimamiwan*. Exactly after this form is inflected the term *nôkomiss*, my grand-mother.

The following terms of relationship: *Nimishômmiss*, my grand-father; *ningwiss*, my son; *nindâniss*, my daughter; *ninidjaniss*, my child; *nisiniss*, my father-in-law; and others which you will find below, in the list displayed after these irregular forms, are also inflected according to this first irregular form, except in the third persons, where they take *o* or *od*: *omishomis*, *san*, *ogwissan*, *odanissan*, *onidjanissan*, *osinissan*, etc.

* A person may have two fathers, or two mothers; one by nature, and another by adoption.

IRREGULAR FORM 2.

Singular.	{	<i>Ningâ</i> , my mother,	
		<i>kiga</i> , thy mother,	
		<i>ogin</i> , his (her) mother.	
Plural.	{	<i>ningaiag</i> , my mothers,	
		<i>kigaiag</i> , thy mothers,	
		<i>ogin</i> , his (her) mothers.	
Singular.	{	<i>Ninganan</i> ,	} our mother,
		<i>kiganan</i> ,	
		<i>kigiwa</i> , your mother,	
		<i>ogiwan</i> , their mother.	
Plural.	{	<i>ningananig</i> ,	} our mothers.
		<i>kigunanig</i> ,	
		<i>kigiwag</i> , your mothers,	
		<i>ogiwan</i> , their mothers.	

This form, as you see, is altogether irregular ; and there is no other word belonging to it.

IRREGULAR FORM 3.

Singular.	{	<i>Nissaié</i> , my brother (older than I),	
		<i>kissaie</i> , thy brother,	
		<i>ossaieian</i> , his (her) brother.	
Plural.	{	<i>nissaiéiag</i> , my brothers,	
		<i>kissaieïag</i> , thy brothers,	
		<i>ossaieïan</i> , his (her) brothers.	
Singular.	{	<i>Nissaiénan</i> ,	} our brother,
		<i>kissaiénan</i> ,	
		<i>kissaieïwa</i> , your brother,	
		<i>ossaieïwan</i> , their brother.	
Plural.	{	<i>nissaiénanig</i> ,	} our brothers,
		<i>kissaiénanig</i> ,	
		<i>kissaieïwag</i> , your brothers,	
		<i>ossaieïwan</i> , their brothers.	

Here are some animate substantives with possessive pronouns belonging to this form ; viz :

Nimishôme, my uncle, (my *father's* brother.)

Nijishe, my uncle, (my *mother's* brother.)

Ninoshé, (*ninwishé*.) my aunt (my *mother's* sister.)

Nimissé, my syster, (older than I.)

Nishîme, my brother or sister, (younger than I.)

Nidjikiwé, my friend, my brother, (*widjikiwéian*.)

Nindângoshe, my she-cousin, (a female speaking.)

Nindângwe, my sister-in-law, or my friend, (a female speaking.)

Nôjishe, my grand-child, (*ojisheian* ; *ojisheiwian*.)

Besides these terms of relationship, all the animate substantives with possessive pronouns, that make their plural by adding *iag*, belong to this form ; as :

Nijode, twin ; *nin nijodeiag* ; *ki nijodenanig* ; *ki nijodeiwa*.

Abinôdji, child ; *nind abinodjinan* ; *kid abinodjiwag*.

Mindimoie, old woman ; *nin mindimoienanig* ; *o mindimoieian*.

Binêshi, bird ; *o bineshiian* ; *ki bineshiïag* ; *nin bineshinan*.

Pakaâkwé, cock, hen ; *nin pakaakwenanig* ; *ki pakaakwenan*, etc., etc.

The other terms of relationship, (besides the above,) conform themselves to the preceding irregular forms, or to the regular forms, according to their *plural*. If you know the first and the third person of the first singular, and the first persons of the first plural and second singular, you can construct the rest according to the above forms. In the following list these four persons are indicated.

Ninsîniss, * my father-in-law ; *osînissan*, *ninsinissag*, *ninsinissinan*.

Ninsîgosiss, my mother-in-law ; *osîgosissan*, *ninsîgosissag*, *ninsîgosissinan*.

Nita, my brother-in-law ; *wîtan*, † *nilag*, *nitanan*.

* See *Remark*, p. 46.

† See *Note*, p. 47.

Ninim, my sister-in-law, (or my brother-in-law ; a female speaking ;) *winimon*, *ninimog*, *ninimonan*.

Nitâwiss, my he-cousin ; *witâwissan*, *nitâwissag*, *nitâwissinan*.

Ninimoshê, my she-cousin ; *winimoshêian*, *ninimoshêiag*, *ninimoshênan*.

Nikâniss, my friend, my brother ; (a male speaking ;) *wikânissan*, *nikânissag*, *nikânissinan*.

Ninîngwan, my son-in-law ; *onîngwanan*, *ninîngwanag*, *ninîngwaninan*.

Nissim, my daughter-in-law ; *ossimin*, *nissimig*, *nissiminan*.

Ninsigoss, my aunt, (my father's sister ;) *osigossan*, *ninsigossag*, *ninsigossinan*.

Ninîngwaniss, my nephew ; *onîngwanissan*, *ninîngwanissag*, *ninîngwanissinan*.

Nishimiss, my niece, (a male speaking ;) *oshimissan*, *nishimissag*, *nishimissinan*.

Nindôjim, my step-son, or my nephew ; *odôjiman*, *nindojimag*, *nindojiminan*.

Nindojimikwem, my step-daughter, or my niece ; *odojimikweman*, *nindojimikwemag*, *nindojimikweminan*.

Nindôjimiss, my niece, (a female speaking,) *odôjimissan*, *nindôjimissag*, *nindôjimissinan*.

Nindindâwa, the father or the mother of my daughter-in-law ; *odindâwan*, *nindindâwag*, *nindindâwanan*.

Otchipwe terms for " my cousin."

A male will say :	{	my uncle's (<i>nimishome</i>)	{	son, <i>nissaie</i> (or <i>nishime</i>), my cousin,
				daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.
	{	my uncle's (<i>nijishe</i>)	{	son, <i>nitâwiss</i> , my cousin,
				daughter, <i>ninimoshe</i> , my cousin.

A female will say :	{	my uncle's (<i>nimishome</i>)	{	son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin,
		my uncle's (<i>nijishe</i>)		son, <i>ninimoshe</i> , my cousin, daughter, <i>nindângoshe</i> , my cousin.
A male will say :	{	my aunt's (<i>ninsigoss</i>)	{	son, <i>nitâwiss</i> , my cousin, daughter, <i>ninimoshe</i> , my cousin,
		my aunt's (<i>ninwishe</i>)		son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.
A female will say :	{	my aunt's (<i>ninsigoss</i>)	{	son, <i>ninimoshe</i> , my cousin, daughter, <i>nindângoshe</i> , my cousin,
		my aunt's (<i>ninwishe</i>)		son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.

Otchipwe terms for " my nephew," and " my niece."

A male will say :	{	my brother's (<i>nissaie</i> , <i>nishime</i>)	{	son, <i>nindôjim</i> , my nephew, daughter, <i>nindôjimikwem</i> , my niece,
		my syster's (<i>nimisse</i> , <i>nishime</i>)		son, <i>niningwaniss</i> , my nephew, daughter, <i>nishimiss</i> , my niece.

A female will say :	{	my brother's	(<i>nissaie</i> ,	{	son, <i>niningwaniss</i> , my
			<i>nishime</i>)		nephew,
	{	my sister's	(<i>nimisse</i> ,	{	daughter, <i>nishimiss</i> , my
			<i>nishime</i>)		niece,
	{			{	son, <i>nindôjimiss</i> , my
					nephew,
	{			{	daughter, <i>nindôjimiss</i> ,
					my niece.

Otchipwe terms for "my brother-in-law," and "my sister-in-law."

A male will say :	{	my wife's brother, <i>nita</i> , my brother-in-law,
		my sister's husband, <i>nita</i> , my brother-in-law,
		my wife's sister, <i>ninim</i> , my sister-in-law,
		my brother's wife, <i>ninim</i> , my sister-in-law.
A female will say :	{	my husband's brother, <i>ninim</i> , my brother-in-law,
		my sister's husband, <i>ninim</i> , my brother-in-law,
		my husband's sister, <i>nindânge</i> , my sister-in-law,
		my brother's wife, <i>nindânge</i> , my sister-in-law.

Peculiarities in regard to these terms of relationship.

1. The English term, "my brother," is given in Otchipwe by two terms, *nissaie* and *nishime* ; the former signifying a brother of mine that is older than I am ; and the latter a brother younger than I. And the English term, "my sister," is also given by two terms, *nimisse*, my sister older than I ; and *nishime*, my sister younger than I.

2. The English term, "my uncle," is given in Otchipwe by *nimishome*, which signifies, my *father's* brother ; and by *nijishe*, which denotes my *mother's* brother. And the term, "my aunt," is expressed by *ninsigoss*, my *father's* sister ; and *ninwishe* (*ninoshe*), my *mother's* sister.

3. Like the Jews and other ancient nations, the Otchipwe Indians call the children of two brothers, or of two sisters, *brothers* and *sisters*, (*nissaie*, *nimisse*, *nishime*,) which are called

cousins in English and other modern languages. But the children of a brother and a sister, they call *cousins*, *nitâwiss*, (*ninimoshe*, *nindângoshe*.)

4. The Otchipwe cannot name distinctly any higher degree in the *ascending* line, than grand-father and grand-mother, *nimishomiss* and *nokomiss*. For great grand-father and great grand-mother, they have the same terms as for grand-father and grand-mother. They have the term, *nind aiânike-nimishomiss* ; but this does not strictly signify, my great grand-father ; it signifies any of my ancestors higher than grand-father. In the *descending* line they call both a grand-son and a grand-daughter with the same term, *nojishe*. And all that is lower than *nojishe*, is called *anikôbidjigan*.

EXAMPLES.

Wenîdjânissidjig o kitchi sâgiawan ikô onidjânissiwân ; parents use to love very much their children.

Nanîngim omâ bi-ijâwag nitâwissinânig ; our consins come here frequently.

Eji-sâgiûdisoiang ki da-sâgianânig kidj'ânishinâbenânig ; as we love ourselves we ought to love our fellow-men.

Joseph ossaiêian midadatchigwaban, oshimeian dash bejigonigoban ; Joseph had ten brother (holder than himself,) and one brother (younger than himself.)

Nôngom nin gi-wâbamag nij kinimog ; to-day I saw two of thy sisters-in-law, (speaking to a *male* ;) or two of thy brothers-in-law, or sisters-in-law, (speaking to a *female*.)

Ki wâbamâwag na ko kishimissiwag ? Do you see sometimes your nieces ? (speaking to a *male*.)

Anin eji-binâdisiwad kidojimissiwag ? How do your nieces do ? (speaking to a *female*.)

Kikinoamaw masînaigan kishimeïag ; teach thy brothers (or sisters, younger than thou,) to read.

Nin pijikiminan pakâkadoso, kinawa dash ki pijikimiwag kitchi wîninowag ; our ox (or cow) is poor, but your oxen (or cows) are fat.

Niskîme o gi-banûdjian o tîbaigîsisswanan ; my (younger) brother spoiled his watch.

Minosse nin tîbaigîsisswaninan ; our clock goes right (or is right).

Sayegwa bâtainowag ki nidjânissinanig ; our children are already many.

Mi oma ga-daji-nitâwigiangidwa kakina ninidjânissinanig ; it is here we brought up all our children.

Nind atâwewininan o mino dôdawan od anishinâbeman ; our trader treats well his Indians.

Nitag pitchinago nin gi-bi-ganônigog ; my brothers-in-law (a male speaking) came yesterday and spoke to me.

All these substantives with possessive pronouns can be transformed into verbs, and they are often so ; and then they are conjugated. They have two tenses, the *present* and the *imperfect*.

We will employ here the examples of our preceding form. Now mind this : The *present* tense of these substantives with possessive pronouns transformed into verbs, is exhibited in the preceding form, regular or irregular ; and the *imperfect* tense will be shown in the following forms.

A. *Possessive Pronouns with inanimate Substantives transformed into Verbs.*

FORM 1.

Imperfect Tense.

Singular.	{	<i>Nin tchimâniban</i> , the canoe I had, (or formerly my canoe.)
		<i>ki tchimâniban</i> , the canoe thou hadst.
		<i>o tchimâniban</i> , the canoe he (she) had.
Plural.	{	<i>nin tchimânibanin</i> , the canoes I had, (or formerly my canoes.)
		<i>ki tchimânibanin</i> , the canoes thou hadst,
		<i>o tchimânibanin</i> , the canoes they had.

Singular.	{	<i>Nin tchimâninaban,</i>	}	our former canoe,
		<i>ki tchimâninaban,</i>		
		<i>ki tchimâniwaban,</i>	}	the canoe you had,
		<i>o tchimâniwaban,</i>		
Plural.	{	<i>nin tchimâninabanin,</i>	}	formerly our canoes,
		<i>ki tchimâninabanin,</i>		
		<i>ki tchimâniwabanin,</i>	}	the canoes you had,
		<i>o tchimâniwabanin,</i>		

EXAMPLES.

Mi ow nin kitigâniban, bakân dash ningôtehi nongom nin kitigê ; this was formerly my field, but now I make my field elsewhere.

Anindi gwaiaak ga-ateg ki wâkaiganiwaban ? Where is the spot where your house stood ?

Kishime od aian nin masinaiganiban ; thy brother has the book I had before.

Gi-sâkide endaiang, kakina dash nin masinaiganinabanin gi-tchâgidewan ; our house took fire, and all our books we had, burnt down.

Ki mojawâganiwabanin, once your scissors. *O mojawâganiwaban*, once his (her) scissors.

FORM 2.

Imperfect Tense.

Singular.	{	<i>Nind abajiban,</i>	}	my pole (lodge-pole) which I lost,
		<i>kid abajiban,</i>		
		<i>od abajiban,</i>		
Plural.	{	<i>nind abajibanin,</i>	}	the poles I had,
		<i>kid abajibanin,</i>		
		<i>od abajibanin,</i>		
Singular.	{	<i>Nind abajinaban,</i>	}	the pole we had,
		<i>kid abajinaban,</i>		
		<i>kid abajiwaban,</i>	}	the pole you had,
		<i>od abajiwaban,</i>		

Plural.	{	<i>Nind abajinabanin,</i>	} the poles we had,
		<i>kid abajinabanin,</i>	
		<i>kid abajiwabanin,</i>	the poles you had,
		<i>od abajiwabanin,</i>	

EXAMPLES.

Mojag nin mikwendan ninindjiban ; nin kashkendam giwanitoiân ;

I think often on the hand I had ; I am sorry to have lost it.

Nimisse o mawiton onindjiban ; my sister is crying because she lost her hand, (or she is bewailing the hand she lost.)

Apine nind anitibanin, kawin nin mikansinan ; the spears I had, are lost, I don't find them.

FORM 3.

Imperfect Tense.

Singular.	{	<i>Nin makakoban,</i>	} our former box,
		<i>ki makakoban,</i>	
		<i>o makakoban,</i>	

Plural.	{	<i>nin makakobanin,</i>	} the boxes we had,
		<i>ki makakobanin,</i>	
		<i>o makakobanin,</i>	

Singular.	{	<i>Nin makakonaban,</i>	} our former box,
		<i>ki makakonaban,</i>	
		<i>ki makakowaban,</i>	the box you had,
		<i>o makakowaban,</i>	

Plural.	{	<i>nin makakonabanin,</i>	} the boxes we had,
		<i>ki makakonabanin,</i>	
		<i>ki makakowabanin,</i>	the boxes you had,
		<i>o makakowabanin,</i>	

EXAMPLES.

Gi-gawissemagad nin pijikiwigamigoban ; the stable I had, tumbled down.

Minossébanin ki wâgâkwadonabanin ; the axes we had were good.

Nind atâwêwigamigoban oma ateban ; here was the store I had.

Kid atâwêwigamigowaban ; the store you had, once your store.

Note. The Remark on page 46 is applicable also to these three forms.

B. *Possessive Pronouns with animate Substantives transformed into Verbs.*

FORM 1.

Imperfect Tense.

Singular.	{	<i>Nind akikoban</i> , the kettle I had, <i>kid akikoban</i> , the kettle thou hadst, <i>od akikobanin</i> , the kettle he (she) had.
Plural.	{	<i>nind akikobanig</i> , the kettles I had, <i>kid akikobanig</i> , the kettles thou hadst, <i>od akikobanin</i> , the kettles he (she) had.
Singular.	{	<i>Nind akikonaban</i> , } the kettle we had, <i>kid akikonaban</i> , } <i>kid akikowaban</i> , the kettle you had, <i>od akikowabanin</i> , the kettle they had.
Plural.	{	<i>nind akikonabanig</i> , } the kettles we had, <i>kid akikonabanig</i> , } <i>kid akikowabanig</i> , the kettles you had, <i>od akikowabanin</i> , the kettles they had.

EXAMPLES.

Mi sa aw ikwe od akikobanin ; to this woman belonged the kettle, (or the kettles.)

Gi-bataînoway nind akikonabanig ; the kettles we had were many.

Nin nind assabiban aw ; *nongom dash kawin nind ossabissi* ; this was my net ; but now I have no net.

Gi-nîwiwan od assabiwabanin ; they had four nets before.

Nidj' anishi nâbeban, my fellow-man (brother, I had, or my deceased fellow-man (brother.) *Widj' anishinâbebanin*, his deceased fellow-man. *Kidj' anishinâbebanig*, our deceased fellow-men.

FORM 2.

Imperfect Tense.

Singular.	{	<i>Nind ogimâmiban</i> , my deceased chief, (or the chief I had before,)
		<i>kid ogimâmiban</i> , thy deceased chief,
		<i>od ogimâmibanin</i> , his (her) deceased chief.
Plural.	{	<i>nin ogimâmibanig</i> , my deceased chiefs,
		<i>kid ogimâmibanig</i> , thy deceased chiefs,
		<i>od ogimâmibanin</i> , his (her) deceased chiefs.
Singular.	{	<i>Nind ogimâminaban</i> , } our deceased chief, (or the
		<i>kid ogimâminaban</i> , } chief we had before,)
		<i>kid ogimâmiwaban</i> , your deceased chief,
Plural.	{	<i>od ogimâmiwabanin</i> , his (her) deceased chief.
		<i>nind ogimâminabanig</i> , } our late chiefs,
		<i>kid ogimâminabanig</i> , }
Plural.	{	<i>kid ogimâmiwabanig</i> , your former chiefs,
		<i>od ogimâmiwabanin</i> , their deceased chiefs.

EXAMPLES.

Ki kitchi ogimâminaban od inâkonigewin ; our late king's law.
Nin widjiwâganiban od inodêwisiwin ; my deceased companion's, (or partner's) property.
Kawin wika nongom awia nin wâbamassig nin kikinoamâganibanig ; I never see now any of my former scholars.
Nissai, keiâbi na ki mikwênima ki widigêmâganiban ? My brother, dost thou yet remember thy deceased wife ?
Igiw nij ikwêway o gi-mino-dôdawawan mojak o widigêmâgan-iwabanin ; these two women have always treated well their deceased husbands.

Nitag o gi-sâgiawan o widigêmâganiwabanin ; my brothers-in-law have loved their deceased wives.

Kitchi ginwênj gi-anônigosi omâ nin bamitâganinaban ; our deceased servant was very long employed here.

The words of the *irregular* forms belong to this Form 2. in their imperfect tense, as :

Noss, my father. *Nossiban*, my deceased father. *Kossinaban*, our deceased father. *Nossinabanig*, our deceased fathers.

Nimishômiss, my grand-father. *Kimishômissinabanig*, our deceased grand-fathers. *Kimishômissiban*, thy deceased grand-father.

Nôkomiss, my grand-mother. *Kôkomissinaban*, our deceased grand-mother.

Nissaiê, my older brother. *Nissaiêiban*, my deceased brother. *Kissaiêinabanig*, our deceased brothers. *Ossaiêiwabanin*, their deceased brother, (or brothers.)

Nitâwiss, my he-cousin. *Nitâwissiban*, my deceased cousin. *Witâwissiwanin*, his deceased cousins.

Nind'ôjim, my step-son. *Nind'ôjimiban*, my deceased step-son. *Kid'ôjiminaban*, our deceased step-son. *Kid'ôjimiwanin*, your deceased step-sons.

Some of the words of the *irregular* forms, when in the imperfect tense, belong to other forms, according to the explanations given at every form, as :

Nita, my brother-in-law. *Nitaban*, my deceased brother-in-law. *Nitanabanig*, our deceased brothers-in-law. *Witabanin*, his deceased brother-in-law, (or brothers-in-law.) (After "*Nidj' anishinâbe*." *Nidj' anishinâbeban*.)

Ninim, my sister-in-law ; (pl. *ninimog*.) *Ninimoban*, my deceased sister-in-law. *Winimobanin*, his deceased sister-in-law, (or his deceased sisters-in-law.) *Kinimonaban*, our deceased sister-in-law. (After "*Nind akikonaban*," etc ,.....etc.....)

The term *ningá*, my mother, makes its *imperfect* in a peculiar manner ; viz :

Singular.	{	<i>Ningiban</i> , my deceased mother, <i>kigiban</i> , thy deceased mother, <i>ogibanin</i> , his (her) deceased mother.
Plural.	{	<i>ningibanig</i> , my deceased mothers, <i>kigibanig</i> , thy deceased mothers, <i>ogibanin</i> , his (her) deceased mothers.
Singular.	{	<i>Ninginaban</i> , } our deceased mother, <i>kiginaban</i> , } <i>kigiwaban</i> , your deceased mother, <i>ogiwaban</i> , their deceased mother.
Plural.	{	<i>ninginabanig</i> , } our deceased mothers, <i>kiginabanig</i> , } <i>kigiwabanig</i> , your deceased mothers, <i>ogiwabanin</i> , their deceased mothers.

The *dubitative* or *traditional* mood of speaking is often used in the imperfect tense of terms denoting relationship, when they speak of deceased persons *whom they never saw*.

The invariable rule for the formation of the traditional in this imperfect tense is, to put the syllable *go* before the letter *b* in the terminations of the imperfect tense. F. i.

N'ôssiban, my deceased father ; *n'ôssigoban*, my deceased father whom I never saw.

K'ôkomissinaban, our deceased grand-mother ; *k'ôkomissinagoban*, our deceased grand-mother whom we did not see.

Nind ôgimâminaban, our deceased chief ; *nind ôgimâminagoban*, our deceased chief whom we did not see.

Kimishômissinabanig, our deceased grand-fathers ; **kimishômissinagobanig*, our deceased grand-fathers whom we never saw.

And so on, putting always *go* before *b* in the terminations.

OF THE THIRD PERSONS.

There is another peculiarity of the Ojibwe language, which I must treat of here. *Three* different third persons are distinguished in *animate* substantives, each of which has its own construction; namely: the *simple* third person, the *second* third person, and the *third* third person. I would have mentioned this in the Chapter of Substantives; but as the three third persons have influence also on substantives with possessive pronouns, I mention and explain it here.

Third person simple.

The third person simple is that which is the only one in the sentence; as: *Nin sagia n'oss*, I love my father. *Nin babamitawa ningâ*, I listen to my mother. *N'oss* and *ningâ* are the third persons simple in these sentences. There is no particular rule about that.

2. Second *third person*.

When there are two third persons in a sentence, one of them is our second third person; according to the construction of the verb. F. i.

Mâbam kwicisens o minâdeniman ossan; this boy honors his father.

Aw inini od anokitawan n'ossan; that man works for my father.

Nimisse o widokawan ningian; my sister is helping my mother.

Kitchitwa Marie o gi-nigian Jesusan; St. Mary gave birth to Jesus.

The second third persons in the above sentences are: *ossan*, *n'ossan*, *ningian*, *Jesusan*. Those that understand Latin, must not think that the second third person always corresponds with the Latin accusative. It often does indeed, but not always. In the above four sentences the second third persons exactly express the Latin accusative. But this is not invariably the case. Where there are two third persons in a sentence, one *or* the other may

be our second third person, the accusative or the nominative, according to the verb. The following examples will illustrate this matter.

O kikênimawan nossan kakina anishinâbeg oma endanakûdjig ;
all the Indians of this place know my father, (*patrem meum.*)

O kikenimigowan nossan kakina anishinabeg oma endanakidjig ;
my father (*pater meus*) knows all the Indians of this place.

In these two sentences, the second third person is always *nossan* ; but in the first sentence *nossan* expresses the *accusative*, (*patrem meum*;) and in the second it expresses the *nominative*, (*pater meus*.) (See *Remark* after the paradigm of the *Passive Voice* in the IV. Conj.)

3. Third *third* person.

When there are three third persons in a sentence, one of them is the *second* third person (according to the construction of the verb,) and the *third* third person is that which has the nearest report to the second. F. i.

Joseph o gi-odapinam Abinôdjïian oginigaie, (or oginiwan,) mi dash ga-iji-madjad ; Joseph took the Child and his mother, and departed.

In this sentence, *Abinôdjïian* is the *second* third person, and *ogini* the *third* third person.

Remark. Sometimes there are three and more third persons in a sentence ; but if all are in equal and immediate relation to one, this one is the third person *simple*, and all the others are *second* third persons, and there is no *third* third person in the sentence. F. i.

Kitchi ogima Herode nibiwa o gi-nissan abinodjïian, nibiwa gaie ininiwan, oshkinawen, ikweuan gaie oginissan ; King Herod slew many children, and he also slew many men, young men, and women.

Aw Wemitigoji o mino bamian, osinissan, wiwan, onidjanissan, witan gaie ; that Frenchman takes well care of his father-in-law, of his wife, children and brother-in-law.

In these two sentences, *Herode* and *Wemitigiji*, are *simple* third persons ; all the rest are *second* third persons ; there is no *third* third person.

Formation of the *second* and *third* third person.

A. *Formation of the second third person.*

This person is formed by adding certain terminations to the singular of the third person simple. These terminations are *seven* in number, viz: *n*, *an*, *ian*, *in*, *oian*, *on*, *wan*. We shall consider them in examples. (Breve iter per exempla, longum per præcepta.)

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
<i>n.</i>	<i>Anishinâbe</i> , Indian, (or man), <i>Manito</i> , spirit, <i>Ogimâ</i> , chief, <i>Jônîia</i> , silver, money,	<i>anishinâben.</i> <i>maniton.</i> <i>ogiman.</i> <i>jônîian.</i>
<i>an.</i>	<i>Noss</i> , my father, <i>Ninidjâniss</i> , my child, <i>Gîjik</i> , cedar, <i>Nind ôgimam</i> , my chief, <i>Pijikins</i> , calf,	<i>nôssan.</i> <i>ninidjânissan.</i> <i>gijikan.</i> <i>nind ogimaman.</i> <i>pijikinsan.</i>
<i>ian.</i>	<i>Ningâ</i> , my mother, <i>Kimissê</i> , thy sister, <i>Nissaiê</i> , my brother, <i>Senibâ</i> , ribbon, <i>Gigô</i> , fish,	<i>ningâian.</i> <i>kimisseian.</i> <i>nissaiêian.</i> <i>senibâian.</i> <i>gigôian.</i>
<i>in.</i>	<i>Jîngôb</i> , fir-tree, <i>Opîn</i> , potatoe, <i>Nissîm</i> , my daughter-in-law, <i>Nishkânj</i> , my nail,	<i>jîngobin.</i> <i>opinin.</i> <i>nissimin.</i> <i>nishkanjin.</i>
<i>oian.</i>	(In proper names :) <i>Monsogidig</i> , <i>Kitchigijig</i> , <i>Manitogisiss</i> , <i>Wewassang</i> ,	<i>Monsogidigoian.</i> <i>Kitchigijigoian.</i> <i>Manitogisissoian.</i> <i>Wewassangoian.</i>
<i>on.</i>	<i>Ninim</i> , my sister-in-law,	<i>ninimon.</i>

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
	<i>Mitig</i> , tree,	<i>mitigon</i> .
	<i>Anim</i> , mean dog,	<i>animon</i> .
	<i>Anang</i> , star,	<i>anangon</i> .
<i>wan</i> .	<i>Anjeni</i> , angel,	<i>Anjeniwān</i> .
	<i>Wemitigoji</i> , Frenchman,	<i>Wemitigojiwān</i> .
	<i>Inini</i> , man,	<i>ininiwān</i> .
	<i>Ikwê</i> , woman,	<i>ikwewān</i> .
	<i>Amik</i> , beaver,	<i>amikwān</i> .

The general and invariable rule for the application of these different terminations, in forming the second third person, is, to change the letter *g*, in which all animate substantives end in the plural, into *n*. (Examine the above examples.)

B. Formation of the third third person.

The *third third person* always terminates in *ini*, except in some proper Indian names, where it ends in *ani*. This person is formed from the second third person. Let us examine the above seven terminations of the second third person, and see how the third third person is obtained from them.

1. To the terminations *n*, *in*, *on*, add *ini*, for the third third person. F. i. *Maniton*, *manitonini*. *Nissimin*, *nissiminini*. *Mitigon*, *mitigonini*.
2. The terminations *an*, and *ian*, are changed into *ini*. F. i. *Nossan*, *n'ossini*. *Ossan*, *ossini*. *Ogwissan*, *ogwissini*. *Kimisseian*, *kimisseini*. (Sometimes the syllable *wan* is here added, as : *Ossiniwān*, *n'ossiniwān*, *ogwissiniwān*, etc.)
3. The termination *oian* (in proper names) adds *i* for the third third person. F. i. *Manitogississoian*, *Manitogississoiani*. *Mon-sogidigoian*, *Mon-sogidigoiani*.
4. The termination *wān* is changed into *wini*. F. i. *Wemitigojiwān*, *Wemitigojiwini*. *Ikwewān*, *ikwewini*. *Wiwān*, *wiwini*. —Exception. *Ogin*, his mother, takes only *i* for the third third person: *ogini*, sometimes *oginiwān*.

This distinction of three third persons is one of the beauties and perfections of the Otchipwe language. It contributes materially to the unequivocal understanding of the whole sentence ; whereas in English and in other languages we are sometimes obliged to insert a proper name or another word to avoid misunderstanding.

Illustration. In the sentence : *Paul is indeed a wicked man, he almost killed his brother and his wife* ; you cannot know whether Paul almost killed his own wife, or his brother's wife ; both senses can be understood in the above sentence ; and when it becomes necessary to avoid misunderstanding, you must insert Paul's name, or some other word, and say : *he almost killed his (Paul's) wife* ; or, *he almost killed his brother and his own wife*. And if you want to say that Paul almost killed his brother's wife, you have to say : *he almost killed his brother and his brother's wife*. This double sense of the sentence is avoided in the expressive Otchipwe language, by the *third* third person. They will say : *Paul geget matchi ininiwi, gega ogi-nissan ossaieian, wiwini* (or *wiwinian*) *gaie*. The *third* third person, *wiwini*, can only mean Paul's brother's wife ; because if Paul's wife he meant, it would be *wiwan*, the *second* third person ; and then it would read : *gega o gi-nissan ossaieian, wiwan gaie* ; he almost killed his brother and his (Paul's) wife.

Another illustration. In the sentence : *Mary is a very industrious woman, she always helps her cousin and her mother* ; you cannot know with certainty, whose mother is meant. It can be Mary's mother, or her cousin's mother. In Otchipwe there can be no double sense in such sentences. If you say *Marie kitchi nita-anoki, mojay o widakawan odangosheian, ogin gaie* ; it is clear that you want to say, Mary always helps her cousin, and her own Mary's mother. But if you say *Marie mojay o widokawan odangosheian, ogini gaie* ; it is clear that Mary always helps her cousin and her cousin's mother.

Remark. The *third* person appears sometimes even in *inanimate* substantives with possessive pronouns ; but it is not so

commonly used, nor so important as in *animate* substantives with possessive pronouns.

EXAMPLES.

Enamiad weweni o gad-odâpinamawan Jesusan wiîâwini; the Christian ought to receive worthily the body of Jesus. (*Enamiad*, simple third person; *Jesusan*, second third person; *wiîâwini*, third third person.)

Debenjiged o bonigidetawan aianwenindisonidjin o bââtâdowinini (or *o bââtâdowininiwan*); the Lord forgives their sins to those that repent. (*Debenjiged*, simple third person; *aianwenindisonidjin*, second third person; *o bââtâdowinini*, (or *o bââtâdowininiwan*), third third person.

Kitchitwâ Marie âpitchi weweni o gi-ganawendamawan Jesusan od ikitowinini; St. Mary kept very well the word of Jesus.

Nind awiig âw ikwe odanan od onaganiniwan; that woman lends me her daughter's dishes.

III. DEMONSTRATIVE PRONOUNS.

Demonstrative Pronouns are those that indicate or point out the persons or things spoken of. They are divided according to the two classes of substantives or nouns, in those that refer to *animate* substantives, and those that have report to *inanimate*.

1. *First Class*: *Demonstrative Pronouns referring to animate objects.*

For *near* objects.

Sing. *Aw, waaw, mâbam*; this, this one, this here.

Plur. *Ogôw, mâmig*; these, these here.

For *distant* objects.

Sing. *Aw, that, that one, that there.*

(For the second third pers.: *iniw*, or *aniw*.)

Plur. *Igiw, or agiw*, those, those there.

(For the second third pers.: *iniw*, or *aniw*.)

Remark. There is no difference of sex perceptible in the Ot-

chipwe demonstrative pronouns. The same pronoun is employed to refer to a man, a woman, a child, or even a lifeless object, when it is used in Otchipwe like a living being. See p. 14, 15, 16.

EXAMPLES.

Mâban Abinôdji ta-kitchi-âgonwetawa ; this child shall be much spoken against.

Mi aw inini dëbenimad iniw manishtânishan ; this is the man that owns those sheep.

Mi mâmiq ninidjânissay, iniw dash nijishe onidjânissân ; these here are my children, and those there my uncle's children.

Mémindaye aw inini jâwendagosi, cji-mino-cjiwchisid ; this man (or that man) is really happy, being so good.

Mi mâbam pakwëjigan gijigong wendjibad ; this is the bread which comes down from heaven.

Kid ashamin ogow mishiminay ; I give thee these apples here to eat.

Aw ikwe wewëni o nitâwegian onidjânissan ; this woman brings well up her children.

Kitchi mawishki mabam ikwesens ; this little girl is always crying.

Kawin na ki nondâwassig mamig ogimag ekitowad ? Dost thou not hear these chiefs what they say ?

Igiw ikwewag kitchi nitâ-nagamowag ; those women are good singers.

Ki nissîtôtawag na ogow ininiwag ? ogow oshkinaweg ? Dost thou understand these men here ? these young men here ?

Nin kikenima aw inini wedi bëmossed ; I know that man that walks there.

Nin sâgiâ aw kwiwisens aiâpitchi-nibwâkâd ; I like that very wise boy.

Noss o dibeniman iniw pijikiwan ; my father is the owner of this ox, (or these oxen,) (this cow, or these cows.)

Mi sa igiw, odënanag geb-ijädjiy ; those are the persons that will go to town.

Kakina igiw anishinábeg ningoting ta-anamiawag : all those Indians will once be Christians.

2. *Second Class* : *Demonstrative Pronouns referring to inanimate objects.*

For *near* objects.

Sing. *Ow, mândan* ; this, this here.

Plur. *Onow, iniw* ; these, these here.

For *distant* objects.

Sing. *Iw*, that, that there.

Plur. *Iniw*, those, those there.

EXAMPLES.

Nin kitchi sâgiton ow masinaigan, ow gwic ojibiigan : I like very much this book, and this writing.

Wegonen mândan ? Ka na wika ki wâbandansin ? What is this ?
Hast thou never seen it ?

Ki nissitâwinan na iw ? Dost thou know that ? or recognize it ?

Nin manâdjiton mândan anamiewigamig : I respect I honor)
this church.

Nin kitchi minotânan iniw nagamônun ; I like very much to
hear those hymns.

Onôw ki minin masinâigaman ; minô inâbadjiton : I give thee
these books here ; make a good use of them.

Nin gi-mamakâdendan iw kitchi anamiewigamig Moniang ctey ;
I admired that great church in Montreal.

Maidîdokan iniw apabirinan ; carry away these chairs or
benches).

IV. INTERROGATIVE PRONOUNS.

Interrogative Pronouns are those that serve to ask questions.
There are three of this kind in the Ojehipwe language, viz :

For *animate* objects : *Awênen ?* who ? which ? what ? Plur :
Awênenag ?

For *inanimate* objects. *Wegonen ? Anin ?* what ?

EXAMPLES.

Awénen ge-dibâkoninang gi-ishkwa-bimâdisiung aking ? Who will judge us after our life on earth ?

Awénen gijigong ged-ijad ? Who shall go to heaven ?

Awénenag wedi bemishkâdjig ? Who are those in that canoe there ?

Awénenag igiw nêgamodjig ? Who are those that sing ?

Wêgonen naiâgatawendaman ? What art thou thinking on ? (or contemplating ?)

Wegonen iw ekitoieg ? What are you saying ?

Wegonen ge-dôdang awjia tchi jawendâgosid kâgigekami ?

What has a person to do in order to be happy eternally ?

Ininiwidog, nikânissinâdog ! anin ged-ijitchigeiâng ? Men, brethren ! what shall we do ?

Anin êkitoian ? What sayest thou ?

Anin enâkamigak ? What is the news ?

Remark. The second third person of *awénen* and *awénenag*, is *awénenan*, which exactly expresses the English *whom*. F. i. *Awenenan ga-anônâdjîn Jesus tchi gagikwenid enigokway akî ?* Whom did Jesus employ to preach every where on earth ?

Awenenan Jesus ga-apitchi-sâgiadjin minik ga-dashinid o kiki-noamâgunan ? Whom did Jesus especially love among all his disciples ?

Awenenan ga-marwalissâdjîn kishime pitchindgo ? Whom did thy brother visit yesterday ?

V. INDEFINITIVE PRONOUNS.

Indefinitive Pronouns are those which denote persons or things indefinitely or generally. There are four of this description in the Otchipwe language ; viz :

For *animate* objects.

Awîia, one, somebody, some person, any body.

Ka awîia, or *kawin awîia*, none, nobody, no person.

Awêgwen, whoever, or whosoever, I don't know who. Plural : *awêgwenag*.

For *inanimate* objects.

Wêgotogwen, whatever, or whatsoever, all, I don't know what.

EXAMPLES.

Awia o pakit'an ishk'wândem ; somebody knocks on the door.

Awia na diâ âgratching ? Is there any body without ?

Kawin awia mashi dagrishinsi ; nobody (or no person) has arrived yet.

Kawin awia o dâ-gashkitossin, nij ge-dibénimigodjin tchi anokitaval ; nobody can serve two masters.

Awégwen ge-nishkâdisitâwagwen wikânissan anisha, tamatchidodam ; whosoever shall be angry with his brother without a cause, will do evil.

Ow o gi-inan Jesus o kikinoamâganen : *Awégwen ge-gassiamâwégwen o batâdowinan, mi aw ge-gassigâdenig*. Jesus said to his disciples : Whosoever sins you remit, they are remitted unto them.

Wégotogwen ge-naudôtamâwâgwen. Weôssimind nind ijnikâsowining, ki ga-minigowa ; *kid igonan Jesus*. Jesus says unto us : Whatsoever you shall ask the Father in my name, he will give it you.

Wégotogwen wa-ikitogwen, kawin nin nissitôtâwassî ; I don't know what he wants to say ; I don't understand him.

Remark 1. The second third person of *awégwen* and *awégwenag*, is *awégwenan*, which is expressed in English by : I don't know who, or, we don't know who. F. i.

Awégwenan ga-wâbiigogwenan aw ga-gakibingwe-nigipan ; *gi-ikitowan onigiigon*. We don't know who has opened the eyes of this born blind, said his parents.

Awégwenan ga-bi-ganonigogwenan nishime ; *geget nongom mino ijwêbisi*. I do not know who came and spoke to my brother ; he behaves now well.

Remark 2. If you are asked : *Awenen aw* ? Who is this or that person ? Or, *awenenag ogow* ? or, *igiw* ? Who are these or those persons ? And if you don't know, you will have to answer, for the singular : *Awégwen* ; and for the plural : *Awégwenag* ; which both signify, I don't know who. F. i.

Awénen aw badâssamossed? Aweqwen. Who is that person there coming this way? I don't know.

Awénen aw ikwe ga-bi-ijad oma jéba? Aweqwen. Who is that woman that came here this morning? I don't know.

Awénenag ge-mâdjadjig wâbang? Aweqwenag. Who are those that will start to-morrow? I don't know.

Awénenag igiw ga-giossedjig pitchinâgo? Aweqwenag. Who are those that have been a hunting yesterday? I don't know.

The second third person of this word of answer is *Aweqwenan*, for both the singular and plural. F. i.

Awénenan ga-âwenimâdjîn nimishôme? Aweqwenan. Whom did my uncle reprimand? I don't know.

Awenenan ga-bi-ganonigodjin nishime? Aweqwenan. Who came and spoke to my brother? I don't know.

Before we close the Chapter of Pronouns we must observe that there are no *relative pronouns* in the Otchipwe language. The sentences in which there are relative pronouns in English, (*who, which, that, what,* are given in Otchipwe by what is called, in this Grammar, “*The Change of the first vowel,*” forming chiefly participles. We have already employed this “*Change*” in some examples, but we have had till now no opportunity of mentioning it; and even now we mention it only because the relative pronouns are always expressed by the *Change*. But in the next Chapter, towards the end of the first Conjugation, you will find a full explanation of it. This explanation naturally belongs to the Chapter of Verbs, because the *Change* never occurs but in verbs.

Here are a few examples in which you will see how the sentences with relative pronouns are given in Otchipwe. All this, however, you will better understand when you study it again after a careful perusal of the next Chapter.

Kije-Manito misi gego, ga-gijitod, misi gego gaie mâninang, we-nidjânissinjin ki sâgûgonan; God who made all things, and who gives us all, loves us like children.

Jâwendâgosirag waiâbandangig waiâbandameg : blessed are they *who* see *what* you see.

Jâwendâgosi daîchwetang âno wâbandansig : blessed is he *that* believes although he sees not.

Ininiwag ga-âno-nandomindjig, kawin gi-bi-ijâssirag : the men *that* have been called, did not come

Inini ga-wâbamag, ga-ganonag gaic. . . . The man *that* I have seen, and *whom* I have spoken to. . . .

Oshkinauc enônad gi-bi-îja omâ jêba : the young man *whom* thou employest, came here this morning.

Ikwe wâdigemag : the woman to *whom* I am married.

Inini wâdigemag : the man to *whom* I am married.

CHAPTER III.

OF VERBS.

A *Verb* is that part of speech which expresses an action or state, and the circumstances of time in events, or in a being.

The being which does or receives the action expressed by the verb, is called its *subject* ; and the being to which relates the action, in some verbs, is called its *object*.

The verb is the principal and most important part of speech, especially in the Otchipwe language, which is a language of verbs.

DIVISION OF VERBS.

The principal grammatical division of verbs is in two classes, *transitive* and *intransitive*. Each of these two classes has its subdivisions, which are detailed here. It was necessary to give to some sorts of verbs peculiar names, which do not occur in other Grammars. But in the Grammar of the Otchipwe language, which differs so much from other languages in its grammatical system, it seemed necessary to establish distinct denominations for certain peculiar kinds of verbs.

A. TRANSITIVE VERBS.

1. *Active verbs*, or *transitive-proper*, express an act done (or that could be done) by one person or thing to another. F. i. *Nin sâgia noss*, I love my father. *Nind ojibian masinaigan*, I write a letter. *Nin da-ganôna wâbamag*, I would speak to him if I saw him.

2. *Reciprocal verbs* are those which designate a reaction of the subject on itself. F. i. *Nin kikenindis*, I know myself. *Sâ-giûdiso*, he loves himself. *Kitimâgiûdisowag*, they make themselves poor.

3. *Communicative verbs*. So are called the verbs that express a mutual action of several subjects upon each other, in a communicative manner. These verbs have only the plural number. F. i. *Igiw nitam ga-bi-anamiâdjig*, *weweni gi-sâgiûdiwag*, *gi-jâwennidiwag*, *majag gi-mino-dodâdiwag*. The first Christians loved much each other, were charitable to each other, and treated each other well.—It must, however, be remarked, that these verbs do not always signify a *mutual* action of several subjects upon each other; but sometimes they mean that the subjects of the verb act *together*, or are *influenced together*, in a common or communicative manner. F. i. *Nin tibaamâdimin*, we are paid together. *Nimûdiwag*, they are dancing together. *Widjindiwag*, they are going together.

4. *Personifying verbs*. We call, in this Grammar, those verbs personifying, which represent an *inanimate* object acting like a person, or another animate being. F. i. *Nishtigwân nin nissigon*, my head kills me, (I have a violent head-ache.) *Masinaigan nin gi-bi-odissigon*, a letter came to me. *Ninde ki nandawenimigon*, my heart desires thee. *Ishkotewâbo ki makamigon kakina kid aîiman*, ardent liquor fire-water is robbing thee of all thy things.

There is yet another kind of personifying verbs, which are formed by adding *magad* to the third person singular present, indicative, of verbs belonging to the I., II., and III. Conjugations. These verbs give likewise to inanimate objects the acti-

vity or quality of a person, or another animate being. F. i. *Ijá-magad*, it goes, (*ijá*, he goes.) *Nábikwáu bibonishimagad oma*, a vessel winters here, (*bibônishi*, he winters.) *Mandan masinai-gan jâganâshimomagad*, this book speaks English, (*jâganâshi-mo*, he speaks English.)

Remark 1. When the third person singular, above mentioned, ends in a *consonant*, you must first add to this third person the *mutative vowel*, and then the termination *magad*, to form these personifying verbs. The *mutative vowel* is that in which ends the third person *singular*, present, indicative; or with which commences the *termination* of the third person *plural*. F. i. *Nin ikkit*, I say; third person singular, *ikkito*, he says; this *o* is the mutative vowel. If you annex *magad* to this *o*, you will have the personifying verb *ikkitomagad*, it says. But when the said third person *singular* ends in a consonant, you have to go to the third person *plural*, and see its conjugational termination; and the vowel with which this termination begins, is our mutative vowel. F. i. *Dagwishin*, he arrives; the third person *plural* is, *dagwishinog*; now this *o* is the mutative vowel; and now add to this *o* the termination *magad*, and you will have the personifying verb *dagwishinomagad*, it arrives, it comes on. In *substantives* the mutative vowel appears in the termination of the plural. F. i. *Anang*, a star; plural, *anangog*; *o* is its mutative vowel. *Assin*, a stone; plural, *assinig*; *i* is its mutative vowel. *Biwâbik*; *biwâbikon*.

Remark 2. Sometimes abbreviations are employed in the formation of these verbs. F. i. *Kitimâgisi*, he is poor. According to the rule we ought to form the personifying verb by adding *magad* to this third person, and say, *kitimâgisimagad*; but they say, *hitimâgad*, it is poor. *Kitimâgad endaiân*, my dwelling is poor. *Kitimâgad nind agwiwin*, my clothing is poor.

B. INTRANSITIVE VERBS.

1. *Neuter* verbs, or *intransitive-proper*, are those verbs that express a state of being, or an action not going over on any object. F. i. *Nin kashkendam*, I am sorrowful, sad. *Kid âkkos*,

thou art sick. *Minwendam*, he is contented, glad, happy. *Nibâ*, he sleeps. These are intransitive verbs, because they express a state of being. The following express an action confined to the actor, not passing over on any subject, and are therefore intransitive. *Nin mâdja*, I depart, I start. *Ki dagwishin*, thou arrivest. *Wâbange*, he is looking on. *Anishinâbewidjige*, he lives and acts like an Indian.

2. *Reproaching verbs*. So are called here the verbs which signify that the subject thereof has some reproachful habit or quality. F. i. *Aw kuwewisens nibâshki*, this boy likes too much sleeping, (*nibâ*, he sleeps.) *Nimisse nimishki*, my sister likes too much dancing, (*nimi*, she dances.) *Ginâwishkiway*, they are in the habit of lying. *Gimôdishki*, he is a thief.

3. *Substantive verbs* are those that are formed directly from substantives. F. i. *Aking gi-ondji-ajitchigâde kîaw, minawa dash ki gad-akiw*; out of earth was formed thy body, and thou shalt be earth again. (*Aki*, earth; *nind akiw*, I am earth; *aki-wî*, he is earth.) *Lot wiwan giabanâbiwan, mi dash ga-iji-jiwi-tâganiwinid*; Lot's wife looked back and became salt (a pillar of salt.) (*Jiwi-tâgan*, salt; *nin jiwi-tâganiw*, I am salt; *jiwi-tâganiwi*, he (she) is salt.) *Nind anishinâbew*; *nind ininiw*; *nind ikwew*.

4. *Abundance-verbs*. These verbs are likewise formed from substantives, and they designate that there is abundance of the object signified by the substantive from which they are formed. They all end in *ka*, and are unipersonal verbs, belonging to the VII. Conjugation. F. i. *Nibika oma*, there is much water here. *Anishinâbeka wedi*, there are many Indians there. *Tibikony gi-kitchi-anangoka*, last night there was plenty of stars, (many stars were visible.) *Assinika*, there is abundance of stone. *Gi-gôika*, there is plenty of fish.

5. *Unipersonal verbs* are those that have only the third person. The verbs of the preceding number are unipersonal verbs. These verbs are commonly called by Grammarians *impersonal*; but the term *unipersonal* is undoubtedly more adapted to them; because they are not entirely destitute of persons, but they have

only *one* ; so they are rather *unipersonal* than *impersonal*. F. i. *Kissinâ* or *kissinâmagad*, it is cold. *Kijâte*, or *kijâtemagad*, it is warm. *Gimiwan*, it rains. *Sanagad*, it is difficult.

6. *Defective* verbs are those that want some of the tenses and persons, which the use does not admit. F. i. *hwa*, he says, (inquit. *Nin dind*, I am, I do; *anin endiian?* how do you do ?

There are many other kinds, or rather modifications of verbs, of which we will speak after all the Conjugations, under the head of *Formation of Verbs*.

There are no *auxiliary*, or helping verbs, in the Otchipwe language. The verbs of all the Conjugations of this Grammar are inflected or conjugated by themselves without the help of any other verbs. The verbs *to be* and *to have*, which are auxiliary verbs in other languages, are principal verbs in the Otchipwe language. Instead of auxiliary verbs, the Otchipwe verbs take certain prefixes or signs in certain moods and tenses.

There are five prefixes, or signs, in the Otchipwe Conjugations, by which the different moods and tenses are distinguished; viz: *ga-*, *ge-*, *gi-*, *da-*, *ta-*.

Ga-, (pronounced almost *ka-*,) for the perfect and pluperfect tenses, (in the *Change*,) and participle perfect and pluperfect.

Ga-, (*gad-*,) and *ta-*, for the future tense indicative.

Ge-, (*yéd*,) (pronounced almost *ke-*, *ked-*, for the future tenses, subjunctive, and participle future.

Gi-, for the perfect and pluperfect tenses.

Da-, for the conditional mood.

Remark. The English language has also several signs which are employed in the Conjugation of verbs: as, *will*, *would*, *shall*, *should*, *ought*, etc. But there is a great difference, in regard to the use of signs, between the two languages. The English signs are sometimes used by themselves, separately from their verbs; and one sign may serve for several subsequent verbs. Not so in Otchipwe. In this language the signs always remain attached to the verb, and can never be used separately; and the sign must be repeated before every verb which stands under the influence of the same.

This remark is rather a *syntactical* one ; but speaking here of these signs, as attached to verbs *etymologically*, I make it here. You will better understand it when you return to it after the attentive perusal of the long Chapter of Verbs.

SOME ILLUSTRATING EXAMPLES.

In *English* you would say : I will work to-morrow all day ; indeed I will. Here the sign *will* stands alone, separated from its verb, only referring to it.

But in *Otchipwe* you must say : *Nin gad-anoki wâbang kabegijig ; geget nin gad-anoki*. You cannot put the sign only and say : *Geget nin gad*. The sign can never be used separately from its verb ; it must remain attached to it ; you must say : *Geget nin gad-anoki*.

So again you would say in *English* : He ought to pay thee ; yes, he ought. The sign *ought* is separated from its verb.

In *Otchipwe* you have to say : *Ki da dibaamag sa. E, ki da dibaamag*.—The sign *da-*, remains attached to its verbs.

In the following example you will see how the *Otchipwe* sign must be repeated at every verb to which it relates.

In *English* you would say, for instance : He would be loved, respected, and well treated, if he did not drink so much.—The sign *would be*, is put only once for the three subsequent verbs.

But in *Otchipwe* you must repeat the sign before every verb, and say : *Da-sâgia, da-minâdenima, da-mino-dodawa gaic, osam minikwessig*. You see how the sign, *da-*, is repeated before every verb to which it refers.

INFLECTION OF VERBS.

To the inflection of verbs belong *voices, forms, moods, tenses, numbers and persons*, and *participles*. We shall now consider each of these articles in particular, and state the peculiarities of the *Otchipwe Grammar*.

A. Of Voices.

Voice in verbs shows the relation of the *subject* of the verb to the *action*, or *state of being*, expressed by it. We have two voices in the Otchipwe verbs; viz :

1. The *Active Voice*, so called because it shows the subject of the verb *acting* upon some object; as : *Nind ashama bekaded*, I feed the hungry. *Ki kikinoamâway kinidjânissag*, thou teachest thy children. *O bibâgiman ogin*, he calls his mother.

2. The *Passive Voice*, so called because it shows the subject of the verb in a *passive* state, acted upon by some person or thing; as : *Ashama bekaded*, the hungry person is fed. *Kikinoamâway kinidjânissag*, thy children are taught. *Wegimid bibâgima*, the mother is called.

B. Of Forms.

There are two forms throughout all our Conjugations, the affirmative and the negative forms.

1. The *Affirmative Form*, which shows that some state of existence, or some action, is *affirmed* of the subject; as : *Wâwîjendam*, he is joyous. *Nin wassitâwendam*, I am sad. *Kid adissoke*, thou art telling stories. *Gashkigwâsso*, she is sewing.

2. The *Negative Form*, which shows that some state of existence, or some action, of the subject of the verb, is *denied*; as : *Kawin nin nibâssi*, I am not asleep. *Kawin ki nibâgwessi*, thou art not thirsty. *Kawin bigwâkamigibidjigessigag*, they don't plough. *Kawin kid agonwetossinoninim*, I do not gainsay you. *Ojibiiigessigwa*, if they do not write. *Anokissig*, if he does not work.

Remark. It must be observed, as a peculiarity of the Otchipwe Grammar, that throughout all the Conjugations the *negative form* must be distinctly developed, fully displayed, because it is so peculiar, difficult, and varying, that no general rules can be abstracted for the formation of it. It must be exactly pointed out in every Conjugation, and in every part of it. The negation is effected by placing before the pronoun and verb the adverbs

ka or *kawin*, no, not ; or *kego*, do not, don't. And it is also expressed in the verb itself. In many cases this latter kind of negation only is employed, and the above negation-adverbs are not used.

C. Of Moods.

Mood in verbs is the manner of indicating the state of existence, of action, or passion, in subjects. The Otchipwe verbs have four moods ; viz :

1. The *Indicative*, which simply affirms or denies something, or asks a question ; as : *Pijikiwag odâbiwag*, the oxen are drawing, hauling. *Gagwédibenima*, he is tempted. *Kawin mâminâdisissi*, he is not proud. *Kawin awiia nin miskamâssi*, I don't insult anybody. *Ki nishkénima na awiia?* Hast thou angry thoughts against anybody ? *Kawin na ta-ijâssiwag?* Will they not go ?

2. The *Subjunctive* or *Conjunctive*, which represents something under a doubt, wish, condition, supposition, etc. Verbs in this mood are preceded by some conjunction, *tchi*, *kishpin*, *missawa*, etc. ; and they are preceded or followed by another verb not in the subjunctive ; as : *Nin minwendam, missawa kitimâgisiiân*, I am happy, although poor. (*Kitimâgisiiân* is in the subjunctive mood.) *Ki windamon iw, tchi kikendaman*, I tell thee this, that thou mayst know it. (*Kikendaman*, subjunctive. *Wâbamad kishime, ki gad ina tchi bi-ijad oma* : if thou seest thy brother, thou wilt tell him to come here. (*Wâbamad*, that is *kishpin wâbamad*, if thou see him ; *kishpin* is understood.)

3. The *Conditional*, which implies liberty, or possibility of a state or action, under a certain condition, expressed in another verb in the subjunctive, preceding or following the verb in the conditional ; as : *Wissiniissiwân nin da-bakade*, if I did not eat, I would be hungry. *Nin da-bakade*, is in the conditional mood. *Kishpin kibâkwaigasossi, da-biija* : if he were not in prison, he would come. (*Da-bi-ija*, is in the conditional.)

Remark. The English *potential mood* is expressed in Otchipwe by the adverb *gonima*, or *kema*, perhaps ; which is placed before the verb that is in the potential in English, but in Ot-

chipwe it remains in the indicative; as: It may rain, *gonimá ta-gimiwan*. He may preach or sing, *kéma ta-gugúkwe, kéma gué ta-nayamo*. But when the English potential implies *condition*, which is only understood, in Otchipwe the conditional is employed; as: I would go, if . . . *nin da-ija, kishpin* . . . You should obey your father, *ki da-bahamitarawa k'ossira* . . . if you wish to do your duty . . .)

4 The *Imperative*, which is used for commanding, exhorting, praying, permitting or prohibiting; as: *Dodán iw*, do that. *Ojítón ow*, make this. *Enamíayin binádisiing*, live like Christians. *Debénimíiing, bonigíletawishinám ga-iji-bátáúliáng*: Lord, forgive us our sins. *Mádján*, go. *Kéyo mádjáken*, don't go.

Remark. There is properly speaking, no *Infinitive Mood* in the Otchipwe language. What some believe to be the infinitive, as: *Ikkitom, tchi ikkitóng, tchi inendaming*, etc., is not that mood; it is the *indefinitive third person singular*: which may be given in English with the infinitive pronoun *one*. Better yet it is expressed in French and German. F. i. *Ikkitom*, signifies in French, “*on dit*,” and in German, “*man sagt*.” In English we may say, “*one says*,” or “*they say*,” but this is not so expressive as, *ikkitom*, or *on dit*, or *man sagt*. In the paradigms of the Conjugations we will express this person, at least in some tenses, in *French*, for such as understand this language.

D. Of Tenses.

Tenses in verbs are those modifications of the verb, by which a distinction of time is marked. There are naturally only three times; viz: the *present*, the *perfect*, and the *future* time. But to express more exactly the circumstances of time in events, actions, or states of existence, three other distinctions of time have been adopted. This makes six tenses we have in Grammar, viz:

1. The *Present*, which indicates what is actually existing or not existing, going on, or not going on; as: *Bejigo Kije-Manito, kawin nississiwag*; there is one God, there are not three. *Nind ojibiüge, kawin nin babámossessi*; I am writing, not walking about.

2. The *Imperfect*, which represents a state, action, or event, as past, or as continuing at a time now past; as: *Nind inendá-nában tchi ijaian gaie nin*; I thought to go myself too. *Wissiniban api pandigeiang*; he was eating when we came in. *Nimisse ákosiban ba-mádjaian*; my sister was sick, when I started to come here.

3. The *Perfect*, which represents events, actions or states, as completely finished and past; as: *Ninoshe gi nibo*; my aunt is dead. *O gi-nissán o pijikiman*; he has killed his ox.

4. The *Pluperfect*, which signifies that an action or event was over, when or before another began, which is also past; as: *Nin gi-ishkwa-ajibiigenában, bwa madwessing kitotágan*; I had done writing, before the bell rang. *Ki gi-gijitonában na apábiwin, api pándigewad?* Hadst thou finished the bench when they came in?

5. The *Future*, which represents actions or events, definitely or indefinitely, as yet to come; as: *Wábang nin ga-bi-ija minawa*; to-morrow I will come again, (*definitely*.) *Nágateh nin ga-bi-ija minawa*; by and by I will come again, (*indefinitely*.)

6. The *Second Future*, which indicates that an action or event will be over, when or before another action or event likewise future shall come to pass; as: *Kakina ge gi-bimádisidjig áking tá-abitchibáway, tchi bwa dibákoniding*; all that shall have lived on earth, will rise again before the general judgment.

E. Of Numbers and Persons.

The *Numbers* are two in every tense and mood, the *singular* and the *plural*. And each number has three *Persons*, the first, the second, and the third.

The *subjects* of verbs are ordinarily *nouns* or *pronouns*. The pronouns that are employed to serve as subjects to verbs, are the two personal pronouns, *nin*, I, me, we; and *ki*, thou, thee, we, you, us. These two pronouns serve for both sexes and both numbers; *nin* for the first persons, and *ki* for the second.—The third persons have no personal pronouns in the immediate connexion with verbs. In some Conjugations, indeed, the third

persons are preceded by an *o* ; but this *o* does not signify *he, she, it, or they* ; it signifies *him, her, it, or them*, the *object* of the verb. F. i. *O wâbaman*, he sees him, (her, them.) *O wâbandan*, he sees it. *O wâbandanan*, he sees them. This *o* is also a possessive pronoun signifying *his, her, its, their*, as we have seen in the preceding Chapter.

F. Of Participles.

A *Participle* is a part or form of the verb, resembling, at the same time, an adjective, and occasionally also a substantive, and has its name from its *participating* of the qualities of the verb, the adjective, and the substantive.

The Otchipwe participles have two forms, all the six tenses, the three persons, and both numbers, singular and plural.

The two forms of the participles are :

1. The *Affirmative Form* ; as : *Gâgitod*, speaking, or he that is speaking. *Dêgwishing*, he that arrives, arriving. *Sênagak*, what is difficult. *Wênijishing*, what is fair, good, (being fair.)

2. The *Negative Form* ; as : *Gâgitossig*, he that is not speaking. *Dêgwishinsig*, he that arrives not, not arriving. *Sênagas-sinok*, what is not difficult ; not being difficult. *Wênijishinsinog*, not being fair, good.

The six tenses of the participles are the same as stated above ; viz : The *present*, the *imperfect*, the *perfect*, the *pluperfect*, the *future* and the *second future* ; as : *Gâgitoiân*, I who am speaking. *Gâgitoiamban*, thou who wast speaking. *Gâ-gigitod*, he who has been speaking. *Gâ-gigitoiângiban*, we who had been speaking. *Gê-gigitoieg*, you who will be speaking. *Gê-gi-gigitowad*, they that will have been speaking.

Towards the end of the paradigm of the I. Conjugation you will find an important *Remark* on the Otchipwe participles, which you will please mind well.

Of the Dubitative.

The *Dubitative* or *Traditional* is used when persons are spoken of, whom the speaker never saw, or who are absent ; or other

objects, that he never saw nor experienced himself; or speaking of events which happened not before the eyes or ears of the person speaking, or shall come to pass in future; as: *Mi-ga-ikkitogwen aw akiwesi bwa nibod*, so said that old man before he died. *Anindi eiâd k'issaie?—Moniang aiâdog*. Where is thy brother? —He is in Montreal; (or I think he is in Montreal, but I am not certain.) *Ki kikendan na ga-ijiwebadogwen endaiég awass bibonong?* Dost thou know what happened in your house the winter before last?

Speaking of common uncertain events or objects, or of common persons absent, or of times past, we may employ it with propriety. For this reason it is also called *Traditional*. It is also employed with the indefinite pronoun *awegwen*, whoever, or whosoever; as: *Awegwen ged-ikkitogwen...* Whoever shall say... *Awegwen ged-ijâgwen...* Whosoever shall go...

But what shall we call this, *Dubitative*, or *Traditional*? We cannot call it a *mood*; it has moods itself, the indicative and subjunctive at least. We cannot call it a *form* either, because it has itself two forms, the affirmative and the negative. We cannot even call it a *voice*, as we find in it two voices, the active and the passive. I think the most appropriate name for it would be: *Dubitative Conjugation*.

The dubitative Conjugations have not all the tenses and moods of the common Conjugations. We shall exhibit in the paradigms of the dubitative Conjugations those tenses that are commonly used in them.

Note. When we observe the Indians in their speaking, we see that they have three manners of expressing themselves, when they speak of uncertain, or unseen and unexperienced events or persons.

1. They use the *Dubitative*, as established in the Dub. Conj. of this Grammar. F. i. *Abidog*, he is perhaps in; *gi-mâdjâdogenag*, they are perhaps gone away.

2. They use not the *Dubitative*, but they employ adverbs denoting *uncertainty*: as, *gonima*, *ganabatch*, *mîkija*, all which

signify *perhaps*. F. i. *Gonima abi*, perhaps he is in ; *ganabatch gi-mâdjâway*, perhaps they are gone away.

3. They use the Dubitative and these adverbs of uncertainty together. F. I. *Gonima abidog*, perhaps he is in ; *gonima gi-mâdjâdogenag*, perhaps they are gone away.

They have also, for the expression of such phrases, the words *kiwe* and *madré-*, which signify, *they say*, or, *it is said*. F. i. *Gi-nibo kiwe* ; or, *gi-madré-nibo*, they say he is dead ; *Gi-dag-wishinog kiwe*, or, *gi-madré-dagwishinog*, it is said that they have come.

CONJUGATIONS OF VERBS.

The *Conjugation* of a verb is a written or recited display of its different voices, forms, moods, tenses, numbers and persons, and participles. To accommodate and arrange with ease all the different kinds of verbs of this “ language of verbs,” we must assume no less than *nine* Conjugations.

Remark I must, however, make here a similar remark, as I did in the preceding Chapter, p 50. I will lay here in the following Conjugations, where all kinds of the Otchipwe verbs are conjugated at large through all their voices, forms, moods, tenses, numbers and persons, and participles, I will lay, I say, a full and complete display of them before the eyes of the learner ; because I think that by this method a thorough knowledge of the use of the Otchipwe verbs may be easier conveyed to his mind and memory, than by any other plan I could think of. But I say again here, as I said in the above cited remark, that this detailed display of verbs is principally intended to assist the *beginner*, and to show him at once the whole verb in all its inflections.

The characteristical mark by which verbs are known, to which Conjugations they belong, is the *third person* singular, present, indicative, affirmative form. Besides this person, the *quality* of the verb must be considered. At the commencement of every Conjugation it will be said, which verbs belong to it.

The following table shows the nine different Conjugations, and the verbs belonging to each of them.

CONJUGATION TABLE.

Conj.	Quality of verbs.	Term of the 3d. person.
I. Conj.	<i>Intransitive (or neuter, verbs, ending in a vowel at the 3d. person sing. pres. indic., the reproaching and substant-verbs; likewise the reciprocal and communicative, although transitive.</i>	<i>a, e, i, o.</i>
II. Conj.	<i>Intransitive verbs, ending in am at the 3d. pers. sing. pres. indic., (and likewise so at the first person.)</i>	<i>am.</i>
III. Conj.	<i>Intransitive verbs, ending in in or on at the 3d. pers. sing. pres. indic., (and likewise so at the first person.)</i>	<i>in, on.</i>
IV. Conj.	<i>Transitive (or active) verbs, ANIMATE, ending in ân at the 3d. person sing. pres. indic.; (at the first person in a.)</i>	<i>ân.</i>
V. Conj.	<i>Transitive verbs, ANIMATE, ending in nân at the 3d. pers. sing. pres. indic. (and likewise so at the first person.)</i> - - - - -	<i>nân.</i>
VI. Conj.	<i>Transitive verbs, INANIMATE; and the personifying.</i> - - - - -	<i>ân, en, in, on.</i>
VII. Conj.	<i>Unipersonal verbs, ending in a vowel</i>	<i>a, e, i, o.</i>
VIII. Conj.	<i>Unipersonal verbs, ending in ad.</i>	<i>ad.</i>
IX. Conj.	<i>Unipersonal verbs, ending in an or in</i>	<i>an, in.</i>

Remark The order of these Conjugations may appear singular. It is so indeed ; the *intransitive* verbs precede the *transitive*. But this plan and order again I have adopted to accommodate the beginning learner. The Conjugations of the transitive verbs are much more difficult and complicated than those of the intransitive. These are simple and easy ; and may be considered as the first steps in the scale of the Otchipwe Conjugations, by which the learner will easily ascend to the more difficult ones. But if he had to commence with the Conjugations of transitive verbs, he would begin with the most difficult and embarrassing of all these Conjugations, with the *fourth* in the above table ; and might possibly be frightened and discouraged.

I. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs that end in a *vowel* at the third person singular, present, indicative. There are also other verbs ending at the third person, in a vowel, but they belong to the VII. Conjugation, being *unipersonal* verbs.

This vowel in which ends the third person above mentioned, and which is the characteristical mark of the intransitive verbs belonging to the I. Conjugation, may be *a*, *e*, *i*, or *o*. F. i.

<i>Intransitive verbs.</i>	<i>Third person.</i>
<i>Nin mādja</i> , I depart, I start,	<i>mādja</i> .
<i>Nin mijagā</i> , I arrive (in a canoe, etc.,)	<i>mijaja</i> .
<i>Nin jāwendjiye</i> , I practice charity,	<i>jāwēndjiye</i> .*
<i>Nind ijitchige</i> , I do, I act,	<i>ijitchige</i> .
<i>Nin bos</i> , I embark,	<i>bōsi</i> .
<i>Nind ab</i> , I am (somewhere,)	<i>abi</i> .
<i>Nin gigit</i> , I speak,	<i>gigito</i> .
<i>Nin mindid</i> , I am big,	<i>mindido</i> .

To this Conjugation also belong the *reciprocal* verbs, because they all end in *o* at the third person singular, pres. indic. ; as : *Nin kikenindis*, I know myself ; *kikenindiso*. *Nin gayweedjindis*,

I ask myself; *gagwêdjindiso*. *Nin pakitéodis*, I strike myself; *pakitéodiso*. The reciprocal verbs are in some respect *transitive*, because they express a reaction of the subject on itself. Still they don't belong to the transitive Conjugations, because the action of the subject does not go over upon an object, but redounds on the same that is acting.

Likewise do all the *communicative* verbs belong to this I. Conjugation, although they are of a real *transitive* signification. They are used only in the plural, where they conjugate exactly like intransitive verbs, not bearing any marks of transition in their construction; as: *Nin wîdôkodâdimin*, we help each other; *ki wîdôkodâdim*, *wîdôkodâdiwag*. *Ki pakitéodimin*, we strike each other; *ki pakitéodim*, *pakitéodiwag*. *Nin wâbandimin*, we see each other; *ki wâbandim*, *wâbandiwag*.

The *reproaching* verbs and the *substantive-verbs* are intransitive, and all end in *i* at the third person above mentioned, and of course belong to this Conjugation; as: *Nin minikweshk*, I am in the habit of drinking; *minikweshki*. *Nin bâpishk*, I am in the habit of laughing; *bâpishki*. *Nin mitigow*, I am wood; *mitigowi*. *Nind assiniw*, I am stone; *assiniwi*.

Remark 1. In the paradigms or patterns of the Conjugations, the terminations of all the moods and tenses are printed in *Roman* the better to show the inflection of the verb.

Remark 2. In regard to the difference between *nin* and *ki*, we, see *Rem. 3*, page 42. And in regard to the euphonical *d*, see *Rem. 1*, page 41. These remarks must be well borne in mind, as they will be of use throughout the Conjugations.

Remark 3. Remember well, dear reader, that in the patterns or paradigms of these Conjugations, we don't express *both* first persons plural, *nin* and *ki*, (or *nind*, *kid*,) we: we put only one, *nin*, (or *nind*,) the other one, *ki*, (or *kid*,) is understood. This will save many a line in this book. But remember well, that in all the forms, in all the moods and tenses of all these Conjugations, where there are first persons plural, both can be used, according to the above remarks. So, for instance, instead of saying in the paradigm

Nind ikkit, I say, etc.
kid ikkit,
ikkito,
nind ikkitomin, } we say.
kid ikkitomin, }
kid ikkitom,
ikkitowag ;

we will say thus :

Nind ikkit,
kid ikkit,
ikkito,
nind ikkitomin, we say,
kid ikkitom,
ikkitowag.

And you will have to supply yourself the *second* first person plural, which is ordinarily the same in the verb, the pronoun only is different. But where the verb itself differs in the two persons plural, there we express them both ; as in the subjunctive mood, in participles, etc.

Remark 4. In the paradigms of these Conjugations, we express the English verb only at the *first* person singular in every tense, and the others will again be supplied by you ; because we don't teach here to conjugate in English, but in Otchipwe.

Remark 5. The characteristical third person of the verbs belonging to this Conjugation, may end in any of the four vowels, in *a*, *e*, *i*, or *o* ; and the end-vowel of this third person remains throughout the whole Conjugation. To this characteristical vowel the *terminations* are attached ; but the vowel itself does not belong to the terminations, which are always the same for all the verbs of this Conjugation ; whereas the characteristical vowel is different in different verbs. In the following four verbs the *end-vowel* of the third person is different in each of them ; but the *terminations* are always the same.

Gaba, he debarks, *nin gabâmin*, *ki gabâm*, *gabâwag*.

Gâgikinge, he exhorts, *nin gâgikingemin*, *ki gâgikingem*, *gâgikingewag*.

Nimi, he dances, *nin nimimin*, *ki nimim*, *nimiwag*.

Nibô, he is dying, *nin nibomin*, *ki nibom*, *nibowag*.

Here follows now the paradigm of the I. Conjugation, fully displayed. Endeavor especially to commit to memory the *terminations*. If you know the terminations, and know the characteristic vowel of the third person sing. pres. indic., you will easily conjugate every verb of this Conjugation. This characteristic third person is sometimes difficult to know. For this reason I took a particular care in the Dictionary to express it at every verb.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkit, I say,
kid ikkit,
ikkito, { one says.
ikkitom, { on dit.*)
nind ikkitomin, { or they say.
kid ikkitom,
ikkitowag.

IMPERFECT TENSE.

Nind ikkitonaban, I said,
kid ikkitonaban,
ikkitoban,
nind ikkitominaban,
kid ikkitomwaban,
ikkitobanig.

PERFECT TENSE.

Nin gi-ikkit, I have said,
ki gi-ikkit,
gi-ikkito,
gi-ikkitom, they have said, (on a dit,)
nin gi-ikkitomin,
ki gi-ikkitom,
gi-ikkitowag.

PLUPERFECT TENSE.

Nin gi-ikkitonaban, † I had said.
ki gi-ikkitonaban,
gi-ikkitoban.

* See *Remark*, p. 88.

† *Note*. This *pluperfect*, and the *imperfect* tense, are not so sharply distinguished in Otchipwe, as they are in English, or in other civilized languages. In

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Kawin</i>	<i>nind ikkitossi</i> , I do not say,
"	<i>kid ikkitossi</i> ,
"	<i>ikkitossi</i> ,
"	<i>ikkitossim</i> , they don't say, (on ne dit pas.)
"	<i>nind ikkitossimin</i> ,
"	<i>kid ikkitossim</i> ,
	<i>ikkitossiwig</i> .

IMPERFECT TENSE.

<i>Kawin</i>	<i>nind ikkitossinaban</i> , I did not say,
"	<i>kid ikkitossinaban</i> ,
"	<i>ikkitossiban</i> ,
"	<i>nind ikkitossiminaban</i> ,
"	<i>kid ikkitossimwaban</i> ,
"	<i>ikkitossibanig</i> .

PERFECT TENSE.

<i>Kawin</i>	<i>nin gi-ikkitossi</i> , I have not said,
"	<i>ki gi-ikkitossi</i> ,
"	<i>gi-ikkitossi</i> ,
"	<i>gi-ikkitossim</i> , they have not said, (on n'a pas
"	<i>nin gi-ikkitossimin</i> , pas dit.)
"	<i>ki gi-ikkitossim</i> ,
"	<i>gi-ikkitossiwig</i> .

PLUPERFECT TENSE.

<i>Kawin</i>	<i>nin gi-ikkitossinaban</i> , I had not said,
"	<i>ki gi-ikkitossinaban</i> ,
"	<i>gi-ikkitossiban</i> .

Otchipwe they are used promiscuously. So, for instance, to express, "He said," the Indian will say *Ikkitoban*, or *gi-ikkitoban*, etc. This note applies also to other Conjugations.

nin gi-ikkitoiminaban,
ki gi-ikkitomwaban,
gi-ikkitobanig.

FUTURE TENSE.

Nin gad-ikkit, I will say,
ki gad-ikkit,
ta-ikkito,
ta-ikkitom,
nin gad-ikkitoimin,
ki gad-ikkitom,
ta-ikkitowag.

SECOND FUTURE TENSE.

Nin ga-gi-ikkit, I will have said,
ki ga-gi-ikkit,
ta-gi-ikkito,
ta-gi-ikkitom,
nin ga-gi-ikkitoimin,
ki ga-gi-ikkitom,
ta-gi-ikkitowag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Ikkitoiân, * I say, or, that I say,*
ikkitoian,
ikkitod,
ikkitong, (qu'on dise,)
ikkitoiâng, } that we say,
ikkitoiang, }
ikkitoieg,
ikkitowad.

* See Remark 1, p. 110.

Karin nin gi-ikkitossiminaban,
 “ *ki gi-ikkitossimwaban,*
 “ *gi-ikkitossiabanig.*

FUTURE TENSE.

Karin nin gad-ikkitossi, I will not say,
 “ *ki gad-ikkitossi,*
 “ *ta-ikkitossi,*
 “ *ta-ikkitossim,*
 “ *nin gad-ikkitossimin,*
 “ *ki gad-ikkitossim,*
 “ *ta-ikkitossiwig.*

SECOND FUTURE TENSE.

Karin nin ga-gi-ikkitossi, I will not have said,
 “ *ki ga-gi-ikkitossi,*
 “ *ta-gi-ikkitossi,*
 “ *ta-gi-ikkitossim,*
 “ *nin ga-gi-ikkitossimin,*
 “ *ki ga-gi-ikkitossim,*
 “ *ta-gi-ikkitossiwig.*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

ikkitossiwan, if I do not say,
ikkitossiwan,
ikkitossig,
ikkitossing, that they say not, qu'on ne
 dise pas,
ikkitossiwan, } that we . . .
ikkitossiwan, }
ikkitossiweg,
ikkitossigwa,

PERFECT TENSE.*

Gi-ikkitoiân, † because I have said, or, as
gi-ikkitoian, [I have said,
gi-ikkitod,
gi-ikkitong,
gi-ikkitoiâng, } if we . . .
gi-ikkitoiang, }
gi-ikkitoieg,
gi-ikkitowad,

PLUPERFECT TENSE.

Ikkitoiâmbân, if I had said, or because
I had said.

ikkitoiamban,
ikkitopan,
ikkitongiban,
ikkitoiângiban, } if we . . .
ikkitoiangoban, }
ikkitoié goban,
ikkitowâpan,

FUTURE TENSE.

Ged-ikkitoiân, that I will say,
ged-ikkitoian,
ged-ikkitod,
ged-ikkitong,
ged-ikkitoiâng, } that we shall say,
géd-ikkitoiang, }
ged-ikkitoieg,
ged-ikkitowad.

SECOND FUTURE TENSE.

Ge-gi-ikkitoiân, as I shall have said,
ge-gi-ikkitoian,
ge-gi-ikkitod,
ge-gi-ikkitong,

* See Remark 2, p. 110.

† See Note, after all the Remarks.

PERFECT TENSE.

Gi-ikkitossiwn, I have not said, or because
I have not said,

gi-ikkitossiwan,
gi-ikkitossig,
gi-ikkitossing,
gi-ikkitossiwnang, }
gi-ikkitossiwanang, }
gi-ikkitossiweg,
gi-ikkitossigwa,

PLUPERFECT TENSE.

ikkitossiwnamban, ‡ if I had not said, or had
I not said,

ikkitossiwanban,
ikkitossigoban,
ikkitossingiban,
ikkitossiwnangiban, } if we . . .
ikkitossiwanangoban, }
ikkitossiwegoban,
ikkitossigwaban,

FUTURE TENSE.

Ged-ikkitossiwn, that I will not say,
ged-ikkitossiwan,
ged-ikkitossig,
ged-ikkitossing,
ged-ikkitossiwnang, } that we shall not say,
ged-ikkitossiwanang, }
ged-ikkitossiweg,
ged-ikkitossigwa.

SECOND FUTURE TENSE.

Ge-gi-ikkitossiwn, as I shall not have said,
ge-gi-ikkitossiwan,
ge-gi-ikkitossig,
ge-gi-ikkitossing,

‡ See Remark 3 at the end of this paradigm.

ge-gi-ikkitoiâng, } as we shall say . . .
ge-gi-ikkitoiang, }
ge-gi-ikkitoieg,
ge-gi-ikkitowad.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-ikkít, I would say, or I ought to say,
ki da-ikkít,
da-ikkító,
da-ikkítom, they would say, (on dirait,)
nín da-ikkítomin,
ki da-ikkítom,
da-ikkítowag.

PERFECT TENSE.

Nin da-gi-ikkít, I would have said ; I ought to have
said.
ki da-gi-ikkít,
da-gi-ikkító,
da-gi-ikkítom,
nín da-gi-ikkítomin,
ki da-gi-ikkítom,
da-gi-ikkítowag.

Gé-gi-ikkítóiân, what I would have said.
Etc., as above in the *second future tense* of the subj. mood.

IMPERATIVE MOOD.

Ikkiton, } say, say thou,
ikkítókan, }
ta-ikkító, let him, (her, it,) say,
ta-ikkítom, let them say, (qu'on dise,)
ikkítoda, let us say,
ikkítog,
ikkítóiog, } say, say ye,
ikkítókeg, }
ta-ikkítowag, let them say.

*ge-gi-ikkitossi*wân, } as we . . .
*ge-gi-ikkitossi*wang, }
*ge-gi-ikkitossi*weg,
*ge-gi-ikkitossi*gwa.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-ikkitossi, I would not say; I ought not
 “ *ki da-ikkitossi*, [to say,
 “ *da-ikkitossi*,
 “ *da-ikkitossim*, they would not say, (on ne
 “ *nin da-ikkitossimin*, dirait pas.)
 “ *ki da-ikkitossim*,
 “ *da-ikkitossi*wag.

PERFECT TENSE.

Kawin nin da-gi-ikkitossi, I would not have said; I
 “ *ki da-gi-ikkitossi*, [ought not to have said.
 “ *da-gi-ikkitossi*,
 “ *da-gi-ikkitossim*,
 “ *nin da-gi-ikkitossimin*,
 “ *ki da-gi-ikkitossim*,
 “ *da-gi-ikkitossi*wag.

—————
*Ge-gi-ikkitossi*wân, what I would n. h. s.
 Etc., as above in the *second future* tense of the subj. mood.

IMPERATIVE MOOD.

Kego ikkitokên, * do not say, (thou,) say not.
kego ta-ikkitossi, let him (her) not say,
kego ta-ikkitossim, let them not say, (qu'on ne dise
kego ikkitossida, let us not say, pas
kego ikkitokegon, do not say, (you,) say not,
*kego ta-ikkitossi*wag, let them not say.

* See *Remark 4* at the end of the present paradigm.

Remark. The following Otchipwe participles cannot be given in English, throughout all the tenses and persons, in the *shape of participles*. There are no such participles in the *English* language. They must be expressed by the use of *relative pronouns*. Only the participle of the present tense, in the third person singular, could be expressed by a corresponding English participle; as: *Ekkitođ*, saying; *baiâpid*, laughing, etc.

The *Latin* participles of the verbs called, *verba deponentia*, can answer three tenses of the Otchipwe participles, the *present*, the *perfect*, and the *future*; and not only the third person, but, by the use of personal pronouns, all persons and numbers. Let us take the verb, *nin gâgikinge*, I exhort, for an example, to illustrate the matter. It is *deponens* in Latin, *exhortor*.

Participles.

PRESENT TENSE.

<i>Nin gegikingeian</i> ,	ego exhortans,	
<i>kin gegikingeian</i> ,	tu exhortans,	
<i>win gegikinged</i> ,	ille (illa) exhortans,	
<i>ninawind gegikingeiang</i> ,	} nos exhortantes.	
<i>kinawind gegikingeiang</i> ,		

PARTICIPLES.

PRESENT TENSE.

<i>Nin ekkitoian</i> ,	* I saying, (I who say,)
<i>kin ekkitoian</i> ,	thou saying, etc.,
<i>win ekkitod</i> ,	
<i>ekkitong</i> ,	what they say, (ce qu'on dit,)

* See Remark 5.

kinawa gegikingeieg, vos exhortantes,
winawa gegikingedjig, illi (illæ) exhortantes.

PERFECT TENSE.

Nin ga-gâgikingeiân, ego exhortatus, (a),
kin ga-gâgikingeian, tu exhortatus, (a),
win ga-gâgikinged, ille exhortatus, (illa exhortata),
ninawind ga-gâgikingeiâng, } nos exhortati, (æ)
kinawind ga-gâgikingeiang, }
kinawa ga-gâgikingeieg, vos exhortati, (æ),
winawa ga-gâgikingedjig, illi (illæ) exhortati, (æ).

FUTURE TENSE.

Nin ge-gâgikingeiân, ego exhortaturus, (a),
kin ge-gâgikingeian, tu exhortaturus, (a),
 etc., etc.

By these examples we see that the following are true Otchip-
 we participles ; but they cannot be given in English, nor in other
 modern languages, in the *shape* of participles.

PARTICIPLES.

PRESENT TENSE.

Nin ekkitossiwn, I not saying, (I who say not,)
kin ekkitossiwan, thou who dost not say,
win ekkitossig,
ekkitossing, what they don't say (ce qu'on ne dit pas,)

ninawind ekkitoiâng, } we say that,
kinawind ekkitoiang, }
kinawa ekkitoieg,
winawa ekkitodjig, †

IMPERFECT TENSE.

Nin ekkitoiâmbân, I who said,
kin ekkitoiamban,
win ekkitopan,
ekkitongiban,
ninawind ekkitoiângiban, } we who said,
kinawind ekkitoiangoban, }
kinawa ekkitoiegoban,
winawa ekkitopanig,

PERFECT TENSE.

Nin ga-ikkitoiân, I who have said,
kin ga-ikkitoian,
win ga-ikkitod,
ga-ikkitong,
ninawind ga-ikkitoiâng, } we who have said,
kinawind ga-ikkitoiang, }
kinawa ga-ikkitoieg,
winawa ga-ikkitodjig.

PLUPERFECT TENSE.

Nin ga-ikkitoiâmbân, I who had said,
kin ga-ikkitoiamban,
win ga-ikkitopan,
ga-ikkitongiban,
ninawind ga-ikkitoiângiban, } we who had said,
kinawind ga-ikkitoiangoban, }
kinawa ga-ikkitoiegoban,
minawa ga-ikkitopanig,

† See Remark, p. 23.

ninawind ekkitossiŵang, } we that do not say,
kinawind ekkitossiŵang, }
kinawa ekkitossiweg,
winawa ekkitossigog,

IMPERFECT TENSE.

Nin ekkitossiŵambân, I who did not say,
kin ekkitossiŵamban,
win ekkitossigoban,
ekkitossingiban,
ninawind ekkitossiŵangiban, } we who did not say.
kinawind ekkitossiŵangoban, }
kinawa ekkitossiwegoban,
winawa ekkitossigobanig.

PERFECT TENSE.

Nin ga-ikkitossiŵân, I who have not said,
kin ga-ikkitossiŵan,
win ga-ikkitossig,
ga-ikkitossing,
ninawind ga-ikkitossiŵang, } we who have not said.
kinawind ga-ikkitossiŵang, }
kinawa ga-ikkitossiweg,
winawa ga-ikkitossigog.

PLUPERFECT TENSE.

Nin ga-ikkitossiŵambân, I who had not said,
kin ga-ikkitossiŵamban,
win ga-ikkitossigoban,
ga-ikkitossingiban,
ninawind ga-ikkitossiŵangiban, } we who had not said,
kinawind ga-ikkitossiŵangoban, }
kinawa ga-ikkitossiwegoban,
winawa ga-ikkitossigobanig.

FUTURE TENSE.

Nin ged-ikkitoiân, I who shall say,
kin ged-ikkitoian,
win ged-ikkitod,
ged-ikkitong,
ninawind ged-ikkitoiâng, } we who shall say,
kinawind ged-ikkitoiang, }
kinawa ged-ikkitoieg,
winawa ged-ikkitodjig.

SECOND FUTURE TENSE.

Nin ge-gi-ikkitoiân, I who shall have said,
kin ge-gi-ikkitoian,
Etc., as above in the FIRST FUTURE,

Remark 1. The conjunctions, *kishpin*, if ; *missawa*, though ; *tchi*, that, to, in order to, and others, are often placed before the verbs in the subjunctive mood, to express a condition, supposition, wish, etc. But they do not necessarily belong to this mood. This is the reason why they are not always laid down in the Conjugations. If you say : *Kishpin gego ikkitoiân* ; or only, *gego ikkitoiân* ; both expressions have the same signification : If I say something.

Remark 2. There is no *imperfect tense* in the subjunctive mood. The *pluperfect* has the grammatical appearance of the *imperfect*, but it is its own construction.

Remark 3. This *pluperfect* tense is sometimes preceded by the participle *gi-*, forming : *Gi-ikkitoiâmban*, *gi-ikkitôiamban*, etc. But this particle does not change its signification at all. If you say, *Kishpin gi-ikkitoiâmban iw, ki da-windamon* ; if I had said that, I would tell thee ; or, *Kishpin ikkitoiâmban iw, ki da-windamon* ; it is all the same.

FUTURE TENSE.

Nin ged-ikkitossiwan, I who shall not say,
kin ged-ikkitossiwan,
win ged-ikkitossig,
ged-ikkitossing,
ninawind ged-ikkitossiwang, } we who shall not say,
kinawind ged-ikkitossiawang, }
kinawa ged-ikkitossiweg,
winawa ged-ikkitossigog.

SECOND FUTURE TENSE.

Nin ge-gi-ikkitossiwan, I who shall not have said,
kin ge-gi-ikkitossiwan,
 always prefixing *ge-gi-* to the verb.

Remark 4. The *imperative* in the second person singular is expressed in two manners, *ikkiton* and *ikkitôkan*. The second manner, *ikkitôkan*, seems to be a kind of *polite* imperative, which is expressed in English by preposing the word *please* to the simple imperative, as: *Bi-ijâkan oma wâbang*, please come here to-morrow. (In the plural *ikkitôkeg*.)

Remark 5. The participles can have *personal pronouns* before them, and have them often, as: *Nin ekkitoiân*, *kin ekkitoian*, *win ekkitod*, etc. But they could also do without them. For the better accommodation of the beginner the pronouns are expressed in the paradigms of our Conjugations.

Remark 6. It is necessary to observe here, that the first persons of the *plural*, ending in *iâng* or *âng*, with the circumflex accent, are employed in the cases where *nin*, (*nind*), or *ninawind*, is expressed or understood, according to the rules and remarks mentioned above, page 42. But in the cases where *ki*, (*kid*), or *kinawind*, is expressed or understood, the termination *iâng* or *âng* has no accent; it is pronounced very short, and almost as

ieng or *eng*. It is necessary to pay attention to this difference of pronunciation, because it changes the meaning of the sentence. If you say for instance : *Mi wâbang tchi bôsiang* ; it means that to-morrow we will all embark ; the person or persons *speaking*, and the person or persons *spoken to*. But if you say : *Mi wâbang tchi bosiiang*, (with the accent on the last syllable,) it means that *only* the persons speaking will embark to-morrow, not the person or person spoken to. So also, F. i.

Endâiâng, in our house or dwelling, (the person or persons spoken to, *excluded*.)

Endâiang, in our house or dwelling, (the person or persons spoken to, *included*.)

Remark 7. Likewise in the first and second persons of the singular, ending in *iân* or *ân*, and *ian* or *an*, nothing but the accent distinguishes the first person from the second. The termination of the first person *iân* or *ân*, is pronounced long ; whereas that of the second person, *ian* or *an*, is very short. Let the following examples be pronounced to you by some person that speaks the Otchipwe language correctly, and try to get the right idea of this difference, in writing and pronouncing.

Ekkitoiân ta-ijiwebad ; it will be (or happen) as I say.

Ekkitoian ta-ijiwebad ; it will be (or happen) as *thou* sayest.

Apegish enendamân ijiwebisiân ; I wish to behave as I please.

Apegish enendaman ijiwebisiân ; I wish to behave as *thou* pleasest.

Apegish enendamân ijiwebisiian ; I wish *thou* wouldst behave as I please.

Apegish enendaman ijiwebisiian ; I wish *thou* wouldst behave as *thou* pleasest.

If you look on the four last sentences, they would appear, if *without* accents, perfectly equal all of them. And nothing but the *accent* in writing, and the *emphasis* in pronouncing, effects the difference, which you will find material, if you consider the English sentences.

Remark 8. In regard to the syllable *ban*, which you will see attached to verbs in some tenses, in all our Conjugations, it must be observed, that sometimes it is *necessary*, and must remain with the verb to which it is attached. But sometimes it can be *omitted* without the least change of the meaning or sense of the verb to which it is attached, or the sentence in which the verb occurs. I have observed the Indians purposely on this point, and have noticed it a great many times, that they use or omit this syllable as they please, without any intention to effect a change of meaning by using, or by omitting it. Let us now see when it is necessary, and when it can be omitted.

1. It is NECESSARY in the *imperfect* and *pluperfect* tenses of the *indicative mood*, and the *participles*, and in the *pluperfect* tense of the *subjunctive* and *conditional* moods. In all these cases the final syllable *ban* must remain attached to the verb; as you will see in all the Conjugations of this Grammar.

2. But it can be OMITTED in the *present* tense of the *subjunctive* mood, and consequently in all the tenses which are formed after the present tense, as you will see again in all our Conjugations. In these tenses the Indians sometimes attach the syllable *ban* to the verb, and sometimes they do not, which makes no difference in the meaning of the verb.

EXAMPLES.

Kawin nin gashkitossimin tchi bisán-abiiangidwa (or, *abiiangidwaban*) *ninidjânissinanig*. We cannot make our children be still.

Nin da-gi-ina. Mi sa iw ge-gi-inagiban, or, *ge-gi-inag*. I would have told him. That is what I would have told him.

Respecting the annexation of the syllable *ban*, you have to observe that the final letter *n* of the verb to which *ban* is to be attached, is changed into *m*; which is always the case, where these two letters come together in compositions.

When the final letter of the verb is *g*, a vowel is inserted between this *g* and the syllable *ban*. This vowel is ordinarily *i*, as you see in the above examples; but in some instances the vo-

wel *o* is inserted; as you will see in the Conjugations, in some moods and tenses, where the *including* first person plural (*kina-wind*) ends in *goban*.

When the final letter of the verb to which the syllable *ban* is to be attached, is *d*, this letter is taken off, and the syllable *pan*, instead of *ban*, is added.

EXAMPLES.

Kawin nongom o da-gashkitossin tchi ijad, or, *tchi ijan*. He would not be able to go to-day.

Kawin gi-inendansi tchi gi-ganojid, or, *tchi gi-ganojipan*. He was not willing to speak to me.

Kawin gi-inendansi wag tchi gi-ganojiwad, or, *tchi gi-ganojiwapan*. They were not willing to speak to me.

Anawi o da-gi-gashkitonawa tchi gi-ojimowad, or, *tchi gi-ojimowapan*. They could have fled away.

Remark that in all these cases a *future* time is signified, at which some action or event shall take place, although the first verb has the full appearance of the *perfect* tense. (This appearance of the *perfect* could be given also to the English verb; we could say: "As soon as he has made it, he will bring it here." Even of the *present*: "As soon as he makes it, he will bring it here.")

But when actions or events are signified, which have *just past*, the same verb in the *Change* is employed, (which is the 3d Rule of the *Change*, p. 122.) To illustrate the matter, let us take the same examples as above, applying them to events *just past*.

Ga-ikkitoiân wenijishing gego, nin gi-mâdja; when I had said (as soon as I had said) something useful, I went away.

Ga-dagwishinang, ki gi-windamoninim iu; when we had arrived, I told you that.

Panîma ga-nanagatawendamân, nin gi-gigit; afterwards, when I had reflected, I spoke.

Ambé pasigwîda, mâdjada, awî-anokida mâmawi; let us rise and go and work together.

Kego matchi ikkitossida, kego matchi ijiwebisissida, ki nondagonan sa, ki wâbamigonan gaie Debendjiged; let us not say any bad words, and let us not act wrong, because the Lord sees us and hears us.

Bisân aiâg, weweni namadabliog; be still, be sitted quietly.
Ikôgag oma, kwiwisensidog; *mâdjag, giweioy*; be gone boys; go away, go home.

Kego wika waiçjingekegon, énamiaieg, kego gaie nibiwa masinaigigekegon; do never cheat, Christians, and do not take much on credit.

Ta-asamâwag kakina igiw anishinâbeg; *kego ta-giwessiray tchi bwa wissiniwad*; let these Indians have something to eat; let them not go home before they eat.

PARTICIPLES.

PERSENT TENSE.—*Gagitod nin pisindawa*; I listen to the person that speaks, (to the speaking person.)

Babâmitaw gegikwedjig; obey the preaching (persons.)

Netâ-bimossedjig nind anônag; I hire well walking persons.

Kin enokiian enamiçgijigakin, ki gad-ânimis ningôting; thou who workest on Sundays, thou wilt suffer once.

Kinawa enamiassiweg ki kitimâgisim; you who are not Christians, are miserable.

Waiâbissigog nin kitimâgenimag; I pity those who do not see, (the blind.)

IMPERFECT TENSE.—*Mi igiw anishinâbeg enamiapanig*; here are the Indians that were Christians.

Kin enokissiwamban pitchinago api ba-ijaiân oma, nongom éniçok anokin; thou who didst not work yesterday when I came here, work to-day with all thy force.

Nin mikwénima êkkitopan iw; I remember the person who said so.

“ THE CHANGE.”

What is called “ The Change ” in this Grammar, is one of the most difficult parts to understand.

This “ Change ” is made ordinarily on the first vowel or syllable of the verb or of the adjective, and this vowel or syllable is changed in another vowel or syllable, and sometimes in two or even three, according to the rules given here.

The use of the language only can make you comprehend when the “ Change ” is employed in the phrase. The following table will show, how this “ Change ” is effected.

- A* (accented) is changed into *aiá* ; as : *Akosi*, he is sick ; *aiákosid*, a sick person ; *o sâgian*, he loves him ; *saiâgiad*, whom he loves ; *wâbi*, he sees ; *waiâbid*, who sees, seing.
- “ *é* ; as : *Abî*, he is ; *ébid*, he that is, being ; *aiá*, he is ; *éiad*, who is, being ; *namadabi*, he sits ; *nêmadabid*, who is sitting.
- “ *aié* ; as : *Bijigo*, he is one ; *baijigod*, he who is only one ; *dêbwe*, he tells the truth ; *daiêbwed*, who tells the truth ; *dêbisi*, he is contented ; *daiêbisid*, a contented person.
- “ *â* ; as : *Nîbawi*, he stands ; *nâbawid*, who is standing ; *nâmi*, he dances ; *nâmid*, who is dancing ; *gê-îja*, he is gone ; *gê-îjad*, he that is gone.
- “ *é* ; as : *Nîbô*, he dies ; *nêbod*, a dead person ; *nîshiwê*, he kills ; *nêshiwed*, who kills, murderer ; *nêshkâdisi*, he is angry ; *nêshkâdisid*, an angry person.
- “ *wâ* ; as : *Nôdin*, it blows ; *weâdingin*, when it blows ; *bôsi*, he embarks ; *bwâsid*, he that embarks ; *bôdawe*, he makes fire ; *bwâdawed*, he who makes fire.
- “ *wê* ; as : *Oâssima*, he is father ; *wéossimind*, who is father, (father ;) *ogwêssima*, he is son ; *wéigwêssimind*, who is son, (son ;) *ogimâwî*, he is chief ; *wéigimâwid*, who is chief, (chief.)

REMARK I. Some verbs beginning with a *d*, make the *Change* by prefixing the syllable *en* ; as :

Nin dâ, I dwell, I stop ; *endaiân*, where I stop or dwell ; *endad*, where he stops, or who stops, dwells, etc.

Nin danis, I am in a certain place ; *endanisid oma*, he who is or lives here ; *mi îma endanisiîân*, I am there, etc.

Nin danakî, I reside, or am native of a certain place ; *Moningwanekaning endanakidjig*, the natives or the permanent inhabitants of Lapointe.

Nin dôdam, I do ; *mi endodamân*, I do so ; *mi endôdaman*, thou dost so ; *mi endodang*, he does so.

Nin dapiné, I die in a certain place ; *nibikang endapinedjig*, those that die in the water ; *nopiming endapined*, he that dies in the woods.

There are many verbs, beginning likewise with a *d*, that make the *Change* regularly, according to the above table ; as :

Nin dagwishin, I arrive ; *dégwishing*, he that arrives ; *dassing dégwishinânin oma ki wâbamin*, every time I arrive here I see thee.

Nin dibâdjim, I tell ; *débâdjimodjig*, those that tell ; *kawin nin debwetawassi aw anotch gego débâdjimod* ; I don't believe him who tells so many different things.

Remark 2. In the *perfect*, *pluperfect* and *future* tenses the *Change* is not made in the verb itself, but in the particles or signs that precede the verb. These particles or prefixes are :

gi-, *ga-*, *gad-*. *Gi-*, is changed into *ga-* ; *ga-* into *ge-* ; *gad-* into *ged-*. F. i.

Gi-gîgito, he has spoken ; *mi aw ga-gigitod*, this is the one that has spoken.

Gi-sîgaandâso, he has been baptized ; *ga-sîgaandâsodjig*, those that have been baptized.

Remark 3. There are two other particles or signs, *bi-*, and *wi-*, which use to precede verbs ; and the *Change* is made in these signs ; *bi-*, which indicates approaching or coming, is changed

into *ba-*; and *wi-*, which ordinarily denotes intention, will, or wish, is changed into *wa-*. F. i.

Nin bi-ija, I come here; *ba-ijâîânin*, when I come here; *dassing ba-ijâiegon ki bidonawa gego*, every time you come here, you bring something; *ba-ijâdjig*, those that come here.

Nin wi-mâdja, I intend to go away; *mi igiw wa-mâdjadjig*, those are the persons that want to depart; *wa-mâdjabanig*, those that intended to go; *awenan wâ-mâdjad?* who wants to go?

Remark 4. When *two* of these signs precede the verb, the *Change* is made in the first one. F. i.

Nin gi-bi-bimishkâ, I came here (I have come here) in a canoe; *ga-bi-bimishkad*, he who came here in a canoe; *ga-bi-bimishkadjig*, those who came here in a canoe, boat, etc.

Remark 5. Verbs that are preceded by certain particles or prefixes, by prepositions, adverbs, or adjectives, make the *Change* in the first vowel of *these* words. When more than one of such words precede the verb, and relate immediately to it, the *Change* is made in the first vowel of the *first* of them; and in writing we attach them with hyphens to the verb, beginning from the *Change*. F. i.

Gego nind ondji ikkit iw, I say that for some reason; *wegonen wéndji-ikkitoian iw?* why dost thou say that?

Nin mino bimâdis, I live well; *méno-bimâdisid*, who lives well.

Progressive scale of Change.

Aiâ, he is;

aiad, he that is;

méno-aiad, he that is well;

kétchi-mino-aiad, he that is very well;

aiâpitchi-kitchi-mino-aiad, he that is perfectly well;

wa-âpitchi-kitchi-mino-aiad, he that wishes to be perfectly well;

ge-wi-âpitchi-kitchi-mino-aiad, he that intends to be perfectly well.

Remark 6. In regard to the *orthography* of the above-mentioned signs, viz :

<i>gi-</i> ; <i>ga-</i> ;	-	-	-	-	denoting the perfect or pluperfect tenses,
<i>ga-</i> , <i>gad-</i> ;	<i>ta-</i> ;	<i>ge-</i> , <i>ged-</i> ;			denoting the future tense,
<i>bi-</i> ; <i>ba-</i> ;	-	-	-	-	“ coming, approaching,
<i>wi-</i> ; <i>wa-</i> ;	-	-	-	-	“ intention, will,
<i>da-</i> ,	-	-	-	-	“ condition,
etc., etc.					

In regard, I say, to the *orthography* of these signs or prefixes, I wish to observe that I think it very proper and grammatical, to attach them with hyphens to their respective verbs, to which they are really incorporated, in the *Change* as well as without it. You will perhaps say that in the English Conjugations we also have signs, to express different significations and positions of the verb ; as: have, shall, will, should, would, etc. ; but we don't join them, in writing, to their verbs with hyphens.—Yes, that is true ; but the analogy is not quite adequate. These English signs in Conjugations are at the same time words by themselves ; whereas our Otchipwe signs are not words by themselves, are never employed alone, but only used with verbs to give them the above-mentioned significations. They must be considered as portions or parts of their verbs. This is the reason why some write them in *one word* with the verb ; which I also did formerly myself. But considering the thing grammatically, I think it is better to let the verb appear by itself, and to join its sign by a hyphen to it.

For an illustration of the inadequateness of the above analogy, consider the following examples :

In English you say : “ I will go ; ” and if asked : Will you go ? your answer is : “ Yes, I will.” Here you use only the sign *will*.

In Otchipwe you say : “ *Nin gad-ija* ; ” and if asked : *Ki gad-ija na* ? your answer cannot be, “ *E, nin gad*.” You cannot use only the sign, *gad* ; you must put the verb with it and say : “ *E, nin gad-ija*.”

In English again you say : “ I have written five letters yesterday.” And then affirming you will say : “ Certainly, I have.” In Otchipwe you say : “ *Nānan masinaiganan nin gi-ojibianan pitchinago.*” And then affirming you cannot say : “ *Geget nin gi.*” As soon as you pronounce *gi*, you must also express the verb, and say : *Nin gi-ojibianan.*

You see by these illustrations, that these Otchipwe signs are inseparably connected with their respective verbs ; and that it is reasonable to join them to the verbs also in writing ; but in a manner as not to disfigure the verb, and still to appear joined to it ; which is effected by the use of hyphens.

And in grammatical consequence of this method of joining the signs to their verbs by hyphens, all the words between the sign and its verbs, must come under the same rule. F. i. *Nin bimâdis*, I live ; *nin ga-bimâdis* ; *nin ga-mino-bimâdis* ; *nin ga-kitchi-mino-bimâdis* ; *nin gad-âpitchi-kitchi-mino-bimâdis*. — All these words between the sign and the verb, are in the immediate connection with the verb like *one word* with it ; and throughout all the movements and changes of the verb, they will remain in the same position to it, like a constellation. F. i.

Nin gi-âpitchi-kitchi-mino-bimâdis ;
ki gi-âpitchi-kitchi-mino-bimâdis ;
gi-âpitchi-kitchi-mino-bimâdisi ;
 etc.

Ta-âpitchi-kitchi-mino-bimâdisi ;
ta-âpitchi-kitchi-mino-bimâdisiwig ;
 etc.

Kin ga-âpitchi-kitchi-mino-bimâdisiian ;
ga-âpitchi-kitchi-mino-bimâdisid.

But where there is no such sign with a hyphen in the beginning, the adverbs or adjectives that precede the verb, will not be attached to it, by hyphens ; there is no grammatical reason for it ; as : *Nin mino bimâdis ; nin kitchi mino bimâdis ; nind apitchi kitchi bimâdis.*

We have now seen *how* the *Change* is effected; let us here consider, *when* it is used, as much it can be explained.

RULE 1. It is used in all the *participles* of all the tenses, as you will see in all these Conjugations. F. i. *Ekkitod*, who says; *ga-inendang*, who thought; *nin ge-dagwishinân*, I who shall arrive; *nin waiâbamac*, I who see him, etc.

RULE 2. It is employed in sentences which express *periodical* actions, events, or *states* of being. These sentences or expressions contain in English the words: *each, every one, every time, when, whenever, as often as* . . . F. i.

Anamiegijigad, it is Sunday, (VIII. Conjugation.) *Dassing enamiegijigakin*, every Sunday, (as often as it is Sunday.) *Enamiegijigakin*, on Sundays.

Nin ganôna, I speak to him; *gegonagin nin nagwetag*, when I speak to him, he answers me; *genonindwanin*, when they are spoken to.

Nind ab, I am; *ebiiânin oma, bi-nasikawishikan*, when I am here, come to me; *dassing ébidjin wedi, minikwe*, every time he is there he drinks.

RULE 3. The *Change* is likewise employed in sentences which express actions or events as *just past*, and contain in English the words, *when, as soon as*, etc. F. i.

Ga-mâdjad k'oss, gi-ikkitawag iw; when thy father had gone away, (or, after he went away,) they said that.

Ga-ishkwa-nagamowad anamie-nagamon, gi-mâdjawag; when they had sung a hymn, they went . . .

RULE 4. The *Change* is employed after the interrogative adverbs *ânin?* how? what? and *âniniwapi?* when? And after the interrogative pronouns *awenen?* *awenenag?* who? and *wegonen?* what? Likewise after the adverb *api*, or *mi api*, when, at that time, then. F. i.

Anin ejî-bimâdisiian ? how dost thou do ? (how dost thou live ?)

Anin ekkitod k'oss ? what says thy father ?

Anin ejînikâdeg ow ? what they call this ?

Aniniwapi ga-nibopan ? when has he died ?

Awenen ga-bi-pindiged ? who came in ?

Wegonen ged-ikkitoian ? what wilt thou say ?

Api ge-niboiang, when we shall die.

After the interrogative adverb *ânindi ?* where ? the *Change* is made sometimes ; but ordinarily it is not used. F. i. *Anindi ijâian ?* where art thou going ? *Anindi ateg ?* where is it ? *Anindi aiad Jesus nongom ?* where is now Jesus ? The *Change* is used after *anindi* when *iw* is expressed or understood. F. i. *Anindi ga-danisid Jesus bwa mashi gagikwed ?* where lived Jesus, before he began to preach ? *iw* is understood : *Anindi iw ga-danisid ?* (where is that place where he lived ?)

RULE 5. The *Change* is used in sentences expressing *comparison*, and containing in English the conjunction *as*. F. i.

Enéndaman nin gad-ijitchige, I will act as thou wilt.

Enéndaman apegish ijiwebak, be it as thou wilt, (thy will be done.)

Wewini ijiwebisin, swanganamiadjig ejiwebisiwad, live upright, as good Christians live.

Ekkitoian mî ge-diân, be it done to me as thou sayest.

RULE 6. The *Change* is used in sentences that express *quality*, and contain the adverbs *minik, kakina, misi,* all, all that, whatever ; *wegotogwen,* whatsoever. F. i.

Minik ekkitod Kije-Manito, debwewinagadini, all that God says is true.

Kakina minik ejî-kagikimigoian, ejî-wâbandaman gaie ki masinaigan, kakina weweni ganâwendan ; whatever thou art taught in sermons, and all that thou redest in thy book, keep all well.

Wegotogwen ge-dodamogwen, ged ikkitogwen gaie ; whatsoever he shall do and say.

Wegotogwen ge-nandotamúwegwen Weossimind nind ijinikkasowining, ki ga-minigowa ; whatsoever ye shall ask the Father in my name, he will give it to you.

RULE 7. The *Change* is employed in some tenses of the *subjunctive* mood in the Dubitative Conjugations ; as you will see there. F. i. *Ekkitowánen*, if I say perhaps.

Ekkitogwen, if he perhaps says. . . .

Kishpin gwaiaik ga-anamiassiwánen, if I have perhaps not well prayed.

RULE 8. Ordinarily, (not always,) the *Change* is employed after *mi*. F. i.

Mi enendamán, mi ekkitoián ; so I think, so I say.

Mi ijiwebak oma aking, so it is here on earth.

Mi sa ga-ikkitol, mi dash ga-iji-mádjad ; so he said, and went away.

Mi na eji-kikinoamágoian ? art thou taught so ?

Let us now consider the verb of our paradigm of the I. Conjugation, in the cases of the *Change*.

The *participles* are displayed in the paradigm.

In the sentences expressing *periodical* actions, events, or states of being, the verbs of the I. Conj. are formed thus :

AFFIRMATIVE FORM.

PRESENT TENSE.

Ekkitoiánin, when I say, or, whenever I say,

ekkitoiánin,

ekkitodjin,

ekkitongin, (quand on dit,)

ekkitoiángon,
ekkitóiángon, } when we say,

ekkitoiegon,

ekkitowadjin.

NEGATIVE FORM.

PRESENT TENSE.

Ekkitossiwanin, when I don't say,
ekkitossiwanin,
ekkitossigon,
ekkitossingin, (quand on ne dit pas,)
ekkitossiwanon, } when we don't say.
ekkitôssiwanon, }
ekkitossiwegon.
ekkitossigwanin.

Remark. In the sentences expressing *periodical* actions, events or states, not only the *Change* is made, but also one of the syllables *in*, *nin*, or *on*, is added to the verb, as you see here above, and in the examples of Rule 2, page 122. This is done, when the adverb *dassing*, (which signifies, whenever, as often as, every time,) is expressed or understood. At the third persons, that end in *d*, the letter *j* is inserted between *d* and the syllable *in*, as you see above. (See an analogy of it in *Remark*, p. 23.)

Please remember well this *Remark*. It is applicable to almost all our Conjugations.

In the *perfect* and *future* tenses the terminations remain the same, and the *Change* is made in the signs, or prefixes, *gi-*, and *ga-*, or *gad-*; the former being changed into *ga-*, the latter into *ge-*, or *ged-*; as:

Ga-ikkitoiânin, when (or whenever) I have said;
ga-ikkitodjin, when he has said;
ga-ikkitoiegon, etc. . .
ged-ikkitoiânin, whenever I shall say,
ged-ikkitoianin,
ged-ikkitowadjin, etc. . .
Ga-ikkitossiwanin, when I have not said;

ga-ikkitossigon, when he has not said ;
ga-ikkitossiwegon, etc. . .
ged-ikkitossiwanin, whenever I shall not say,
ged-ikkitôssiwanin,
ged-ikkitossigwanin, etc. . .

Remark 1. Respecting the conjunction *iji*, 'in the *Change*, *iji*,' which you see often to precede verbs, it must be remarked, that it is never employed alone, but always in connection with a verb, which it precedes immediately ; and the *Change* in the verbs preceded by *iji*, is made in this conjunction, which is then attached to the verb with a hyphen, in the cases of the *Change*, not otherwise ; according to the rules stated above. The signification of this conjunction is : as, as-so, as-as. . . F. i.

Eji-sâgiidisoian, ki da-sâgiag kidj' anishinâbeg ; as thou lovest thyself, thou oughtst to love thy neighbor.

Eji-kikendamân kid iji windamon ; as I know it myself, so I tell it to thee.

Ga-iji-jawenimiian gi-âkosiiân kid iji jawenimin âkosiiân ; as thou hadst pity on me when I was sick, so I have pity on thee while thou art sick.

But sometimes the conjunction *iji* seems to accompany the verb superfluously, because it can be omitted without the least change of the meaning of the sentence. F. i.

Atchina oma gi-aia, mi dash ga-iji-mâdjad ; he was here a short time and went away ; or, *mi dash gi-mâdjad*.

Mi dash ga-iji-kitchi-nishkâdisid ; and he flew in a passion ; or, *mi dash gi-kitchi-nishkâdisid*.

Kid iji pagossenimin, Debenimiian, tchi jawenimiian ; Lord, I pray thee, to have mercy on me ; or, *ki pagossenimin*. . .

Ki windamon ga-iji wâbandamân, or *ga-wâbandamân ki windamon*. Both sentences equally mean : I tell thee what I have seen.

Remark 2. If you examine the paradigm of this I. Conjugation, and the examples till now related, you will see how all is form-

ed and derived from the third person sing. pres. indicative. If you know this *third person*, you have only to add to it the *terminations*, and make the *Change* according to the above rules, and you will find no verb belonging to this Conjugation, which you would not be able to conjugate correctly. The *terminations* are fully displayed in the above paradigm or pattern of this Conjugation ; but the *third person* and the *Change* (participle) must be learned by practice and the Dictionary. This Remark again is applicable to all our Conjugations.

•

I. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkitomidog, perhaps I say ;
kid ikkitomidog, perhaps thou sayest ;
ikkitowidog, *
ikkitomidog, (on dit peut-être.)
nind ikkitominadog,
kid ikkitomwadog,
ikkitowidogenag, *

Form after this tense, the *perfect* and the *future* tenses :

PLUPERFECT TENSE.

Gonima gi-ikkitowâmbân, † I had perhaps said,
 “ *gi-ikkitowamban*,
 “ *gi-ikkitogoban*,
 “ *gi-ikkitowângiban* ‡ }
 “ *gi-ikkitowangoban*, }
 “ *gi-ikkitowegoban*,
 “ *gi-ikkitogwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekkítowânen, if I say perhaps,
ekkitowanen,
ekkitogwen,
ekkitowângen, }
ekkitôwangen, }

* These two persons are often expressed by adding only *dog*, or, *'dogenag*, to the mutative vowel ; as, *abidog*, *abidogenag* ; *tjidog*, *tjidogenag* ; *wissinidog*, *wissinidogenag*, etc.

† To form the *imperfect* tense, (which is not much used,) you have only to

I. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind ikkitossimidog, perhaps I don't say,

“ *kid ikkitossimidog*,

“ *ikkitossiwidog*,

“ *ikkitossimidog*,

“ *nind ikkitossiminadog*,

“ *kid ikkitossimwadog*,
ikkitossiwidogenag,

as: *Nin gi-ikkitomidog*, . . . *Nin gad-ikkitomidog*. . . .

PLUPERFECT TENSE.

Kawin gi-ikkitossiawâmbân, I had perhaps not said.

“ *gi-ikkitossiawamban*,

“ *gi-ikkitossigoban*,

“ *gi-ikkitossiawângiban*, }

“ *gi-ikkitossiawangoban*, }

“ *gi-ikkitossiawegoban*,

“ *gi-ikkitossigwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekkitossiawânen, whether I say not,

ekkitossiawanen.

ekkitossigwen,

ekkitossiawângen, }

ekkitossiawangên, }

take off the prefix *gi-*: as: *Ikkitowâmbân*, *Ikkitogoban*, *Ikkitogwâmbân*. And so also in some other Conjugations.

† See Remark 3, page 42.

ekkitowegwen,
ekkitowagwen.

After this tense form the *perfect* and the *future* tenses ;

PLUPERFECT TENSE.

Ikkitowâmbânen, if I had perhaps said,
ikkitôwambanen,
ikkitogobanen,
ikkitowângibanen, (*ninawind*,) }
ikkitôwangobanen, (*kinawind*,) }
ikkitowegobanen,
ikkitowagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin ekkitowânen, I who perhaps say,
kin ekkitôwanen,
win ekkitogwen,
ninawind ekkitowângen, } we who perhaps say,
kinawind ekkitowangen, }
kinawa ekkitowegwen,
winawa ekkitogwenag.

After this tense, the *perfect* and the *future* tenses are formed ;

PLUPERFECT TENSE.

Nin ga-ikkitowâmbânen, I who had said perhaps,
kin ga-ikkitôwambanen, thou who per. hadst said,
win ga-ikkitogobanen,
ninawind ga-ikkitowângibanen, } we who had p. said,
kinawind ga-ikkitôwangobanen, }
kinawa ga-ikkitowegobanen,
winawa ga-ikkitogobanenag,

ekkitossiwegwen,
ekkitossiwigwen,

as : *Ga-ikkitowânen, . . . Ged-ikkitowânen. . . .*

PLUPERFECT TENSE.

Kawin ikkitossiwâmbânen, if I had perhaps not said,
 “ *ikkitossiwambânen*,
 “ *ikkitossigobânen*,
 “ *ikkitossiwângibânen*, (*ninawind*)
 “ *ikkitossiwigobânen*, (*kinawind*)
 “ *ikkitossiwegobânen*,
 “ *ikkitossiwigobânen*.

PARTICIPLES.

PRESENT TENSE.

Nin ekkitossiânen, I who perhaps don't say,
kin ekkitossiânen,
win ekkitossigwen,
ninawind ekkitossiângen, } we who . . .
kinawind ekkitossiângen, }
kinawa ekkitossiwegwen,
winawa ekkitossigwenag.

as : *Nin ga-ikkitowânen . . . Nin ged-ikkitowânen*

PLUPERFECT TENSE.

Nin ga-ikkitossiwâmbânen, I who had p. not said.
kin ga-ikkitossiwambânen,
win ga-ikkitossigobânen,
ninawind ga-ikkitossiwângibânen, } we who . . .
kinawind ga-ikkitossiwigobânen, }
kinawa ga-ikkitossiwegobânen,
winawa ga-ikkitossigobânenag.

EXAMPLES ON THE I. DUBITATIVE CONJUGATION.

Nin matchi ikkitomidog naningim, kawin dash kakina nin mikwendansin nongom. I suppose I speak often ill, but I don't remember now all.

Gi-ani-mâdjadog, gi-giwedog, kawin sa ningotchi nin wâbamassi. He is probably gone away, he is gone home, I suppose, I don't see him anywhere.

Ki mishomissinâbanigwaieshkat Moniang gi-danakigwaban, bwa bi-gosiwad oma. Our grand-father (forefathers) had formerly lived in Canada, before they moved to this place.

Endogwen keîabi matchi giwéwanen. Ki gi-boniton na matchi giwewin ? I don't know whether thou speakest yet bad words. Hast thou abandoned bad speaking ?

Endogwen ga-igitchigegwen ga-iji-aiangwamimagiban. I doubt whether he has performed (or not,) what I had recommended him.

Kishpin ikkitowâgobanen iw, da-gidibâdjimowag gi-gagwedjiminwa. If they (perhaps) had said that, they would have told it when they were asked.

Kakina nâganisidjig ininiwag gi-marandjiidiwag : namandj ged-inakonigewagwen. All the principal men have assembled ; I don't know what laws (regulations) they will make.

Ged-ikkitôwanen mi-ge-dodamân ; minik dash ge-ginaamâgewanen, kawin nin wi-ijitchigessi. Whatever thou shalt say (command,) I will do it ; but whatever thou shalt forbid, I will not do it.

Kin netâ-dajingewanen ki gad-animis dibakonige-gijigak, kishpin geget ijiwebisiian. Thou who art (as they say) in the habit of backbiting, thou wilt suffer on the day of judgment, if thou really art so.

Awegwen ga-bi-dibâdjimogwen matchi dajindiwin.—Kego debwetangegon. I don't know who has told here the calumny. Do not believe it.

Kawin nin gi-wâbamassig igiw ga-bosigwenag pitchinâgo. I have not seen those that have gone away yesterday (in a canoe, boat, etc.) (as I understood.)

Anishinâbeg waieshkat ga-bimâdisigobanenag aking, gi-matchi-ijiwebisigraban. People who had lived on earth in the beginning, were wicked.

Awenen aw ged-ijitchigegwen majag, ga-inakonigeiang nongom gijigak? Who is likely to do always what we have ordered to-day?

*Remark in regard to the second third person. **

In the *simple* third person singular, present, indicative, affirmative form, you say : *Ikkito*, he says. But in the *second* third person you have to say : *Ikkitowan*, etc., because the verb must follow the same rule as the substantive. The *simple* third person, to which the *second* is relating, is often understood only, not expressed, as you will see here below.

EXAMPLES.

AFFIRMATIVE FORM.	NEGATIVE FORM.
<i>Ossan ikkitowan</i> , his father says.	<i>Ossan kawin ikkitossiwan</i> , his father does not say.
<i>Ossan ikkitobanin</i> , his father said.	<i>Ossan kawin ikkitossibanin</i> , his father did not say.
<i>Kaskendam gi-niponid ossan</i> , he is afflicted because his father is dead.	<i>Minwendam gi-nipossinig ossan</i> , he is glad that his father is not dead.
<i>Nin kikendam get-ijitchigenid oshimeian</i> , I know what his brother will do.	<i>Wegonen get-ikkitossinig oshimeian?</i> what will his brother not say?
<i>Ogwissan gwaiak ijiwebisinipan, kawin da-gi-animisissiwani</i> , had his son behaved right, he would not have been punished.	<i>Ogwissan gwaiak ijiwebisissini-goban, da gi-animisiwan</i> , had his son not behaved right, he would have been punished.
<i>Debeniminang o sâgian enamiânidjin</i> , the Lord loves the Christians.	<i>Debeniminang kawin o sâgiasin enamiâssinigon</i> , the Lord does not love pagans.
<i>Ossan iniw ekkitonipanin</i> , it was his father who said so.	<i>Mi na ossan iniw gwaiak ekkitossinigobanin?</i> is he that did not say right, his father?

* See page 69.

II. CONJUGATION.

To this Conjugation belong all the *intransitive* or neuter verbs ending at the characteristical third person in *am*. They likewise end so at the first person singular, present, indicative. This *m*, in which all the verbs of this Conjugation end, is put among the *terminations*, as you see in the paradigms. The reason is, because it does not remain in all the tenses, but is sometimes changed into *n*.

Note. In the I. Conjugation, I displayed the *negative* form in *full*, (on the opposite page.) In order to save room, I will put, in the subsequent Conjugations, only the *terminations* of the negative form, the *body* of the verb remaining the same in this form, as in the affirmative. F. i. *Nind inendam*, negative, *Kawin nind inendansi*. *Kid inendam*, neg. *Kawin kid inendansi*. *Inendam*, neg. *Kawin inendansi*, etc.

Here are some verbs belonging to this Conjugation :

First person.

Nin nânagatâwendam, I meditate ;
Nind ânijitam, I give up ;
Nin ségendam, I am afraid ;
Nin dôdam, I do, I act ;
Nin kashkêndam, I am sad ;
Nin pisindam, I listen ;
Nin pagossêndam, I ask, I hope ;
Nind initam, I hear something ;
Nin wassitâwendam, I am sorrowful ;
Nin sâgaam, I go out ;
Nin songêndam, I have a firm thought ;
Nind âgonwetam, I disobey, I contradict ;
Nin gîjendam, I resolve ;
Nin jajîbitam, I gainsay ;
Nin bônendam, I forget something ;
Nin dêbwetam, I believe ;
Nin wissagendam, I suffer ;

Third Person.

nânagatâwendam.
ânijitam.
ségendam.
dôdam.
kashkêndam.
pisindam.
pagossêndam.
initam.
wassitâwendam.
sâgaam.
songêndam.
âgonwetam.
gîjendam.
jajîbitam.
bônendam.
dêbwetam.
wissagendam.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nind inendam</i> , I think * (or, I will),	<i>Kawin</i> nsi,
<i>kid inendam</i>	“ nsi,
<i>inendam</i> ,	“ nsi,
<i>inendâm</i> , they think, (on	“ nsim,
pense) † one thinks,	
<i>nind inendamin</i> ,	“ nsimin,
<i>kid inendâm</i> ,	“ nsim,
<i>inendamog</i> ,	“ nsiwag.

IMPERFECT TENSE.

<i>Nind inendanaban</i> , I thought,	<i>Kawin</i> nsinaban,
<i>kid inendanaban</i> ,	“ nsinaban,
<i>inendamoban</i> ,	“ nsiban,
<i>nind inendaminaban</i> ,	“ nsiminaban,
<i>kid inendamwaban</i> ,	“ nsimwaban,
<i>inendamobanig</i> ,	“ nsibanig.

PERFECT TENSE.

<i>Nin gi-inendam</i> , I have ^e thought,	<i>Kawin</i> nsi,
<i>ki gi-inendam</i> ,	“ nsi,
<i>gi-inendam</i> ,	“ nsi,
<i>gi-inendâm</i> , (on a pensé)	“ nsim,
<i>nin gi-inendamin</i> ,	“ nsimin,
<i>ki gi-inendâm</i> ,	“ nsim,
<i>gi-inendamog</i> ,	“ nsiwag.

PLUPERFECT TENSE.

<i>Nin gi-inendanaban</i> , ‡ I had thought,	<i>Kawin</i> nsinaban,
<i>ki gi-inendanaban</i> ,	“ nsinaban,
<i>gi-inendamoban</i> ,	<i>Kawin</i> nsiban,
<i>nin gi-inendaminaban</i> ,	“ nsiminaban,
<i>ki gi-inendamwaban</i> ,	“ nsimwaban,
<i>gi-inendamobanig</i> ,	“ nsibanig,

* See Remark 4, p. 96.

† See Note p. 98.

‡ See Remark, p. 88.

FUTURE TENSE.

<i>Nin gad-inendam</i> , I will think,	<i>Kawin</i> nsi,
<i>ki gad-inendam</i> ,	“ nsi,
<i>ta-inendam</i> ,	“ nsi,
<i>ta-inendâm</i> ,	“ nsim,
<i>nind gad-inendamin</i> ,	“ nsimin,
<i>ki gad-inendâm</i> ,	“ nsim,
<i>ta-inendamog</i> ,	“ nsiwag.

SECOND FUTURE TENSE.

<i>Nin ga-gi-inendam</i> , I shall have thought,	<i>Kawin</i> nsi,
<i>ki ga-gi-inendam</i> ,	“ nsi,
<i>ta-gi-inendam</i> ,	“ nsi,
<i>ta-gi-inendâm</i> ,	“ nsim,
<i>nin ga-gi-inendamin</i> ,	“ nsimin,
<i>ki ga-gi-inendâm</i> ,	“ nsim,
<i>ta-gi-inendamog</i> ,	“ nsiwag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Inendamân</i> , * if I think,	nsiwân,	
<i>inêndaman</i> ,	nsiwan,	
<i>inendang</i> ,	nsig,	
<i>inendaming</i> , that they think,	nsing,	
(qu'on pense)		
<i>inendamâng</i> ,	} if we think,	nsiwâng,
<i>inêndamang</i> ,		nsiwang,
<i>inendameg</i> ,		nsiweg,
<i>inendamowad</i> ,		nsigwa.

* See the *Remarks* concerning this and the following two tenses p. 110.

PERFECT TENSE.

<i>Gi-inendamân</i> , because I have	nsiwân,	
thought,		
<i>gi-inendaman</i> ,	nsiwan,	
<i>gi-inendang</i> ,	nsig,	
<i>gi-inendaming</i> ,	nsing,	
<i>gi-inendamâng</i> ,	} because we. . .	nsiwâng,
<i>gi-inendamang</i> ,		nsiwang,
<i>gi-inendameg</i> ,		nsiweg,
<i>gi-inendamowad</i> ,		nsigwa.

PLUPERFECT TENSE.

<i>Inendamâmbân</i> , if I had thought,	nsiwâmbân,	
<i>inëndamamban</i> ,	nsiwamban,	
<i>inendangiban</i> ,	nsigoban,	
<i>inendamingiban</i> ,	nsingiban,	
<i>inendamângiban</i> ,	} if we. . .	nsinwângiban,
<i>inëndamangoban</i> ,		nsinwangoban,
<i>inendamegoban</i> ,		nsiwegoban,
<i>inendamowapan</i> ,		nsigwaban.

FUTURE TENSE.

<i>Ged-inendamân</i> , what I shall think,	nsiwân,
<i>ged-inendaman</i> ,	nsiwan,
<i>ged-inendang</i> ,	nsig,
<i>ged-inendaming</i> ,	nsing,
<i>ged-inendamâng</i> ,	nsiwâng.
Etc., as above in the <i>present</i> tense, prefixing <i>ged</i> -.	

SECOND FUTURE TENSE.

<i>Ge-gi-inendamân</i> , what I shall have	nsiwân,
thought,	
<i>ge-gi-inendaman</i> ,	nsiwan,
Etc., as in the <i>present</i> tense, always prefixing <i>ge-gi</i> -.	

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-inendam</i> , I would think (or I ought to think,)	<i>Kawin nsi</i> ,
<i>ki da-inendam</i>	" <i>nsi</i> ,
<i>da-inendam</i> ,	" <i>nsi</i> ,
<i>da-inendâm</i> , they would think (on penserait,	" <i>nsim</i> ,
<i>nin da-inendamin</i> ,	" <i>nsimin</i> ,
<i>ki da-inendâm</i> ,	" <i>nsim</i> ,
<i>da-inendamog</i> ,	" <i>nsiwag</i> .

PERFECT TENSE.

<i>Nin da-gi-inendam</i> , I would have thought, <i>Kawin nsi</i> , or I ought to have thought,	
<i>ki da-gi-inendâm</i> ,	" <i>nsi</i> ,
<i>da-gi-inendam</i> ,	" <i>nsi</i> ,
<i>da-gi-inendâm</i> ,	" <i>nsim</i> ,
<i>nin da-gi-inendamin</i> ,	" <i>nsimin</i> ,
<i>ki da-gi-inendâm</i> ,	" <i>nsim</i> ,
<i>da-gi-inendamog</i> ,	" <i>nsiwag</i> .

Ge-gi-inendamân, what I would have thought, *nsiwan*.
Etc., as above in the *second* future tense of the *subj.* mood.

IMPERATIVE MOOD.

<i>Inendlân</i> ,	} think, (thou,)	<i>Kego ngen</i> ,
<i>inendamokan</i>		
<i>ta-inendam</i> , let him (her, it,) think,	"	<i>nsi</i> ,
<i>ta-inendâm</i> , let him think, qu'on pense,)	"	<i>nsim</i> ,
<i>inendanda</i> , let us think,	"	<i>nsida</i> ,
<i>inendamog</i> , think, (you,)	"	<i>ngegon</i> ,
<i>ta-inendamog</i> , let them think,	"	<i>nsiwag</i> .

PARTICIPLES. *

PRESENT TENSE.

<i>Nin enendamân</i> , I who think,	nsiwân,
<i>kin enendamaman</i> , thou who think- est,	nsiwan,
<i>win enendang</i> ,	nsig,
<i>enendamang</i> , what one thinks, (ce qu'on pense,)	nsing,
<i>ninawind enendamâng</i> , } we that	nsiwâng,
<i>kinawind enendamang</i> , } think,	nsiwang,
<i>kinawa enendamæg</i> ,	nsiwæg,
<i>winawa enendangig</i> .	nsigog.

IMPERFECT TENSE.

<i>Nin enendamâmbân</i> , I who tho't,	nsiwâmbân,
<i>kin enendamamban</i> ,	nsiwamban,
<i>win enendangiban</i> ,	nsigoban,
<i>enendâmingiban</i> ,	nsingiban,
<i>ninawind enendamângiban</i> , } we who	nsiwângiban,
<i>kinawind enendamangoban</i> , } thought,	nsiwangoban,
<i>kinawa enendamægoban</i> ,	nsiwægoban,
<i>winawa enendangibanig</i> ,	nsigobanig.

PERFECT TENSE.

<i>Nin ga-inendamân</i> , I who have thought,	nsiwân,
<i>kin ga-inendaman</i> ,	nsiwan,
<i>win ga-inendang</i> ,	nsig,
<i>ga-inendamang</i> ,	nsing,
<i>ninawind ga-inendamâng</i> , } we who have	nsiwâng,
<i>kinawind ga-inendamang</i> , } thought,	nsiwang,
<i>kinawa ga-inendameg</i> ,	nsiwæg,
<i>winawa ga-inendangig</i> ,	nsigog.

* See *Remark* 5, p. 111.

PLUPERFECT TENSE.

<i>Nin ga-inendamâmbân,</i>	I who had	nsiwâmbân,
thought,		
<i>kin ga-inëndamamban,</i>		nsiwamban,
<i>win ga-inendangiban,</i>		nsigoban,
<i>ga-inendamingiban,</i>		nsingiban,
<i>ninawind ga-inendamângiban,</i>	} we who	nsiwângiban,
<i>kinawind ga-inendamangoban,</i>		had th. nsiwangoban,
<i>kinawa ga-inendamegoban,</i>		nsiwegoban,
<i>winawa ga-inendangibanig,</i>		nsigobanig.

FUTURE TENSE.

<i>Nin ged-inendamân,</i>	I who shall	nsiwân,
think,		
<i>kin ged-inendaman,</i>		nsiwan,
<i>win ged-inendang,</i>		nsig,
<i>ged-inendaming,</i>		nsing,
<i>ninawind ged-inendamâng,</i>	} we who shall	nsiwâng.
<i>kinawind ged-inendamang,</i>		think, nsiwang,
<i>kinawa ged-inendameg,</i>		nsiweg,
<i>winawa ged-inendangig,</i>		nsigog.

SECOND FUTURE TENSE.

<i>Nin ge-gi-inendamân,</i>	I who shall	nsiwân.
have thought,		
<i>kin ge-gi-inendaman,</i>		nsiwan.

Etc., as above in the *first future*, always prefixing *ge-gi-*, to the verb.

Remark. The letter *n* before the syllable *si*, in the negative form, is commonly not heard in pronouncing. F. i. *Kawin enendansi*, is ordinarily pronounced : *Kawin inendasi*, etc. . . . But this *n* must be in, grammatically, because otherwise there would be two *s* in the negative form, as this always is the case between two vowels ; and the above word would then be, *inen-dassi* ; but it does not sound so. Correct speakers pronounce the *n* enough to be perceived by an attentive ear.

Let us now consider the *Change* of the verbs of the II. Conjugation.

The *participles*, which have always the *Change*, are fully displayed in the above paradigm.

In the sentences expressing *periodical* actions or states of being, the verbs of this Conjugation are formed thus :

AFFIRMATIVE FORM.

NEGATIVE FORM.

PRESENT TENSE.

<i>Enendamânin</i> , when, (or whenever) I think,	nsiwânin,
<i>enëndamanin</i> ,	nsiwanin,
<i>enendangin</i> ,	nsigon,
<i>enendamingin</i> ,	nsingon,
<i>enandamângin</i> ,	nsiwângin,
<i>enëndamangon</i> ,	nsiwangon,
<i>enendamegon</i> ,	nsiwegon,
<i>enendamowadjin</i> , *	nsigwanin.

In the *perfect* and *future* tenses the terminations are the same as here above, and the *Change* is made in the prefixes, *gi-*, and *ga-* or *gad-*. *Gi-* is changed into *ga-*; and *ga-* or *gad-* into *ge-* or *ged-*. F. i.

<i>Ga-inendamânin</i> , when (or whenever) I have	nsiwânin,
thought,	
<i>ga-inëndamanin</i> ,	nsiwanin,
<i>ga-inendangin</i> ,	nsigon,
<i>Ged-inendamânin</i> , when I shall think,	nsiwânin,
<i>ged-inendamângin</i> ,	nsiwângin,
<i>ged-inendamowadjin</i> ,	nsigwanin,

In the other cases of the *Change*, (see p. 122, 123 and 124,) it is made in the same way as here stated; only the end-syllables, *in*, (*iin*), *nin*, or *on*, are omitted; as: *Enendamân*; *ga-inendamân*, *ged-inendamân*, etc. . .

* See *Remark*, p. 23.

EXAMPLES ON THE II. CONJUGATION.

Pakaákwe bônám, kákina gaie bíueshúag bonamog ; the hen lays eggs, and all the birds lay eggs.

Kí kashkéndanaban, wáíeshkat oma ba-aiúian ; thou wert lonesome when thou first stayed here.

Kawín nakawé kí gí-nânagatawendansi géd-ikkitoian ; thou hast not reflected before hand what thou wouldst say.

Nín gí-mamakâdendanaban wáíeshkat wabandamân ishkaténg-bikwân ; I wondered when I first saw a steamboat.

Mojag nín ga-nânagatawendam tchi bra gígitoiân ; I will always reflect before I speak.

Nín ga-gí-gíjendam tchi bra minawa wábamiian ; I shall have taken a resolution before thou seest me again.

Apejish mojay mingo ínendamân, wíka dash tchi matchi ínendansiwân ; I wish I had always good thoughts and never bad thoughts.

Gí-wewibendaman, mí wáiba ga-bí-ondjigireian ; because thou hast made haste, therefore thou hast come back soon.

Dodansiwegoban ga-dodameg, kawín kí da-mino-aiássim nongom ; if you had not done what you did, you would not be well now.

Kí ga-windamon ge-dodamân ; I will tell thee what I shall do.

Kí ga-windamon ge-gí-ínendamân ; I will tell thee what I shall have thought.

Kí da-minwendâm nu tchi wábameg kinígigowag ? Would you be glad to see your parents ?

Nín da-gí-kitchi-wassitâwendam, mikwinimossiwigibon Debendjiged ; I would have been very sorrowful, had I not thought on the Lord.

Debweíendân, kego, ágonwetangen, kego gaie matchi ínendangen ; believe, do not contradict and think not evil.

Nín jawénimay wassagendangig ; I pity those that suffer.

Igiw íniniwag aiágonwetangibanig, nongom weweni debwetamog ; those men that contradicted before, believe now.

Nond ga-sâgaangig kawín o gí-nondansinawa gagikwewin ; those that went out too soon, did not hear the sermon.

Ga-âpitchi-debweidangibanig oma aking, nongom âpitchi mino aiâwag gijigong ; those that had a perfect faith on earth, are now exceedingly happy in heaven.

Mi sa igiw ged-anijitangig waiba ; these are the persons that will soon give all up.

Ge-gi-mino-dodangig aking, kâginig ta-dibaamâwawag gijigong ; those that shall have acted right (done well) on earth, shall be eternally rewarded in heaven.

II. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind inendamidog, I think perhaps,
kid inendamidog,
inendamodog,
inendāmidog, one thinks perhaps, (on pense
nind inendaminadog, [peut-être,)
kid inendamwadog,
inendamodogenag,

Form after this present tense, the *perfect* and the *future*

PLUPERFECT TENSE.*

Gonima gi-inendamowāmbān, I had perhaps th. . . .
 “ *gi-inendamowāmbān*,
 “ *gi-inendamogobān*,
 “ *gi-inendamowāngibān*, } that we had perhaps
 “ *gi-inendamowāngobān*, } [thought.
 “ *gi-inendamowegobān*,
 “ *gi-inendamogwābān*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendamowānen, if I think perhaps.
enēndamowanen,
enendamogwen,
enendamowāngen, (*ninawind*) } if we. . . .
enēndamowāngen, (*kinawind*) }
enendamowegwen,
enendamowagwen,

* See second Note, page 128. (*Inendamowāmbān* ; *inendamogobān*.)

II. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind inendansimidog, I do perhaps not think,

“ *kid inendansimidog*,

“ *inendansidog*,

“ *inendansimidog*,

“ *nind inendansiminadog*,

“ *kid inendansimwadog*,

“ *inendansidogenag*,

tenses ; as : *Nin gi-inendamidog. Nin gad-inendamidog. . .*

PLUPERFECT TENSE.

Kawin gi-inendansiwâmbân, I had perhaps not thought,

“ *gi-inéndansiwamban*,

“ *gi-inendansigoban*,

“ *gi-inendansiwângiban*,

“ *gi-inéndansiwangoban*, } that we . . .

“ *gi-inendansiwegoban*,

“ *gi-inendansigwaban*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendansiwânen, if I do perhaps not think,

enéndansiwänen,

enendansigwen,

enendansiwângen,

enéndansiwangen, } if we do perhaps not.

enendansiwegwen,

enéndansiwagwen,

Form after this tense the *perfect* and the *future* tenses ; as :

PLUPERFECT TENSE.

Inendamowâmbânen, if I had thought I suppose,
inendamowambanen,
inendamogobanen,
inendamowângibanen, } if we had thought.
inendamowangobanen, }
inendamowegobanen,
inendamowagobanen,

PARTICIPLES.

PRESENT TENSE.

Nin enendamowânen, I who think perhaps,
kin enendamowanen, thou who. . . .
win enendamogwen,
ninawind enendamowângen, } we who think perhaps. . . .
kinawind enendamowangen, }
kinawa enendamowegwen,
winawa enendamogwenag,

The *perfect* and *future* tenses are formed after this present

PLUPERFECT TENSE. *

Nin ga-inendamowâmbânen, I who had perhaps th. . . .
kin ga-inendamowambanen,
win ga-inendamogobanen,
ninawind ga-inendamowângibanen, } we who had . . .
kinawind ga-inendamowangobanen, }
kinawa ga-inendamowegobanen,
winawa ga-inendamogobanenag,

* For the *imperfect*, (seldom used,) *Nin enendamowâmbânen*, . . . *Kin enendamowambanen*, . . .

Ga-inendamowānen. . . . Ged-inendamowānen, . . .

PLUPERFECT TENSE.

Inendansiwāmbānen, if I had not thought I suppose,
inéndansiwambanen,
inendansigobanen,
inendansiwāngibanen, } if we had not . . .
inéndansiwangobanen, }
inendansiwegobanen,
inendansiwagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin enendansiwānen, I who do perhaps not think,
kin enendansiwānen, thou who . . .
win enendansigwen,
ninawind enendansiwāngen, } we who do perhaps not think,
kinawind enéndansiwāngen, }
kinawa enendansiwegwen,
winawa enendansigwenag,
tense; as : *Nin ga-inendamowānen, Nin ged-inendamowānen . . .*

PLUPERFECT TENSE.

Nin ga-inendansiwāmbānen, I who had perhaps not th . .
kin ga-inéndansiwambanen,
win ga-inendansigobanen,
ninawind ga-inendansiwāngibanen, } we who had . . .
kinawind ga-inéndansiwangobanen, }
kinawa ga-inendansiwegobanen,
winawa ga-inendansigobanenag.

EXAMPLES ON THE II. DUBITATIVE CONJUGATION.

Aw aiâkosid inini kitchi masitâgosi ; wissagendamodog âpitchi.

This sick man groans much ; he must suffer exceedingly.

Ki gi-agowetamwadog gi-nondameg gagikwewin, kawin ki gi-debwetansimwadog. I think you have contradicted when you had heard the sermon, you have probably not believed.

Nishime John kawin kiwe waieshkat gi-minwendansigoban, kiki-noamâding wi-ijad ; nongom dash kitchi minwendam, kitchi dadatabi gaie kikinoamâgosid masinaigan. My brother John had not been willing at first to go to school, (as I understood ;) but now he likes it very much, and is learning very fast to read.

Kawin waiba ganabatch ta-gijendansidogenag tchi bonitowad minikwewin. They will perhaps not soon take a resolution to give up drinking.

Jaigwa waiba ta-inendamodog tchi anamiad. He will probably soon have a mind to become a Christian, (to pray.)

Anawi anamia aw anishinâbe ; endogwen dash meshkawendamogwen mojang tchi anamiad. This Indian indeed is a Christian ; but it is doubtful whether he has a strong resolution, (thought,) to be always a Christian.

Kishpin ga-nishkâdendamogwen, kawin nin nin gi-nishkiâssi. If he has had perhaps angry thoughts, it was not I that made him angry.

Kishpin gîgendamogobanen wi-mâdjad, da-gi-bosi nâbikwâning pîchinâgo. If he had, (I suppose,) made up his mind to go away, he would have gone on board the vessel yesterday.

Ged-ako-mashkawendamowegwen, kawin ki ga-waiejimigossiwag matchi-ijiwebisidjig. As long as you shall have a strong resolution, (thought,) you will not be seduced by the wicked ones.

Aw inini wika saiegendansigwen, ta-segendam api ge-nibod. That man who seems never to fear, will be afraid at the time of his death.

Mi aw inini nond ga-sagaamogwen gi-gigitong. This is the man who went out, (as I heard,) before the council was over.

Kinawa ga-matchi-dodamowegwen, ningoting ki ga-kikendâgo-sim ga-ijiwebisiwegwen nongom. You who have perhaps done evil, you will once be known, how you have (perhaps) behaved now.

Igiw waieshkat ga-debweiendamogobanenag, gi-kitchi-mino-ijiwe-sigwaban. Those who had believed in the beginning, (the first Christians,) behaved very well, (as we read.)

Aw ge-kashkendansigwen, ge-nishkâdendansigwen gaie. gego we-nitodjin, nibwâkawinining ta-apitenima. He that shall not be sad, nor shall have angry thoughts, when he loses something, will be esteemed a wise man.

Awegwenag wika ge-pisindansigwenag matchi babamâdjimowin, bisân ta-bimâdisiway aking. Those who never shall listen to bad reports, shall live quietly (in peace) on earth.

* *Some Examples in regard to*

AFFIRMATIVE FORM.

Minwendamowan na ossan, oma tchi bi-ijânid? Is his father willing that he should come here?

Apitchi kashkendamowan omisseian. His sisters are very sad (lonesome.)

And so forth in all the tenses

O widigemâganau inendamobanin tchi gishpinâdonid aki. It was the will of his wife, (or, her husband,) to buy land.

Onigîigon inendamobanin tchi widjemad iniw ikurvan. It was the will of his parents that he should marry that woman.

Gi-sagaamobanin witân bwa pindigenid ogwissan. His brother-in-law had gone out, before his son came in.

Kishpin ossan minwendaminid, ta-bi-ija oma. If his father is willing, (consenting,) he will come here.

Apegich mashkawendaminid ogwissan, tchi mino-ijiwebisinid. I wish his sons would firmly resolve to behave well.

And so on in the other tenses

Kishpin ogin minwendaminipan, da-gi-widige aw oshkinigikwe.

That young woman would have married, had her mother given her consent.

Wewib sagaaminipan ossaieian, kawin da-gi-gikandissim. Were his brother gone out immediately, there would have been no quarreling.

Kawin Kije-Manito o sâgiassin enamiânidjin aiagonwetaminidjin. God does not love Christians who are disobedient, (who contradict.)

Kawin awiia gwaiak enamiad o wissokawassin metchi-dodaminidjin. No true Christian associates with those that are doing wrong.

Paul o sâgiabanin oshimeibanin, mojay meno-inendaminiipanin. Paul loved his deceased brother who always had good intentions, (a good will.)

John o sâgiabanin o widigemâganibanin, mojay menwendaminipanin. John loved his deceased wife, who always was contented (cheerful.)

Form the other tenses of these

* See page 69.

the second third person.

NEGATIVE FORM.

Kawin minwendansiwān ossan tchi mādjanid. His father is not willing that he should go away.

Kawin na geget omisseian kashkendansiwān? Are his sisters not really sad (lonesome?) that are derived from the present.

Kawin o widigemāganān inendansibanin tchi bosimid. It was not the will of his wife, (or, her husband,) to embark.

Kawin onigūgon inendansibanin tchi widigemad iniw ikwewan. It was not the will of his parents that he should marry that woman.

Kawin mashi gi-sagaansibanin wītān api pandigenid ogwissan. His brother-in-law had not yet gone out, when his son came in.

Kishpin ossan minwendansinig, kawin ta-bi-tjassi. If his father is not willing, (not consenting,) he will not come.

Kishpin mashkawendansinig ogwissan, kawin ginwenj ta-mino-ijjwebisissiwān. If his sons have not a firm resolution, they will not long behave well.

formed after the present.

Kishpin ogin minwendansinigoban, kawin da-gi-widigessi nimisse. My sister would not have married, had her mother not given her consent.

Ossaieian sagaansinigoban wewib, da-gi-kikandim. Were his brother not gone out immediately, there would have been quarreling.
Debendjiged o nitā-jaweniman enamianidjin wika aiagonwetansinigon The Lord loves Christians who never contradict, (disobey.)

Kawin awiia gwaiaak enamiaad o widokawassin meno-dodansinigon. No true Christian helps those, (keeps company with those,) who act not right.

John kawin gwetch o sagiassibanin ossaieibanin wika meno-inendansinigobanin. John did not much love his deceased brother, who never had a good will.

Paul kawin o sagiassibanin o widigemaganibanin, wika menwendansinigobanin. Paul did not love his deceased wife, who never was contented.

participles after these two.

III. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs, that end at the third person singular, present, indicative, in *in* or *on*; and they likewise end so at the first person.

Here are some of the verbs of this description.

First Person.

Nin dagwishin, I arrive ;
Nin pangishin, I fell ;
Nind âpitchishin, I fall hard ;
Nind agôdjîn, I hang, or I am on high ;
Nin jingishin, I am lying ;
Nin minoshin, I lie well ;
Nin twâshin, I break through the ice ;
Nind ojâshishin, I slide or glide ;
Nind osâmidon, I speak too much ;
Nin danânagidon, I talk ;
Nin mishidon, I have a long beard ;

Third Person.

dagwishin.
pangishin.
âpitchishin.
agôdjîn.
jingishin.
minoshin.
twâshin.
ojâshishin.
osâmidon.
danânagidon.
mishidon.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin dagwishin</i> , I arrive, *	<i>Kawin</i> si.
<i>ki dagwishin</i> ,	" si,
<i>dagwishin</i> ,	" si,
<i>dagwishinim</i> , one arrives,	" sim.
they arrive, (on	
arrive,)	
<i>nin dagwishinimin</i> , †	" s'min.
<i>ki dagwishinim</i> ,	" sim.
<i>dagwishinog</i> ,	" siwag.

* See Remark 4, p. 96.

† See Remark 3, p. 95.

IMPERFECT TENSE.

<i>Nin dagwishininaban</i> , I arrived,	<i>Kawin sinaban</i> ,
<i>ki dagwishininaban</i> ,	“ <i>sinaban</i> ,
<i>dagwishinoban</i> ,	“ <i>siban</i> ,
<i>nin dagwishiniminaban</i> ,	“ <i>siminaban</i> ,
<i>ki dagwishininwaban</i> ,	“ <i>sinwaban</i> ,
<i>dagwishinobanig</i> ,	“ <i>sibanig</i> .

PERFECT TENSE.

<i>Nin gi-dagwishin</i> , I have arrived,	“ <i>si</i> ,
<i>ki gi-dagwishin</i> ,	“ <i>si</i> ,
<i>gi-dagwishin</i> ,	“ <i>si</i> ,

Etc., as above in the *present* tense, always prefixing *gi-*, to the verb.

PLUPERFECT TENSE.

<i>Nin gi-dagwishinināban</i> , I had arrived,	<i>Kawin sināban</i> ,
<i>ki gi-dagwishinināban</i> ,	“ <i>sināban</i> .

Etc., as above in the *imperfect* tense, always prefixing *gi-*, to the verb.

FUTURE TENSE.

<i>Nin ga-dagwishin</i> , I will arrive,	<i>Kawin si</i> ,
<i>ki ga-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-dagwishinim</i> ,	“ <i>sim</i> ,
<i>nin ga-dagwishinimin</i> ,	“ <i>simin</i> ,
<i>ki ga-dagwishinim</i> ,	“ <i>sim</i> ,
<i>ta-dagwishinog</i> ,	“ <i>siwag</i> .

SECOND FUTURE TENSE.

<i>Nin ga-gi-dagwishin</i> , I shall have arrived,	<i>Kawin si</i> .
<i>ki ga-gi-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-gi-dagwishin</i> ,	“ <i>si</i> .

Etc., as above.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Dagwishinân</i> , if I arrive,	siwân,
<i>dagwishinan</i> ,	siwan,
<i>dagwishing</i> ,	sig,
<i>dagwishining</i> ,	sing,
<i>dagwishinâng</i> ,	siwâng.
<i>dagwishinang</i> ,	siwang,
<i>dagwishineg</i> ,	siweg,
<i>dagwishinowad</i> ,	sigwa.

PERFECT TENSE.

<i>Gi-dagwishinân</i> , because I have	siwân,
arrived, or when I arrived,	
<i>gi-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>gi-</i> , to the verb.	

PLUPERFECT TENSE.

<i>Dagwishinâmban</i> , if I had arrived,	siwâmban,
<i>dagwishinamban</i> ,	siwamban,
<i>dagwishingiban</i> ,	sigoban,
<i>dagwishiningiban</i> .	singiban,
<i>dagwishinângiban</i> ,	siwângiban,
<i>dagwishinangoban</i> ,	siwangoban,
<i>dagwishinegoban</i> ,	siwegoban,
<i>dagwishinowapan</i> ,	sigwaban.

FUTURE TENSE.

<i>Ge-dagwishinân</i> , that I shall arrive,	siwân,
<i>ge-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>ge-</i> .	

SECOND FUTURE TENSE.

<i>Ge-gi-dagwishinân</i> , that I shall have	siwân,
arrived,	
<i>ge-gi-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>ge-gi-</i> .	

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-dagwishin</i> , I would arrive, or I ought to arrive,	si.
<i>ki da-dagwishin</i> ,	<i>Kawin</i> si,
<i>da-dagwishin</i> ,	“ si,
<i>da-dagwishinim</i> , they would arrive, (on arriverait,)	“ sim,
<i>nin da-dagwishinimin</i> ,	“ simin,
<i>ki da-dagwishinim</i> ,	“ sim,
<i>da-dagwishinog</i> ,	“ siwag.

PERFECT TENSE.

<i>Nin da-gi-dagwishin</i> , I would have arrived, or I ought to have arr.	“ si,
<i>ki da-gi-dagwishin</i> ,	“ si,
<i>da-gi-dagwishin</i> ,	“ si,
<i>da-gi-dagwishinim</i> ,	“ sim,
<i>nin da-gi-dagwishinimin</i> ,	“ simin,
<i>ki da-gi-dagwishinim</i> ,	“ sim,
<i>da-gi-dagwishinog</i> ,	“ siwag.

—

Ge-gi-dagwishinân, that I would have arrived,

Etc., as above in the *second future* of the *subj. mood*.

IMPERATIVE MOOD.

<i>Dagwishinin</i> ,	} arr. thou,	<i>Kego</i> gen,
<i>dagwishinokan</i> ,		
<i>ta-dagwishin</i> , let him (her, it) arrive,		“ si,
<i>ta-dagwishinim</i> , let them arrive, (qu'on arrive,)		“ sim,
<i>dagwishinda</i> , let us arrive,		“ sida,
<i>dagwishinog</i> , arrive ye,		“ gegon,
<i>ta-dagwishinog</i> , let them arrive,		“ siwag.

PARTICIPLES.

PRESENT TENSE.

<i>Nin degwishinân</i> , I who arrive,	siwân,
<i>kin degwishinan</i> , thou who arr.,	siwan,
<i>win degwishing</i> ,	sig,
<i>degwishining</i> ,	sing,
<i>ninawind degwishinâng</i> ,	siwâng,
<i>kinawind degwishinang</i> ,	siwang,
<i>kinawa degwishineg</i> ,	siweg,
<i>winawa degwishingig</i> ,	sigog.

IMPERFECT TENSE.

<i>Nin degwishinâmban</i> , I who arrived,	siwâmban.
<i>kin degwishinamban</i> ,	siwamban.
<i>win degwishingiban</i> ,	sigoban,
<i>ninawind degwishinângiban</i> ,	siwângiban,
<i>kinawind degwishinangoban</i> ,	siwangoban,
<i>kinawa degwishinegoban</i> ,	siwegoban,
<i>winawa degwishingibanig</i> ,	sigobanig.

PERFECT TENSE.

<i>Nin ga-dagwishinân</i> , I who have arrived,	siwân.
<i>kin ga-dagwishinan</i> ,	siwan,
Etc., with the terminations of the <i>present</i> , and prefixing <i>ga-</i> , to the verb.	

PLUPERFECT TENSE.

<i>Nin ga-dagwishinâmban</i> , I who had arr.	siwâmban.
<i>kin ga-dagwishinamban</i> ,	siwamban,
Etc., putting the terminations of the <i>imperfect</i> , and prefixing <i>ga-</i> .	

FUTURE TENSE.

<i>Nin ge-dagwishinân</i> , I who shall arrive,	siwan,
<i>kin ge-dagwishinan</i> ,	siwan,
Etc., after the <i>present</i> , prefixing <i>ga-</i> .	

SECOND FUTURE TENSE.

Nin ge-gi-dagu ishinân, I who shall have ar. siwân,
kin ge-gi-dagwîshinan, siwan,
 Etc., after the *present*, prefixing *ge-gi*.

Review diligently the *Remarks* and *Notes* of the two preceding Conjugations, and mind them well; especially the *Rules* and *Remarks* regarding the *Change*.

Remark. In regard to the *conditional* mood of these Conjugations it must be observed, that only two tenses, the *present* and the *perfect*, are commonly used in it. A third one, called the *second perfect tense*, could be expressed; as: *Nin da-gi-ikkito-nâban*; *nin da-gi-inendanâban*, etc. But it is not in common use; therefore it is omitted in the paradigms.

EXAMPLES ON THE III. CONJUGATION.

Nin mânishin, kawin nin minoshinsi, ikkito aw aiâkosid. I lie uncomfortable, I don't lie well, says that sick person.

Keîâbi jingishinobanig ba-mâdjaiân. They were yet in bed when I started to come here.

Nissing nin gi-pangishin pitchinâgo, mikwaming gi-bimosseiân; nijing dash nin gi-twâshin. I fell three times yesterday, walking on the ice; and I broke through twice.

Ginwenj Jesus gi-agôdjinoban tchibaiâtigong, bwa nibod; Jesus had hung long on the cross, before he died.

Aw ikwe mikwaming bemossed ta-ôjâshishin ganabatch, ta-âpit-chishin dash. That woman who walks on the ice, will probably glide and fall hard.

Nin ga-gi-dagwîshin iwapi, mi dash wedi tchi wâbandiiang; I shall have arrived by that time, and so we will see each other there.

Ambe bisân bimosseiog tchi pakit'shinsiweg; walk carefully lest you fall.

Bibonong, gi twâshinân, gega nibikany nin gi-dapiné. Last winter, when I broke through the ice, I almost perished in the water.

Osámidonsiwegoban, kawin awiia da-gi-nishkâdisissi ; had you not talked too much, nobody would have been mad.

Mino ganawénindisoioy, kawin ki kikendansinawa api ge-dagwishing anishinâbe Ogwissan. Beware well, for ye know not when the Son of man shall come.

Mi iwapi kitchi agâming ge-gi-dagwishinân m'wija ; at that time I shall have arrived in Europe long ago.

Kitchi bâtdowining waiba ki da-pangishin, kishpin wissokawad aw oshkinawe ; thou wouldst soon fall in great sins, if thou frequented that young man

Nin da-gi-minoshin tibikong, akosissiwâmban ; I would have lain comfortably last night, had I not been sick.

Bisânishin, nibân kego bâpiken ; lie still, sleep, do not laugh.

Bî-dagwishinokan minawa wâbang ; nin miw'endâmin bi-ijîian. Please come to-morrow again ; we are happy when thou comest.

Kitchi onijishiwag anangog ishpiming egodjingig ; the stars on high are very beautiful.

Kinawa kabé-bibon pekiteshinsiwegoban, geget ki mino ganawénindisom bimosseieg. You who never fell all winter, you walk with great precaution indeed.

Aw Abinodji ga-jinjishing ningoting pijikiwigamigong, mi aw Debendjiged ki Kije-Manitominân. The Child that lay once in a stable, is the Lord our God.

Mi ogow anishinâbeg ga twâshingîbanig awâssonâgo ; these are the Indians that broke through the ice the day before yesterday.

Mi aw ge-danânagidong minawa kabégijig ; she is the one that will talk again all day.

Kakina igiw ge-gi-dagwishinsigog anamiewigamigong, tchi bwa mâdjitat mekatewikwanaie, kawin ta-mino-dodansiwag. All those that shall not have arrived at the church, before the priest begins the service, will not do right.

III. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin dagwishinimidog, I arr. perhaps,
ki dagwishinimidog,
dagwishinodog,
dagwishinimidog, one arr. perh.
nin dagwishiniminadog,
ki dagwishininwadog
dagwishinodogenag,

Kawin simidog,
 “ *simidog*,
 “ *sidog*,
 “ *simidog*,
 “ *siminadog*,
 “ *sinwadog*,
 “ *sidogenag*.

After this present tense are formed the *perfect* and the *future* tenses; as: *Nin gi-dagwishinimidog*; etc. . . .

PLUPERFECT TENSE.

Gi-dagwishinowâmban, I had per.
 arrived,

gi-dagwishinowamban,
gi-dagwishinogoban,
gi-dagwishinowângiban, }
gi-dagwishinowangoban, }
gi-dagwishinowegoban,
gi-dagwishinogwaban,

Kawin sinowâmban,
 “ *sinowamban*,
 “ *sigoban*,
 “ *sinowângiban*.
 “ *sinowangiban*,
 “ *sinowegoban*,
 “ *sigwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Degwishinowânen, that I perh. ar., *siwânen*,
degwishinowanen, *siwanen*,
degwishinogwen, *sigwen*,

<i>degwishinowângen,</i>	} that we p. arr.	<i>siwângen,</i>
<i>degwishinowangen,</i>		<i>siwangen,</i>
<i>degwishinowegwen,</i>		<i>siwegwen,</i>
<i>degwishinowagwen,</i>		<i>siwagwen.</i>

After this present tense are formed the *perfect* and *future* tenses; as: *Ga-dagwishinowânen*, . . . *ge-dagwishinowânen*. . .

PLUPERFECT TENSE.

<i>Dagwishinowâmbânen,</i>	} if I had ar- rived, I suppose,	<i>siwâmbânen.</i>
<i>dagwishinowambanen,</i>		<i>siwambanen,</i>
<i>dagwishinogobanen,</i>	} I sup. if we . . .	<i>sigobanen,</i>
<i>dagwishinowângibanen,</i>		<i>siwângibanen,</i>
<i>dagwishinowangobanen,</i>		<i>siwangobanen,</i>
<i>dagwishinowegobanen,</i>		<i>siwegobanen,</i>
<i>dagwishinowagobanen,</i>		<i>siwagobanen.</i>

PARTICIPLES.

PRESENT TENSE.

<i>Nin degwishinowânen,</i>	} we who arr. perh.	<i>I who arrive perhaps.</i>
<i>kin degwishinowanen,</i>		
<i>win degwishinogwen.</i>		
<i>ninawind degwishinowângen,</i>		
<i>kinawind degwishinowangen,</i>		
<i>kinawa degwishinogwenag,</i>		
<i>winawa degwishinowegwen,</i>		

PRESENT TENSE.

<i>Nin degwishinsiwânen,</i>	<i>I who do perh. not arr.</i>
<i>kin degwishinsiwanen,</i>	
<i>win degwishinsigwen,</i>	

ninawind degwishinsiwângen, } we who do p. not arr.
kinawind degwishinsiwangen, }
kinawa degwishinsiwegwen,
winawa degwishinsigwenag.

After this present tense are formed the *perfect* and *future* tenses ; as : *Nin ga-dagwishinowânen,* . . . *Nin ge-dagwishinowânen.* . . .

PLUPERFECT TENSE.

Nin ga-dagwishinowâmbânen, I who had perh. arr.
kin ga-dagwishinowambanen,
win ga-dagwishinogobanen,
ninawind ga-dagwishinowângibanen, } we who had . . .
kinawind ga-dagwishinowangobanen, }
kinawa ga-dagwishinowegobanen,
winawa ga-dagwishinogobanenag.

PLUPERFECT TENSE.

Nin ga-dagwishinsiwâmbânen, I who did p. not arr.
kin ga-dagwishinsiwambanen,
win ga-dagwishinsigobanen,
ninawind ga-dagwishinsiwângibanen, } we who . . .
kinawind ga-dagwishinsiwangobanen, }
kinawa ga-dagwishinsiwegobanen,
winawa ga-dagwishinsigobanenag.

EXAMPLES ON THE III. DUBITATIVE CONJUGATION.

Osâm wâiba nin dagwishinimidog, kawin awiia oma aïasi. I arrive perhaps too soon, there is nobody yet here.

Gi-dagwishinodogenag ga-biindjig ; awi-wâbamâdanig. The expected persons have probably arrived ; let us go and see them.

Gega gi-nibowag nij anishinábeg; níwing kiwe gi-ani-twáshinogwaban bwa oditamowad miniss. Two Indians have almost perished ; they have broken through the ice four times (they say,) before they reached the island.

Wábang ta-dagwishinodogenag ninigiigog. Geget nin ga-kitchi-minwendam tchi wábamagra. To-morrow will perhaps arrive my parents. I will be happy indeed to see them.

Endogwen keiábi wesamidonowagwen igiw ikwewag, waieshkat ga-ijivebisiwad. I don't know whether these women are yet so talkative, as they have been at first.

Gi-ano-akawábamawag kid inawemâganag pitchinágo. Gonima ga-dagwishinowagwen; awi-gagwedwen. Thy relations have been expected (looked for) yesterday. They have perhaps arrived ; go and ask.

Nin kitimâgénima aw aiákosid inini; endogwen ga-minoshinogwen tibikong. I pity that poor sick man ; I don't know whether he lay comfortable last night.

Kawin nin kikenimassig k'issaieiag tchi gi-dagwishinowagobanen odenang, bwa sâkidenig. I don't know whether your brothers had arrived in the village, (town, city,) before the fire broke out.

Nita mikwaming bimosse nongom kabé-gijig; namandj dassing ge-pakiteshinogwen. My brother-in-law is traveling to-day on the ice all day ; I don't know how often he will fall.

Kin pengishinsiwanen wika kitchi batadowining, geget ki jawendagos. Thou who perhaps never fallest in a mortal sin, thou art happy indeed.

Awegwen ga-jingishinogwen nin nibaganing nonda-gijig. I don't know who has lain down on my bed during the day.

Kinawa ga-pangishinowegwen naningim kitchi batadowining, bwa bi-aiad oma mekatewikwanaie, nongom weweni anwenindisoig. You who have perhaps often fallen in grievous sins, before a Missionary was here, repent now sincerely.

Winawa nitam ga-gabeshigob anenagoma, bwa kinawind dagwishinang, gi-ojitogwaban ow kitigan. Those that first had settled here, before we arrived, have made this field, (or garden.)

Kwiwisensidog, pisindamog; Awegwen osám wika ge-dagwishi nogwen kikinoamading, ta-ânimisi. Boys, listen: Whosoever shall come too late to school, shall be punished, (or shall suffer.)

A few Examples in regard to

AFFIRMATIVE FORM.

INDICATIVE MOOD.

Akosiwan onidjanissan, jingishinon nibaganing. His child is sick, he is lying on a bed, or, his children are sick, etc.

William ossan bi-dagwishinon. William's father is coming here.

And so on in all the tenses

Nibiwa od inawemaganan dagwishinobanin pitchinâgo. Many of his relations arrived yesterday.

Aw ikwe od'anissan âpitchishinobanin awassonâgo. The little daughter of this woman fell hard the day before yesterday.

Aw anishinâbe ogwissan nijing gi-twâshinobanin, bwa dagwishininid oma; this Indian's son had broken twice through the ice, before he arrived here.

Kishpin o widigemâganan dagwishininid, kawin minawa ta-mâd-jâssiwan. If her husband comes, he will not go away any more.

Kishpin keiabi jingishininid ogwissan, geget kitimiwan. If his sons are yet in bed, they are really lazy.

And so on in all the tenses

Kishpin dagwishininipan omishomissan api pandigein, nin dagi-wâbamiman. Had his grand-father arrived when I came in, I would have seen him.

Aw inini endasso-tibikadinig o ganawâbaman anangon ishpiming egodinidjin. This man is gazing every night on the stars that are changing on high.

Iniw ogwissan, pitchinâgo ga-dagwishininidjin, gi-bimossewan oma. His son that arrived yesterday, went by here.

the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

Agawa akosiwan onidjânissan, kawin jingishinsiwan nibaganing.
His child is a little sick ; he is not lying in bed, nor, his children are a little sick, etc.)

Kawin mashi William ossan dagwishinsiwan. William's father arrives not yet.

derived from the present.

Kawin mashi ogin dagwishinsibanin. His mother did not yet arrive.

Kawin oma mikanang âpitchishinsibanin aw ikwe od'anissan.

* The little daughter of this woman did not fall on this road here.
Kawin nijing gi-twâshinsibanin aw anishinâbe ogwissan, mi eta âbiding. This Indian's son had not broken twice through the ice, but only once.

Missawa dagwishinsinig ô widigemâganan, kawin nongom biboninig ta-mâdjassi. Although her husband arrive not, she will not go away this winter.

derived from the present.

Kishpin dagwishinsinigoban omishomissan megwa ima aiaian, kawin nin da-gi-wâbamassi. Had his grand-father not arrived while I was there, I would not have seen him.

Kikinoamâgewinini kawin o minwenimassin iniw abinodjitan wika kikinoamading degwishinsinigon. The teacher does not like those children that never come to school.

Iniw ogwissan, pitchinâgo ga-dagwishinsinigon, wâbang ta-bi-aiawan oma. His son who did not arrive yesterday, will be here to-morrow.

IV. CONJUGATION.

Here now, dear reader, you are at the most important and the most difficult of all our Conjugations.

To this Conjugation belong all the *transitive or active* verbs ANIMATE, ending at the third person singular, present, indicative, in *ân*. The object upon which acts the subject of these verbs, is always contained in the verb itself. So, *nin wâbama*, does not mean : I see ; but, I see *him*, (*her, it.*)

All the verbs belonging to this Conjugation end in *a* at the first person singular, present, indicative. This final *a* is placed among the terminations, to facilitate the conjugating process of these verbs ; and this *a* does not belong to the body of the verb.

Note. In the following two paradigms you will find the *singular* in the first column of the page in full, and the *terminations of the plural* in the second column.

Here are some verbs of the IV. Conjugation :

<i>First Person.</i>	<i>Third Person.</i>
<i>Nin wâbandaa</i> , I show him, (her, it ;)	<i>o wabandaân.</i>
<i>Nin nîbea</i> , I put him (her, it,) to sleep ;	<i>o nîbeân.</i>
<i>Nin sâgia</i> , I love him, (her, it ;)	<i>o sâgiân.</i>
<i>Nind amoa</i> , I eat him, (her, it ;)	<i>od amoân.</i>
<i>Nin nôndawa</i> , I hear him, (her, it ;)	<i>o nondawân.</i>
<i>Nin wâbama</i> , I see him, (her, it ;)	<i>o wabamân.</i>
<i>Nin widigéma</i> , I live with him, (her, it ;)	<i>o widigemân.</i>
<i>Nin jîngénima</i> , I hate him, (her, it ;)	<i>o jîngenimân.</i>
<i>Nin nakomâ</i> , I promise him, (her, it ;)	<i>o nakomân.</i>
<i>Nin pisîndawa</i> , I listen to him, (her, it ;)	<i>o pisîndawân.</i>
<i>Nind anôna</i> , I employ him, (her, it ;)	<i>od anonân.</i>
<i>Nind assâ</i> , I put him, (her, it ;)	<i>od assân.</i>

Remark. As the Otchipwe language makes no distinction of the two sexes in the personal pronouns, the pronouns of all the three genders ought to be expressed in English, in some instances. But, to make it shorter and easier, we will ordinarily express only the *masculine* pronouns ; and the *feminine* and

neuter will be understood. So, for instance, *Nin wâbama*, can mean, I see *him*, I see *her*, I see *it*, (some animate object). *Waia-bamâd*, can mean, *he*, *she*, or *it*, who sees *him*, *her*, or *it*. Instead of this we will only say: *Nin wâbama*, I see him; *waiabamâd*, he who sees him, etc., etc. The feminine and neuter pronouns will be understood.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbama, I see him,
ki wâbama,
o wâbaman, *
nin wâbamânan, †
ki wâbamâwa,
o wâbamâwan,

Plural.

ag,
ag,
an,
ânanig,
âwag,
âwau.

IMPERFECT TENSE.

Nin wâbamaban, I saw him,
ki wâbamaban,
o wâbamabanin,
nin wâbamanaban,
ki wâbamawaban,
o wâbamawabanin,

abanig, •
abanig,
abanin,
anabanig,
awabanig,
awabanin.

PERFECT TENSE.

Nin gi-wâbama, I have seen him,
(or, I saw him.)
ki gi-wâbama,
o gi-wâbaman,

ag,
ag,
an,

* See page 90.

† See Remark 3, p. 95.

<i>nin gi-wâbamahan,</i>	<i>ananig.</i>
<i>ki gi-wâbamawa,</i>	<i>awag.</i>
<i>o gi-wâbamawan,</i>	<i>awan.</i>

PLUPERFECT TENSE.

<i>Nin gi-wâbamaban,</i>	<i>I had seen him</i>	
	<i>(or, I saw him,)</i>	<i>abanig.</i>
<i>ki gi-wâbamaban,</i>		<i>abanig.</i>

Etc., after the above *imperfect tense*, prefixing *gi-*.

FUTURE TENSE.

<i>Nin ga-wâbama,</i>	<i>I will see him,</i>	<i>ag.</i>
<i>ki ga-wâbama,</i>		<i>ag.</i>

Etc., after the above *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

<i>Nin ga-gi-wâbama,</i>	<i>I shall have seen him,</i>	<i>ag.</i>
<i>ki ga-gi-wâbama,</i>		<i>ag.</i>

Etc., likewise after the *present tense*, prefixing *ga-gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wâbamag,</i>	<i>* if I see him,</i>	<i>agwa.</i>
<i>wâbamad,</i>		<i>adwa.</i>
<i>wâbamâd,</i>		<i>âd.</i>
<i>wâbamangid,</i>	<i>(ninawind,) †</i>	<i>angidwa.</i>
<i>wâbamang,</i>	<i>(kinawind,)</i>	<i>angwa.</i>
<i>wâbameg,</i>		<i>egwa.</i>
<i>wâbamawad,</i>		<i>awad.</i>

PERFECT TENSE.

<i>Gi-wâbamag,</i>	<i>when I saw him,</i>	<i>agwa.</i>
<i>gi-wâbamad,</i>		<i>adwa.</i>

Etc., as above in the *present tense*, prefixing *gi-*.

† See the *Remarks* concerning this and the following two tenses. p. 110.

* See *Remark* 3, p. 42.

PLUPERFECT TENSE.

<i>Wâbamagiban</i> , had I seen him,	<i>agwaban</i> ,
<i>wâbamadiban</i> ,	<i>adwaban</i> ,
<i>wâbamapan</i> ,	<i>apan</i> ,
<i>wâbamangidiban</i> ,	<i>angidwaban</i> ,
<i>wâbamangoban</i> ,	<i>angwaban</i> ,
<i>wâbamegoban</i> ,	<i>egwaban</i> ,
<i>wâbamawapan</i> ,	<i>awapan</i> .

FUTURE TENSE.

<i>Ge-wâbamag</i> , that I shall see him,	<i>agwa</i> ,
<i>ge-wâbamad</i> ,	<i>adwa</i> .

Etc., as above in the *present* tense, prefixing *ge*.

SECOND FUTURE TENSE.

<i>Ge-gi-wâbamag</i> , that I shall have seen him,	<i>agwa</i> ,
<i>ge-gi-wâbamad</i> ,	<i>adwa</i> ,

Etc., likewise after the *present* tense, prefixing *ge gi*.

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-wâbama</i> , I would see him, or I	
ought to see him,	<i>ag</i> ,
<i>ki da-wâbama</i> ,	<i>ag</i> ,
<i>o da-wâbaman</i> ,	<i>an</i> ,
<i>nin da-wâbamânan</i> ,	<i>ânanig</i> ,
<i>ki da-wâbamâwa</i> ,	<i>âwag</i> ,
<i>o da-wâbamâwan</i> ,	<i>âwan</i> .

PERFECT TENSE.

<i>Nin da-gi-wâbama</i> , I would have seen him,	
I ought, etc.,	<i>ag</i> ,
<i>ki da-gi-wâbama</i> ,	<i>ag</i> ,
Etc., after the <i>present</i> tense,	
<i>Ge-gi-wâbamag</i> , that I would have seen	
him.	<i>agwa</i> ,

IMPERATIVE MOOD.

<i>Wâbam</i> , see him; (thou,)	
<i>wâbamâkan</i> , please see him,	akan,
<i>o ga-wâbaman</i> , let him see him,	an,
<i>wâbamâda</i> , let us see him,	âdanig,
<i>wâbamig</i> , see him, (you,)	ig,
<i>o ga-wâbamawan</i> , let him see him,	awan.

PARTICIPLES.

PRESENT TENSE.

Singular.

<i>Nin waiâbamag</i> , I who see him,	
<i>win waiâbamag</i> , he whom I see,	
<i>kin waiâbam</i> , thou who seest him,	
<i>win waiâbamad</i> , he whom thou seest,	
<i>win waiâbamâd</i> , he who sees him,	
<i>iniw waiâbamâdjîn</i> , he whom he sees,	
<i>ninawind waiâbamangid</i> ,	} we who see him,
<i>kinawind waiâbamang</i> ,	
<i>win waiâbamangid</i> ,	} he whom we see,
<i>win waiâbamang</i> ,	
<i>kinawa waiâbameg</i> , you who see him,	
<i>win waiâbameg</i> , he whom you see,	
<i>winawa waiâbamâdjig</i> , * they who see him,	
<i>iniw waiâbamawadjîn</i> , he whom they see.	

Plural.

<i>Nin waiâbamagwa</i> , I who see them,
<i>winawa waiâbamagig</i> , they whom I see,
<i>kin waiâbamadwa</i> , thou who seest them,
<i>winawa waiâbamadjig</i> , they whom thou seest,
<i>win waiâbamâd</i> , he who sees them,
<i>iniw waiâbamâdjîn</i> , they whom he sees,

* See Remark, p. 23.

ninawind waiâbamangidwa, } we who see them,
kinawind waiâbamangwa, }
winawa waiâbamangidjig, } they whom we see,
winawa waiâbamangog, }
kinawa waiâbamegwa, you who see them,
winawa waiâbamegog, they whom you see,
winawa waiâbamâdjig, they who see them,
iniw waiâbamâwadjin, they whom they see.

IMPERFECT TENSE.

Singular.

Nin waiâbamâgiban, I who saw him,
win waiâbamâgiban, he whom I saw,
kin waiâbamadiban, thou who sawest him,
win waiâbamadiban, he whom thou sawest,
win waiâbamapan, he who saw him,
iniw waiâbamapanin, he whom he saw,
ninawind waiâbamangidiban, } we who saw him,
kinawind waiâbamangoban, }
win waiâbamangidiban, } he whom we saw,
win waiâbamangoban, }
kinawa waiâbamegoban, you who saw him,
win waiâbamegoban, he whom you saw,
winawa waiâbamapanig, they who saw him,
iniw waiâbamawapanin, he whom they saw.

Plural.

Nin waiâbamagwaban, I who saw them,
winawa waiâbamagibanig, they whom I saw,
kin waiâbamadwaban, thou who sawest them,
winawa waiâbamadibanig, they whom thou sawest,
win waiâbamapan, he who saw them,
iniw waiâbamapanin, they whom he saw,
ninawind waiâbamangidwaban, } we who saw them,
kinawind waiâbamangwaban, }

winawa waiâbamangidibanig, } they whom we saw,
winawa waiâbamangobanig, }
kinawa waiâbamegwaban, you who saw them,
winawa waiâbamegobanig, they whom you saw,
winawa waiâbamapanig, they who saw them,
iniw waiâbamawapanin, they whom they saw.

PERFECT TENSE.

Singular.

Nin ga-wâbamag, I who have seen him.
win ga-wâbamag, he whom I have seen,
kin ga-wâbamad, thou who hast seen him.

Plural.

Nin ga-wâbamagwa, I who have seen them,
winawa ga-wâbamagig, they whom I have seen,
kin ga-wâbamadwa, thou who hast seen them.
 Etc., after the above *present* tenses, prefixing *ga-*, to the verb.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamagiban, I who had seen him,
win ga-wâbamagiban, he whom I had seen.

Plural.

Nin ga-wâbamagwaban, I who had seen them.
winawa ga-wâbamagibanig, they whom I had seen.
 Etc., after the above *imperfect* tense.

FUTURE TENSE.

Singular.

Nin ge-wâbamag, I who shall see him,
win ge-wâbamag, he whom I shall see.

Plural.

Nin ge-wâbamagwa, I who shall see them,
winawa ge-wâbamagig, they whom I shall see.
 Etc., after the *present* tense, prefixing *ge*.

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wâbamag, I who shall have seen him,
win ge-gi-wâbamag, he whom I shall have seen.

Plural.

Nin ge-gi-wâbamagwa, I who shall have seen them,
winawa ge-gi-wâbamagig, they whom I shall have seen.
 Etc., likewise after the *present* tense, prefixing *ge-gi*.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Plural.

Kawin nin wâbamassi, I don't

see him, *Kawin assig*,

“ *ki wâbamassi*,

“ *assig*,

“ *o wâbamassin*,

“ *assin*,

“ *nin wâbamassiwinan*,

“ *assiwananig*,

“ *ki wâbamassiwâwa*,

“ *assiwawag*,

“ *o wâbamassiwâwan*,

“ *assiwawan*.

IMPERFECT TENSE.

Kawin nin wâbamassiban, I did not

see him, *Kawin assibanig*,

“ *ki wâbamassiban*,

“ *assibanig*,

“ *o wâbamassibanin*,

“ *assibanin*,

“ *nin wâbamassiwaban*,

“ *assiwabanig*,

“ *ki wâbamassiwawaban*,

“ *assiwawabanig*,

“ *o wâbamassiwawabanin*,

“ *assiwawabanin*.

PERFECT TENSE.

Kawin nin gi-wâbamassi, I have not seen

him.

Karin assig.

“ *ki qî-wâbamassi,*

“ assign.

Etc., after the *present tense*, prefixing *gi-* to the verb.

PLUPERFECT TENSE.

Kawin nin qi-wâbamassiban, I had

not seen him, *Kawin* assibanig,

“ *ki qi-wâbamassiban,*

“ assibanig.

Etc., after the *imperfect tense*, likewise prefixing *gi-*.

Kawin nin ga-wâbamassi, I will not see him, *Kawin* assign.

“ *ki ga-wâbamassi,*

“ assig.

Etc , after the *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

Kawin nin ga-gi-wábamassi, I shall not have

seen him,

Kawin assig.

“ *ki qa-qi-wâbhamassi,*

“ assig.

Etc., likewise after the *present tense*, prefixing *ga-gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wábamâssiwag, * if I don't

see him.

assiwagwa,

wâbamâssiwad,

assiwadwa,

wâbamassig,

assig,

wâbamassiwangid, 1

assiwangidwa.

wâbamassiwang, }

assiwangwa,

*wâbama*ssiweg,

assiwegwa,

wábamassigwa,

assigwa.

* See *Remarks*, p. 110.

PERFECT TENSE.

*Gi-wábamassi*wag, when I did

not see him, assiwigwa,

gi-wâbamassiwad, *azziwadwa.*

Etc., as above in the *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

Wâbamâssiwigiban, if I had

not seen him, assiwagwaban,

wábamâssiwadiban, *assiwadwaban,*

wâbamassigoban, *assigoban,*

wábamassiwangidiban,) *assiwangidwaban*.

wâbamassiwangoban, } *assiwangwaban,*

wábamassiwegoban, *assiwegwaban,*

wâbamassigwaban, *assigwaban.*

FUTURE TENSE.

*Ge-wâbamâssi*wag, when I shall

not see him, àssiwagwa,

ge-wâbamâssiwad, *âssiwadwa.*

Etc., after the *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

*Ge-gi-wâbamâssi*wag, when I shall

not have seen him, assiwagwa,

ge-gi-wábamâssiwad, *assiwadwa,*

Etc., likewise after the *present tense*, prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-wàbamassi, I would not

see him, (or, I

ought not to see

him), *Kawin assig,*

<i>Kawin ki da wâbamassi,</i>	<i>Kawin assig,</i>
“ <i>o da-wâbamassin,</i>	“ <i>assin,</i>
“ <i>nin da-wâbamassiwanan,</i>	“ <i>assiwananig,</i>
“ <i>ki da-wâbamassiwawa,</i>	“ <i>assiwawag,</i>
“ <i>o da-wâbamassiwawan,</i>	“ <i>assiwawan.</i>

PERFECT TENSE.

Kawin nin da-gi-wâbâmassi, I would not
have seen him,
or, I ought, etc.

“ <i>ki da-gi-wâbamassi,</i>	<i>Kawin assig,</i>
	“ <i>assin,</i>

Etc., as above in the *present tense*, always prefixing *gi-*, to the verb.

Ge-gi-wâbamassiwag, that I would not have seen him, *assiwagwa.*
Etc., as above in the *second future* of the *subj. mood*.

IMPERATIVE MOOD.

<i>Kego wâbamâken,</i> don't see	
him, (thou,)	<i>Kego aken,</i>
“ <i>o ga-wâbamassin,</i> let him not	
see him,	“ <i>assin,</i>
“ <i>wâbamassida,</i> let us not	
see him,	“ <i>assidânig,</i>
“ <i>wâbamakegon,</i> don't see	
him, (you,)	<i>akegon,</i>
“ <i>o ga-wâbamassiwawan,</i> let	“
them not see him,	<i>assiwawan,</i>

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamâssiwag, I who don't see him,
wîn waiabamâssiwag, he whom I do not see,
kin waiabamâssiwad, thou who dost not see him,

win waiabamâssiwad, he whom thou dost not see,
win waiabamâssig, he who does not see him,
iniw waiabamâssigon, he whom he does not see,
ninawind waiabamassiwangid, } we who don't see him,
kinawind waiabamassiwang, }
win waiabamassiwangid, } he whom we do not see,
win waiabamassiwang, }
kinawa waiabamassiweg, you who don't see him,
win waiabamassiweg, he whom you don't see,
winawa waiabamassigog, they who don't see him,
iniw waiabamassigwanin, he whom they don't see.

Plural.

Nin waiabamâssigwagwa, I who don't see them,
winawa waiabamâssiwagig, they whom I don't see,
kin waiabamâssiwadwa, thou who dost not see them,
winawa waiabamâssiwadjig, they whom thou dost not see,
win waiabamâssig, he who does not see them,
iniw waiabamâssigon, they whom he does not see,
ninawind waiabamassiwangidwa, } we who don't see them,
kinawind waiabamassiwangwa, }
winawa waiabamassiwangidjig, } they whom we don't see,
winawa waiabamassiwangog, }
kinawa waiabamassiwegwa, you who don't see them,
winawa waiabamassiwegog, they whom you don't see,
winawa waiabamassigog, they who don't see them,
iniw waiabamassigwanin, they whom they don't see.

IMPERFECT TENSE.

Singular.

Nin waiabamassiwagiban, I who did not see him,
win waiabamassiwagiban, he whom I did not see,
kin waiabamassiwadiban, thou who didst not see him,
win waiabamassiwadiban, he whom thou didst not see,
win waiabamassigoban, he who did not see him,
iniw waiabamassigobanin, he whom he did not see,

ninawind waiabamassiwangidiban, } we who did not see him.
kinawind waiabamassiwangoban, }
win waiabamassiwangidiban, } he whom we did not see,
win waiabamassiwangoban, }
kinawa waiabamassiwegoban, you who did not see him,
win waiabamassiwegoban, he whom you did not see,
winawa waiabamassigobanig, they who did not see him,
iniw waiabamassigwabanin, he whom they did not see.

Plural.

Nin waiabamassiwagwaban, I who did not see them,
winawa waiabamassiwagibanig, they whom I did not see,
kin waiabamassiwadwaban, thou who didst not see them,
winawa waiabamassiwadibanig, they whom thou didst not see,
win waiabamassigoban, he who did not see them,
iniw waiabamassigobanin, they whom he did not see,
ninawind waiabamassiwangidwaban, } we who did not see them,
kinawind waiabamassiwangwaban, }
winawa waiabamassiwangidibanig, } they whom we did
winawa waiabamassiwangobanig, } not see.
kinawa waiabamassiwegwaban, you who did not see them,
winawa waiabamassiwegobanig, they whom you did not see,
winawa waiabamassigobanig, they who did not see them.
iniw waiabamassigwabanin, they whom they did not see.

PERFECT TENSE.

Singular.

Nin ga-wâbamassiwag, I who have not seen him,
win ga-wâbamassiwag, he whom I have not seen,
kin ga-wâbamassiwad, thou who hast not seen him.

Plural.

Nin ga-wâbamassiwagwa, I who have not seen them.
winawa ga-wâbamassiwagig, they whom I have not seen,
kin ga-wâbamassiwadwa, thou who hast not seen them.
 Etc., after the *present* tense, prefixing *ga*.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamassiwagiban, I who had not seen him,
win ga-wâbamassiwagiban, he whom I had not seen.

Plural.

Nin ga-wâbamassiwagwaban, I who had not seen them,
winawa ga-wâbamassiwagibanig, they whom I had not seen.
Etc., after the above *imperfect* tense prefixing *ga-*.

FUTURE TENSE.

Singular.

Nin ge-wâbamassiwag, I who shall not see him,
win ge-wâbamassiwag, he whom I shall not see.

Plural.

Nin ge-wâbamassiwagwa, I who shall not see them,
winawa ge-wâbamassiwagig, they whom I shall not see.
Etc., after the *present* tense, prefixing *ge-*.

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wâbamassiwag, I who shall not have seen him,
win ge-gi-wâbamassiwag, he whom I shall not have seen.

Plural.

Nin ge-gi-wâbamassiwagwa, I who shall not have seen
them,
winawa ge-gi-wâbamassiwagig, they whom I shall not have
seen.

Etc., likewise after the *present* tense, prefixing *ge-gi-*.

Note. Review the *Rules and Remarks* regarding the *Change*,
and apply them to these two forms, the affirmative and the
negative.

EXAMPLES ON THE WHOLE ACTIVE VOICE. *

Nin sâgra Kije-Manito, nin sâgiay gaie kakina nidj' anishinâbeg, kawin awiia nin jingénimassi. I love God, and I love all my fellow-men, I hate nobody.

Nin gagikimananig mojay ninidjânissinanig ; enirek dash bisân abiway. We speak always to our children, (we exhort them, and they are tolerably quiet.

Nind ânikanotawaban âw inini megra oma aiad. I interpreted for that man during his stay here.

Kawin wewini nin gi-nissitotawassi aw inini ga-ikkitol. I have not well understood that man, what he has said. (I have not well understood what that man said.)

Nin gi-ishkwa-kikinoamâwabanig abinodjiay api pandigewad anishinâbeg. I had done teaching the children when the Indians came in.

Ki ga-babâmitawa na nongom koss ? Ki ga-minâdenima na ? Kawin na minawa ki ga-matchi-nakwêtawassi ? Wilt thou obey now thy father ? Wilt thou respect him ? not give him any more bad answers ?

Tchi bwa onâgwishig nin ga-gi-kikenima enendang. Before evening I shall have known his idea.

Wewini gijendan tchi sâgiad Kije-Manito, tchi anokitawad gaie ; wika dash tchi wissokawassiwadwa metchi-ijiwebisidjig. Firmly resolve to love God, and to serve him ; and never to join the company of the wicked.

Nin gi-minwendamin gi-nondawangid mekatewikwanaie gi-anamiejigigak. We were satisfied (contented) when we heard the Missionary last Sunday. (The person or persons spoken to, not included.)

Wewini ganawenimangidwaban nin joniâminanig, kawin nongom nin da-kitimâgisissimin. Had we well taken care of our money, we would not be poor now.

Aniniwapi ga-nâsikawag Jesus ? When shall I go to Jesus ?

* See *Remarks*, p. 110.

See *Remark 4*, p. 42.

Enamiad ge-gî-ijî-sâgîad Kije-Maniton, mi-ged-ijî-aiad kagige bimâdisiwining. As the Christian shall have loved God, even so he shall be in life everlasting, (happy or unhappy.)

Kishpin wâbamad Kije-Manito, win ejîwâbamik, kî da gossâ, kî da manâdjia gaie, kawin dash ondjîta kî da-nishkiassi. If thou couldst see God as he sees thee, thou wouldst fear him, thou wouldst respect him, and thou wouldst not purposely offend him.

Nin da-gî-anwenimag wâbamagwaban. I would have reprimanded them had I seen them.

Anwenim kinidjâniss, kishpin matchî dodang ; babâmenim ejî-webisid, kego pagidinaken, win enendang tchî dodang. Reprimand thy child, when he does wrong ; turn thy attention to his conduct ; don't permit him to do as he pleases.

Jawendagosi waiabamâd Kije-Maniton gijigong. Happy is he who sees God in heaven.

Nenibikimassigog onidjânissîwan ta-animissîway dibakonidiwining. Those who don't reprimand their children, will suffer at the judgment.

Aw oshkinawe nêganadiban pitchinâgo, jêba gi-dagwishin. The young man whom thou leftst behind yesterday, arrived this morning.

Gi-jawendagosiway igiw ga-wâbamadjîg Jesusan, ga-nondawadjîg gaie ; awashime dash gi-jawendagosiway ga-babâmitawadjig. Happy were they who saw Jesus and heard him ; but happier yet were those who obeyed him.

Igiw anishinâbeg ga-gagansomangobanig naningim, nongom weweni anamiawag. Those Indians to whom we had spoken so often, are now good Christians. (The person or persons spoken to, included.)

Mi aw kwiwisens ga-awiâssiwayiban nin masinaigan ; osâm banâdjiton. This is the boy to whom I had not lent my book, because he spoils it too much.

Ge-nôpinanâdjig gijigong êbinidjin, ta-dagwishinog wêdi gaie winawa. They that follow those who are in heaven, will also themselves arrive there.

Win ge-gi-ságiassig Kije-Maniton oma aking, kawin pitchinag wedi ajida-bimâdisiwining ta-mâdjitossi wisâgiad. He who shall not have loved God on earth, shall neither in the next life begin to love him.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin wâbamigo</i> , I am seen,	<i>Kawin</i> igossi,
<i>ki wâbamigo</i> ,	“ igossi,
<i>wâbama</i> ,	“ assi,
<i>o wâbamigon</i> , * he is seen by...	“ igossin,
<i>nin wâbamigomin</i> ,	“ igossimin,
<i>ki wâbamigom</i> ,	“ igossim,
<i>wâbamawag</i> ,	“ assiwag,
<i>o wâbamigowan</i> , they are . . .	“ igossiwan.

IMPERFECT TENSE.

<i>Nin wâbamigonaban</i> , I was seen,	<i>Kawin</i> igossinaban,
<i>ki wâbamigonaban</i> ,	“ igossinaban,
<i>wâbamaban</i> ,	“ assiban,
<i>o wâbamigobanin</i> , he was. . .	“ igossibanin,
<i>nin wâbamigominaban</i> ,	“ igossiminaban,
<i>ki wâbamigomwaban</i> ,	“ igossimwaban,
<i>wâbamabanig</i> ,	“ assibanig,
<i>o wâbamigowabanin</i> ,	“ igossiwanin.

PERFECT TENSE.

<i>Nin gi-wâbamigo</i> , I have been seen,	<i>Kawin</i> igossi,
<i>ki gi-wâbamigo</i> ,	“ igossi,
<i>gi-wâbama</i> ,	“ assi.

Etc., after the *present tense*, prefixing *gi*.

* See Remark at the end of this paradigm.

PLUPERFECT TENSE.

<i>Wâbamigoiâmban</i> , had I been seen,	<i>igossiwâmban</i> ,	
<i>wâbamigoiâmban</i> ,	<i>igossiwâmban</i> ,	
<i>wâbamindiban</i> ,	<i>âssiwindiban</i> ,	
<i>wâbamigopan</i> , had he been seen by . .	<i>igossigoban</i> ,	
<i>wâbamigoiângiban</i> ,	} had	<i>igossiwângiban</i> ,
<i>wâbamigoiangoban</i> ,		<i>igossiwangoban</i> ,
	} we.	
<i>wâbamigoiegoban</i> ,		<i>igossiwegoban</i> ,
<i>wâbamindwaban</i> ,		<i>âssiwindwaban</i> ,
<i>wâbamigowapan</i> ,		<i>igossigwaban</i> .

FUTURE TENSE.

Ge-wâbamigoiân, when I will be seen, *igossi-wân*,
ge-wâbamigoian, *igossi-wân*,
 Etc., after the above *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

Ge-gi-wâbamigoiân, when I shall have... *igossi-wân*.
 Etc., after the *present tense*, prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-wâbamigo</i> , I would be seen, <i>Kawin</i>	<i>igossi</i> ,
<i>ki da-wâbamigo</i> ,	" <i>igossi</i> ,
<i>da-wâbama</i> ,	" <i>assi</i> ,
<i>o da-wâbamigon</i> , he would be	
seen by . . .	" <i>igossin</i> ,
<i>nin da-wâbamigomin</i> ,	" <i>igossimin</i> ,
<i>ki da-wâbamigom</i> ,	" <i>igossim</i> ,
<i>da-wâbamawag</i> ,	" <i>assiwag</i> ,
<i>o da-wâbamigowan</i> , they . .	" <i>igossi-wân</i> .

PERFECT TENSE.

Nin da-gi-wâbamigo, I would have been seen, *Kawin* *igossi*,
 after the above *present tense*.
 Etc.,

Ge-gi-wâbamigoian, that I would have been seen; *Gê-gi-wâ-bamigossiwan*, that I would not have been seen.

Etc., as above in the *second future* of the *subj. mood*.

IMPERATIVE MOOD.

<i>Ki ga-wâbamigo</i> , be seen, (thou,)	<i>Kego</i>	<i>igossi</i> ,
<i>ta-wâbama</i> , let him be seen,	“	<i>assi</i> ,
<i>nin ga-wâbamigomin</i> , let us be seen,	“	<i>igossimin</i> ,
<i>ki ga-wâbamigom</i> , be seen, (you,)	“	<i>igossim</i> ,
<i>ta-wâbamawag</i> , let them be seen,	“	<i>assiwig</i> .

PARTICIPLES.

PRESENT TENSE.

<i>Nin waiabamigoian</i> , I who am seen,	<i>igossiwan</i> ,
<i>kin waiabamigoian</i> , thou who art . .	<i>igossiwan</i> ,
<i>win waiabamind</i> , he who is seen,	<i>assiwind</i> ,
<i>win waiabamigod</i> , he who is seen by . .	<i>igossig</i> ,
<i>ninawind waiabamigoiang</i> , } we who are	<i>igossiwan</i> ,
<i>kinawind waiabamigoiang</i> , } seen,	<i>igossiwan</i> ,
<i>kinawa waiabamigoieg</i> , you who are . .	<i>igossiweg</i> ,
<i>winawa waiabamindwa</i> , they who are . .	
<i>winawa waiabamigodjig</i> , they who are seen	
by . . .	<i>igossigog</i> .

IMPERFECT TENSE.

<i>Nin waiabamigoiamban</i> , I who was . .	<i>igossiwanban</i> ,
<i>kin waiabamigoiamban</i> ,	<i>igossiwanban</i> ,
<i>win waiabamindiban</i> ,	<i>assiwindiban</i> ,
<i>ninawind waiabamigoiangiban</i> , } we . .	<i>igossiwaniban</i> ,
<i>kinawind waiabamigoiangoban</i> , }	<i>igossiwaniban</i> ,
<i>kinawa waiabamigoiegoban</i> ,	<i>igossiwegoban</i> ,
<i>winawa waiabamindibanig</i> ,	<i>assiwindibanig</i> .

PERFECT TENSE.

<i>Nin ga-wâbamigoian</i> , I who have b. s.	<i>igossiwan</i> ,
<i>kin ga-wâbamigoian</i> ,	<i>igossiwan</i> ,

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Nin ga-wâbamigoian, I who had . . . *igossiwâmban*,
kin ga-wâbamigoian, *igossiwamban*,
 Etc., after the above *imperfect* tense, prefixing *ga-*.

FUTURE TENSE.

Nin ge-wâbamigoian, I who will be seen, *igossiwân*,
kin ge-wâbamigoian, *igossiwan*,
 Etc., after the *present* tense.

SECOND FUTURE TENSE.

Nin ge-gi-wâbamigoian, I who shall . . . *igossiwân*,
kin ge-gi-wâbamigoian, *igossiwan*,
 Etc., likewise after the above *present tense*.

Remark. When a verb in the passive voice in the third person, has no report to another third person in the sentence, the terminations of the first kind, in *a*, *awag*, etc., are employed; (see p. 182.) F. i. *Wâbama aw kwîwisens*, that boy is seen; *wâbamawag igiû ikwesensag*, those girls are seen; without any report to another third person. But when there is a *second* third person in the sentence, the terminations of the second kind, in *igon*, *igowan*, etc., are used. F. i. *Ossan, o wâbamigon aw kwîwisens*, that boy is seen *by his father*. *Ogiwan o wâbamigowan igiû ikwesensag*, those girls are seen *by their mother*. *Ossan*, his father, and *ogiwan*, their mother, are the *second* third persons in these sentences. (See page 70.)

The verbs of this Conjugation ending in *awa*, are conjugated exactly after the paradigm *Nin wâbama*, throughout the whole ACTIVE VOICE. But in the PASSIVE VOICE they differ a little.

We shall point out here below the moods and tenses, in which the verbs ending in *awa*, differ from the verb *Nin wâbama*. We take the verb *Nin nondawa*, I hear him, (her, it,) for an example. Here we don't put only the final *a* among the terminations, as we did in *Nin wâbama*, but the *w* also; because we use to consider (in Conjugations,) as the *body* of the verb only those syllables and letters, which remain *unchanged* throughout the whole Conjugation.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin nondâgo</i> , I am heard,	<i>Kawin gossi</i> ,
<i>ki nondâgo</i> ,	“ <i>gossi</i> ,
<i>nondâwa</i> ,	“ <i>wassi</i> ,
<i>o nondâgon</i> , he is heard by . .	“ <i>gossin</i> ,
<i>nin nondâgomin</i> ,	“ <i>gossimin</i> ,
<i>ki nondâgom</i> ,	“ <i>gossin</i> ,
<i>nondâwawag</i> ,	“ <i>wassiwag</i> ,
<i>o nondâgowan</i> , they are heard by . .	“ <i>gossiwan</i> .

IMPERFECT TENSE.

<i>Nin nondâgonaban</i> , I have b. h.,	<i>Kawin gossinaban</i> .
<i>ki nondâgonaban</i> ,	“ <i>gossinaban</i> ,
<i>nondâwaban</i> ,	“ <i>wassiban</i> ,
<i>o nondâgobanin</i> , he was heard by . .	“ <i>gossibanin</i> ,
<i>nin nondâgominaban</i> ,	“ <i>gossiminaban</i> ,
<i>ki nondâgomwaban</i> ,	“ <i>gossimwaban</i> ,
<i>nondâwabanig</i> ,	“ <i>wassibanig</i> ,
<i>o nondâgowabânin</i> , they were heard by . . .	“ <i>gossiwanin</i> .

Form the other tenses of the *indicative mood* after these two tenses, prefixing *gi-* or *ga-*, according to the preceding paradigms; as: *Nin gi-nondâgo* . . . *Nin gi-nondâgônaban* . . . *Nin ga-nondâgo* . . . *Nin ga-gi-nondâgo*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin nondâgoiân</i> , * if I am heard,	<i>Kishpin gossiwan</i> ,
“ <i>nondâgoian</i> ,	“ <i>gossiwan</i> ,
“ <i>nondâwind</i> ,	“ <i>wassiwind</i> ,
“ <i>nondâgod</i> , if he is h. by . . .	“ <i>gossig</i> ,

* See Remark 8, page 113.

<i>Kishpin nondâgoiâng,</i>	} if we are h.	“	<i>gossi wâng,</i>
“ <i>nondâgoiang,</i>		“	<i>gossi wang,</i>
“ <i>nondâgoieg,</i>		“	<i>gossi weg,</i>
“ <i>nondâwindwa,</i>		“	<i>wassi windwa,</i>
“ <i>nondâgowad,</i> if they are h.			
by . . .		“	<i>gossigwa.</i>

PERFECT TENSE.

<i>Gi-nondâgoiân,</i> that I have b. h.	<i>gossi wân,</i>
<i>gi-nondâgoian,</i>	<i>gossi wan,</i>

Etc., as above in the *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Nondâgoiâmban,</i> had I been heard,	<i>gossi wâmban,</i>
<i>nondâgoiamban,</i>	<i>gossi wamban,</i>
<i>nondâwindiban,</i>	<i>wassi windiban,</i>
<i>nondâgopan,</i> had he been heard by . . .	<i>gossigoban,</i>
<i>nondâgoiângiban,</i> } had we	<i>gossi wângiban,</i>
<i>nondâgoiangoban,</i> } been h.	<i>gossi wangoban,</i>
<i>nondâgoiegoban,</i>	<i>gossi wegoban,</i>
<i>nondâwindwaban,</i>	<i>wassi windwaban,</i>
<i>nondâgowapan,</i> had they been heard	
by . . .	<i>gossigwaban.</i>

Form the two *future* tenses after the above *present* tense, prefixing *ge-*, and *ge-gi-*.

The two tenses of the *conditional mood* are easily formed after the *present* and *perfect* tenses of the *indicative mood*; as: *Nin da-nondâgo*, I would be heard. . . *Nin da-gi-nondâgo*, I would have been heard. . .

IMPERATIVE MOOD.

<i>Ki ga-nondâgo,</i> be heard, (thou,)	<i>Kego</i>	<i>gossi.</i>
<i>ta-nondâwa,</i> let him be heard,	“	<i>wassi,</i>
<i>nin ga-nondâgomin,</i> let us be heard,	“	<i>gossimin,</i>
<i>ki ga-nondâgom,</i> be heard, (you,)	“	<i>gossim,</i>
<i>ta-nondâwawag,</i> let them be heard,	“	<i>wassi wag.</i>

PARTICIPLES.

PRESENT TENSE.

Nin nwandâgoiân, I who am heard,
kin nwandâgoian, thou who art heard, etc.,
win nwandâwind,
ninawind nwandâgoiâng, } we who are heard,
kinawind nwandâgoiang, }
kinawa nwandâgoieg,
winawa nwandâwindjig,
Nin nwandâgossiwn, I who am not heard,
kin nwandâgossiwan, thou who . . . etc.,
win nwandâwassiwind,
ninawind nwandâgossiwâng, } we who are not heard.
kinawind nwandâgossiwang, }
kinawa nwandâgossiweg,
winawa nwandâwassiwindjig.

IMPERFECT TENSE.

Nin nwandâgoiâmban, I who was heard,
kin nwandâgoiamban,
win nwandâwindiban,
ninawind nwandâgoiângiban, } we who . . .
kinawind nwandâgoiangoban, }
kinawa nwandâgoiegoban,
winawa nwandâwindibanig,
Nin nwandâgossiwâmban, I who was not heard,
kin nwandâgossiwamban,
win nwandâwassiwindiban,
ninawind nwandâgossiwângiban, } we who were not heard.
kinawind nwandâgossiwangoban, }
kinawa nwandâgossiwegoban,
winawa nwandâwassiwindibanig.

Form the other four tenses of these participles after the above present and imperfect tenses; as: *Nin ga-nondâgoiân* . . . *Nin ga-nondâgoiâmban* . . . *Nin ge-nondâgoiân* . . . *Nin ge-gi-nondâgoiân* . . .

Remark. There are some verbs belonging to this IV Conj., which end in *owa*. It must, however, be observed, that the letter *o*, before the syllable *wa* in these verbs, is hardly heard, or rather not at all, in some moods and tenses; as: *Nind ininâjao-wa*, I send him; *nind agwânaowa*, I cover him; *nin pakitêowa*, I strike him; *nin kibâkwaowa*, I shut him up; *nin nandowêowa*, I look for him; *nin bashibaowa*, I stab him, etc. In hearing these verbs pronounced, we should think they ought to be written: *ininâjawa*, *agwânawa*, *pakitêwa*, *kibâkwawa*, *nandowêwa*, *bashibawa*, etc. But it is grammatically certain that there is an *o* before *wa*. In some inflections of these verbs this *o* appears openly, (as you will see below,) and we could never grammatically account for its appearance, if we did not assume, that these verbs really end in *owa* at the first person singular, pres., indic., act. voice. An accurate speaker will let it sound a little.

Let us now examine, how far the verbs ending in *owa*, differ in conjugating from those ending in *awa*, which we have considered above.

In the ACTIVE voice they conform to the paradigm *Nin wâbama*; like those ending in *awa*; except in the imperative mood, as you will see by and by. But in the PASSIVE voice there is some difference. The *indicative* mood does not differ. Take off the end-syllable *wa*, as you do in *Nin nondawa*; and then attach the terminations of the paradigm *Nin nondâgo*, and you will correctly conjugate the indicative. F. i. *Nin pakitêgo*, I am struck; *nin pakitêgonaban*, I was struck; *nin gi-pakitêgo*, I have been struck.

The *subjunctive* mood differs a little, in the third persons, as follows:

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Pakitêgoiân, if I am struck,
pakitêgoian,
pakitêond,
pakitêogod, if he is struck by . . .

gossi-wân,
gossi-wan,
wassi-wind,
gossig,

<i>pakitêogoiâng,</i>	} if we . . .	<i>gossiwiâng,</i>
<i>pakitêogoiang,</i>		<i>gossiawang,</i>
<i>pakitêogoieg,</i>		<i>gossiweg,</i>
<i>pakitêondwa,</i>		<i>wassiwindwa,</i>
<i>pakitêogowad,</i>		<i>gossigwa.</i>

PERFECT TENSE.

<i>Gi-pakiteogoiân,</i> when I have been struck.	<i>gossiwiân,</i>
<i>gi-pakiteogoiän,</i>	<i>gossiwan.</i>

Etc., after the above *present tense*.

PLUPERFECT TENSE.

* <i>Pakitêogoiâmban,</i> had I been struck,	<i>gossiwiâmban,</i>	
<i>pakitêogoiamban,</i>	<i>gossiwiamban,</i>	
<i>pakiteoondiban,</i>	<i>wassiwindiban,</i>	
<i>pakiteogoiângiban,</i>	} if we . . .	<i>gossiwiângiban,</i>
<i>pakiteogôiangoban,</i>		<i>gossiwiangoban,</i>
<i>pakiteogoiegoban,</i>		<i>gossiwegoban,</i>
<i>pakiteondwaban.</i>		<i>wassiwindwaban,</i>

Form the two *future* tenses of the subjunctive after the above *present tense*, viz: *Ge-pakitêogoiân . . . Ge-gi-pakiteogoiän . . .*

The two tenses of the *conditional mood* are easily formed after the above *present* and *perfect* tenses, viz: *Nin da-pakitêogo . . . Nin da-gi-pakitêogo . . .*

The *imperative mood* is to be formed after the above paradigm, viz: *Ki ga-pakiteogo . . . Ta-pakiteowa . . .* etc.

PARTICIPLES.

PRESENT TENSE.

<i>Nin pekiteogoiân,</i> I who am struck,	
<i>kin pekiteogoiän,</i>	
<i>win pekiteond,</i>	
<i>ninawind pekiteogoiâng,</i>	} we who are struck.
<i>kinawind pekiteogoiang,</i>	
<i>kinawa pekiteogoieg,</i>	
<i>winawa pekiteondjig.</i>	

* See Remark 3, page 110.

Nin pekiteogossiwan, I who am not struck,
kin pekiteogossiwan,
win pekiteowassiwind,
ninawind pekiteogossiwang, }
kinawind pekiteogossiwang, } we who are not struck,
kinawa pekiteogossiweg,
winawa pekiteowassiwindjig.

IMPERFECT TENSE.

Nin pekiteogoiamban, I who was struck,
kin pekiteogoiamban,
win pekiteondiban,
ninawind pekiteogoiangiban, }
kinawind pekiteogoiangoban, } we who were struck,
kinawa pekiteogoiogoban,
winawa pekiteondibanig,
Nin pekiteogossiwanbân, I who was not struck,
kin pekiteogossiwanban,
win pekiteowassiwindiban,
ninawind pekiteogossiwangiban, }
kinawind pekiteogossiwangoban, } we who were not struck,
kinawa pekiteogossiwegoban,
winawa pekiteowassiwindibanig.

Form the other tenses of these participles after the above two tenses, viz : *Nin ga-pakiteogoiân* . . . *Nin ga-pakiteogoiamban* . . .
Nin ge-pakiteogoiân . . .

EXAMPLES ON THE WHOLE PASSIVE VOICE.

Nin wâbamigo, nin nondâgo gaie; *dainendam enamiad môjag, misiwê gaie*. A Christian ought to think always and everywhere : I am seen and I am heard.
Maban ikwesens mino ganawenima, omisseian o gagikimigon mo-jag. This girl is well taken care of; she is [always exhorted by her sister.

Nin nandomigominaban gaie ninawind nimiiding, kawin dash nin gi-ijâssimin. We were also invited to the ball, but we did not go.

Ketimagisidjig gi-ashamâwag, gi-agwiawag gaie ; kawin awiia gi-ikonajaogossi bwa minind gego. The poor have been fed, and have been clothed ; nobody has been sent away before he was given something.

Nin gi-anonigominaban api degwishing nimishominan. We had been engaged, (hired, employed,) when our uncle arrived.

Kishpin ossan pisindâgod aw oshkinawe, kawin gego matchi ikkitossi ; nondâgossig dash ossan, kitchi winigijwe. When that young man is heard by his father, he does not say a bad word ; but when he is not heard by his father, he speaks very indecently.

Pisindâgôssiwamban kawin nin da-gi-kikendansimin ejwebak Kije-Manito od inakonigewin. If thou hadst not been listened to, we would not have known the law of God.

Kawin ki bonigidêtawassiwawag kidj' anishinâbewag, mi ge-ondji-bonigidêttagossiweg gaie kinawa ga-batâ-ijiwêbisiieg. You don't forgive your fellow-men, therefore you also will not be forgiven what you have sinned, (your sins shall not be forgiven to you.)

Aniniwapi ge-dibaamagod ga-anonigodjin ? Wêgonen ge-minigod ? When will he be payed by his employer ? What will he be given ?

Kishpin awiia matchi dodang, wi-anwenîndisossig dash kawin Kije-Maniton o da-bonigidetagossin. If a person committed a bad action and would not repent, God would not forgive him.

Ossan o da-gi-aiâwigon aw kwiwisens, o da-gi-pakiteôgon gaie, wâbamigopan. That boy would have been reprimanded and beaten by his father, had he been seen by him.

Mano ki ga-wâbamigo, kishpin mino dodaman ; mano ki ga-nondâgo, kishpin wenijishig gego dibadodaman. Be seen when you are doing good actions ; and be heard, when you are telling something good and useful.

Weweni ta-dibaamawa aw Wemitigoji, kego ta-waiëssimassi ;

weweni ki gi-anokilagowa. Let that Frenchman be well paid, let him not be cheated; he worked well for you.

Ambé, gaie ninawind nin gad-inénimigomin tchi minigoiáng oshki masinaiganan. Well, let us also be thought worth to receive new books.

Kekinoamawassiwindjig abinodjiag kitimágisiway; kawin masinaigan o ga-nissitawinansinawa. Children that are not taught are worth pity; they will not know how to read.

Aw ketchi-jingénimindiban nongom sâgia; kakina bonigidétadiway. The person that was hated so much, is now beloved; they forgive each other all.

Debenimiian, ga-sassagâkwaogoian tchibaiatigong, nin ondji; jâwenimishin. Lord, who was nailed to a cross, for my sake; have mercy on me.

Kakina igiw, anamiéwin ga-ondji-gotagiindjig, ga-ondjinissindjig gaie jâwendâgosîway gijigong; those that have been persecuted and killed for religion's sake, are happy in heaven.

There are some verbs belonging to this IV. Conjugation, that make an exception at the *second* person sing. of the *imperative mood*, in the active voice. There are three kinds of these verbs.

FIRST KIND.

Many verbs ending in *na* at the first person sing. indic., change this syllable *na* in *j*, at the *second* person singular of the imperative; as:

VERBS.	2nd. PERS. SING. IMP.
<i>Nin pindigana</i> , I make him (her, it) go in ;	<i>pindigaj.</i>
<i>Nin nâna</i> , I fetch him, (her, it ;)	<i>nâj.</i>
<i>Nind odâbana</i> , I drag him, (her, it ;)	<i>odâbaj.</i>
<i>Nin mina</i> , I give him, (her, it ;)	<i>mij.</i>
<i>Nin wâwina</i> , I call or name him, (her, it ;)	<i>wâwij.</i>
<i>Nind ijîwina</i> , I conduct, lead, carry him, (her, it ;)	<i>ijîwij.</i>

Remark 1.—Sometimes, in hearing the above imperative pro-

nounced, we should think there is an *n* before *j* ; as : *nânj*, *wâ-winji*, etc. But it is heard so seldom and so indistinctly that I think we need not care about it.

Remark 2. I know no general rule which could point out those verbs ending in *na*, that make the above exception in the imperative mood. There are many, likewise ending in *na*, that make no exception in the imperative ; as :

VERBS.

2nd. PERS. SING. IMP.

<i>Nin sâgidina</i> , I carry or turn him, (her, it,) out ;	<i>sâgidin.</i>
<i>Nin pagidina</i> , I let him, (her, it,) go ;	<i>pagidin.</i>
<i>Nin wébina</i> , I throw him, (her, it,) away ;	<i>wébin.</i>

Remark. It seems, however, that we can say with security, that all the verbs of this Conjugation, ending in *ana*, change the last syllable *na* into *j*, at the second person singular of the imperative mood. But for those ending in *ina* and *ona*, no rule is known to me. Some of them, as you see, change the last syllable *na* into *j*, at the said person of the imp. ; and some do not, they have a regular imperative.

SECOND KIND.

The verbs of this Conjugation, ending in *ssâ*, at the first person sing. of the indicative mood, change this termination in *shî*, at the second person sing. of the imp. mood ; as :

VERBS.

2nd. PERS. SING. IMP.

<i>Nin gossâ</i> , I am afraid of him, (her, it ;)	<i>goshî.</i>
<i>Nind assâ</i> , I put him, (her, it ;)	<i>ashî.</i>
<i>Nin nissâ</i> , I kill him, (her, it ;)	<i>nishî.</i>
<i>Nia mawadissâ</i> , I pay him, (her, it,) a visit ;	<i>mawadishî.</i>
<i>Nind odissâ</i> , I go to him, (her, it ;)	<i>odishî.</i>

Etc., etc. . . .

THIRD KIND.

The verbs ending in *owa*, form their second person *singular* of the imperative mood, by *owa* with *h*. And they form their second person *plural* of the imperative, by changing the last syllable *wa* into *g*; as :

VERBS.	2nd. PERS. IMP.	
	SINGULAR.	PLURAL.
<i>Nin pakitéowa</i> , I strike him, (her, it ;)	<i>pakitéh</i> ,	<i>pakitéhog</i> .
<i>Nin sassagâkwaowa</i> , I nail him, (her, it ;)	<i>sassagâkwah</i> ,	<i>sassagâkwahog</i> .
<i>Nin ningwaowa</i> , I bury him, (her, it ;)	<i>ningwah</i> ,	<i>ningwâhog</i> .
<i>Nin bashanjéowâ</i> , I whip him, (her, it ;)	<i>bashanjéh</i> ,	<i>bashanjehog</i> .
<i>Nin nîwanaowa</i> , I kill him, (her, it ;)	<i>niwanáh</i>	<i>niwanahog</i> .
<i>Nin bassanowéowa</i> , I strike him, (her, it) on the cheek ;	<i>bassanowéh</i> ,	<i>bassanowéhog</i> .

The following verbs are irregular at the second person *singular* of the imperative mood, but they are regular in the *plural*.

VERBS	2nd PERS. SING. IMP.
<i>Nind awá</i> , I make use (of some an. obj. ;)	<i>awi</i> .
<i>Nind inâ</i> , I tell him, (her, it ;)	<i>iji</i> .
<i>Nind ondji-nanâ</i> , I kill him, her, it,) for such a reason, (for religion's sake, etc.)	<i>ondji-nâni</i> .
Etc., etc. . . .	

Remark. The verbs of all these kinds are irregular only in the *imperative mood*; but throughout all the other moods and tenses they are perfectly regular, as far as the preceding paradigms are concerned, which we have conjugated till now. But in the “*Cases*” this irregularity will come forth in all those tenses that are derived from the second person singular of the imperative mood; as you will see in the paradigms of the “*Cases*.”

IV. DUBITATIVE CONJUGATION.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbamadog, I see him perhaps,
ki wâbamadog,
o wâbamadogenan,
nin wâbamanadog,
ki wâbamawadog,
o wâbamawadogenan,

Plural.

adogenag,
adogenak,
adogenan,
anadogenag,
awadogenag,
awadogenan.

IMPERFECT TENSE.

Ni wâbamâwagiban, I saw him perhaps,
ki wâbamâwadiban,
wâbamagoban,
ni wâbamawangidiban, } we saw . . .
ki wâbamawangoban, }
ki wâbamawegoban,
wâbamagwaban,

awagwaban,
awadwaban,
agoban,
awangidwaban.
awangwaban,
awegwaban,
agwaban,

Form the remaining tenses after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Waiabamâwagen, whether I see him,
waiabamâwaden,
waiabamagwen,
waiabamâwangiden, (*ninawind*,)
waiabamawangen, (*kinawind*,)
waiabamawagwen,
waiabamawagwen

âwagwawen,
awadwawen,
agwen,
awangidwawen,
awangwawen,
awcgwawen,
awagwen.

PERFECT TENSE.

Ga-wâbamâwagen, if I have perh. seen
him,

âwagwawen,

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Wâbamâwagibanen, if I had perh. seen
him,

âwagwabanen,

wâbamawadibanen,

awedwabanen,

wâbamagobanen,

agobanen,

wâbamawangidibanen, }

awangidwabanen.

wâbamawangobanen, }

awangwabanen,

wâbamawegobanen,

awegwabanen,

wâbamawagobanen,

awagobanen.

The *future tense* is formed after the *present*; as: *Ge-wâbam-âwagen*, etc. . . .

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamâwagen, I who perhaps see him,

kin waiabamâwaden, thou who perhaps seest him,

win waiabamagwen, he who perhaps sees him,

iniw waiabamagwenan, he whom he sees perhaps,

ninawind waiabamawângiden, } we who see him perhaps,

kinawind waiabamawangên, }

kinawa waiabamawegwen, you who perhaps see him,

winawa waiabamagwenag, they who perhaps see him,

iniw waiabamawagwenan, he whom they perhaps see.

Plural.

Nin waiabamâwagenag, I who perhaps see them,

kin waiabamâwadenag, thou who perhaps seest them.

win waiabamagwen, he who perhaps sees them,

iniw waiabamagwenan, they whom he sees, perhaps,

ninawind waiabamawângidenag, } we who perhaps see them,
kinawind waiabamawangenag, }
kinawa waiabamawegwenag, you who perhaps see them,
winawa waiabamagwenag, they who perhaps see them,
iniw waiabamawagwenan, they whom they perhaps see.

PERFECT TENSE.

Singular.

Nin ga-wâbamâwagen, I who perhaps have seen him.

Plural.

Nin ga-wâbamâwagenag, I who perhaps have seen them.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamâwagibanen, I who perhaps had seen him.

kin ga-wâbamawadibanen, thou who . . .

win ga-wâbamagobanen, he who perhaps had seen him.

iniw ga-wâbamagobanenan, he whom he . . .

ninawind ga-wâbamawangidibanen, } we who had p. s. h.

kinawind ga-wâbamawangobanen, }

kinawa ga-wâbamawegobanen, you who had p. seen him.

winawa ga-wâbamawagobanenag, they who had p. s. h.

iniw ga-wâbamawagobanenan, he whom they . . .

Plural.

Nin ga-wâbamâwagwabanen, I who p. had seen them,

kin ga-wâbamawadwabanen, thou who . . .

win ga-wâbamagobanen, he who perhaps had seen them,

iniw ga-wâbamagobanenan, they whom he p. had seen.

ninawind ga-wâbamawangidwabanen, } we who perhaps had

kinawind ga-wâbamawangwabanen, } seen them.

kinawa ga-wâbamawegwabanen, you who had p. s. them,

winawa ga-wâbamawagobanenag, they who p. h. s. them.

iniw ga-wâbamawagobanenan, they whom they h. p. s.

Note. To form the *imperfect* tense, (which is not much used,) you have only to take off the prefix *ga-*, and make the *Change* : as : *nin wâiabamaragibanen*, I who perhaps saw him, etc.

FUTURE TENSE.

Singular.

Nin ge-wâbamâwagen, I who perhaps shall see him.

Plural.

Nin ge-wâbamâwagenag, I who perhaps shall see them.

Etc., after the above *present* tense.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Kawin nin wâbamassidog, I don't perhaps see him,

“ *ki wâbamassidog*,

“ *o wâbamassidogenan*,

“ *nin wâbamassinadog*,

“ *ki wâbamassiwadog*,

“ *o wâbamassiwadogenan*.

Plural.

Kawin nin wâbamassidogenag, I don't perhaps see them,

“ *ki wâbamassidogenag*,

“ *o wâbamassidogenan*,

“ *nin wâbamassinadogenag*,

“ *ki wâbamassiwadogenag*,

“ *o wâbamassiwadogenan*.

IMPERFECT TENSE.

Singular.

<i>Kawin nin wâbamâssiwagiban,</i>	I did perhaps not see him,
“ <i>ki wâbamâssiwadiban,</i>	
“ <i>o wâbamassigoban,</i>	
“ <i>nin wâbamassiwangidiban,</i>	} we did perhaps not . . .
“ <i>nin wâbamassiwangoban,</i>	
“ <i>ki wâbamassiwegoban,</i>	
“ <i>o wâbamassigwaban.</i>	

Plural.

<i>Kawin nin wâbamassiwagwaban,</i>	I did perhaps not see them,
“ <i>ki wâbamassiwadwaban,</i>	
“ <i>o wâbamassigoban,</i>	
“ <i>nin wâbamassiwangidwaban,</i>	}
“ <i>nin wâbamassiwangwaban,</i>	
“ <i>ki wâbamassiwegwaban,</i>	
“ <i>o wâbamassigwaban.</i>	

After these two tenses all the others of the *indicative* mood are easily formed.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular.

Plural.

<i>Waiabamâssiwagen,</i>	if I p. don't s. him,	<i>assiwagwawen,</i>
<i>waiabamassiwaden,</i>		<i>assiwadwawen,</i>
<i>waiabamassigwen,</i>		<i>assigwen,</i>
<i>waiabamassiwangiden,</i>	} if we p. don't	<i>assiwangidwawen,</i>
<i>waiabamassiwangen,</i>		<i>assiwangwawen,</i>
<i>waiabamassiwegwen,</i>	see him,	<i>assiwegwawen,</i>
<i>waiabamassiwagwen,</i>		<i>assiwagwen.</i>

PERFECT TENSE.

Ga-wâbamâssiwagen, whether I have
not seen him,

assiwagwawen,

Etc., as above in the *present tense*.

PLUPERFECT TENSE.

Wâbamassiwagibanen, if I had not
seen him,

wâbamassiwadibanen,

wâbamassigobanen,

wâbamassiwâgidibanen, } if we . .

wâbamâssiwangobanen, }

wâbamassiwegobanen,

wâbamassiwagobanen,

assiwagwabanen,

assiwadwabanen,

assigobanen,

assiwangidwabanen

assiwangwabanen,

assiwegwabanen,

assiwagobanen.

The *future* tense to be formed after the *present*; as: *Ge-wâbamâssiwagen*, . . . *Ge-wâbamassiwaden*, etc.

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamâssiwagen, I who perhaps see him not,

kin waiabamassiwaden, thou who perhaps seest him not,

win waiabamassigwen, he who perhaps does not see him,

iniw waiabamassigwenan, he whom he p. does not see,

ninawind waiabamassiwangiden, } we who don't perhaps

kinawind waiabamassiwangen, } see him,

kinawa waiabamassiwegwen, you who perhaps don't see him,

winawa waiabamassigwenag, they who perhaps don't see him,

iniw waiabamassiwagwenan, he whom they p. don't see.

Plural.

Nin waiabamâssiwagenag, I who perh. don't see them,

kin waiabamâssiwadenag, thou who dost not. p. see them,

win waiabamassigwen, he who perhaps does not see them,

iniw waiabamassigwenan, they whom he p. does not see,

ninawind waiabamassiwangidenag, } we who don't perh. see

kinawind waiabamassiwangenag, } them,

kinawa waiabamassiwegwenag, you who p. don't see them.

winawa waiabamassigwenag, they who p. don't see them.

iniw waiabamassiwagwenan, they whom they do p. . . .

PERFECT TENSE.

Singular.

Nin ga-wâbamâssiwagen, I who have p. not seen him.

Plural.

Nin ga-wâbamassiwagenag, I who have p. not seen them
Etc., after the above *present* tense.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamâssiwigibanen, I who had p. not seen him,
kin ga-wâbamassiwadibanen, thou who hadst p. . . .
win ga-wâbamassigobanen, he who had p. not seen him,
iniw ga-wâbamassigobanen, he whom he had p. . . .
ninawind ga-wâbamassiwangidibanen, } we who had perhaps
kinawind ga-wâbamassiwangobanen, } not seen him.
kinawa ga-wâbamassiwegobanen, you who had . . .
winawa ga-wâbamassiwagobanenag, they who had perhaps
not seen him,
iniw ga-wâbamassiwagobanen, he whom they had . . .

Plural.

Nin ga-wâbamassiwagwabanen, I who had p. not s. th.,
kin ga-wâbamassiwadwabanen, thou who hadst p. . . .
win ga-wâbamassigobanen, he who had p. n. seen them,
iniw ga-wâbamassigobanen, they whom he had p. not
seen,
ninawind ga-wâbamassiwangidwabanen, } we who had p. not
kinawind ga-wâbamassiwangwabanen, } seen them,
kinawa ga-wâbamassiwegwabanen, you who had perhaps not
seen them,
winawa ga-wâbamassiwagobanenag, they who had perhaps
not seen them,
iniw ga-wâbamassiwagobanen, they whom they had
perhaps not seen.

FUTURE TENSE.

Singular.

Nin ge-wâbamassiwagen, I who shall p. not see him.

Plural.

Nin ge-wâbamassiwagenag, I who shall p. not see them.

Etc., after the *present* tense.

EXAMPLES ON THE ACTIVE VOICE OF THE IV. DUBITATIVE
CONJUGATION, AFFIRMATIVE AND NEGATIVE FORMS.

Kawin nongom naningim ki wâbamassiradog kinnissewa, eko widiged. You do probably not see often now your sister, since she is married.

Paul gikamâgoban o widigemâganan ; mi wendji-mâdjad ganabatch aw ikwe. They say Paul scolded his wife ; that is perhaps the reason why the woman goes away.

Ki gi-wissokawadogenag metchi-gijwedjig, mi wendji-kikendaman nibiwa matchi ikkitowinan. Thou hast probably frequented persons that use bad language, therefore thou knowest so many bad words.

Kawin mashi gi-kikenimassiwadiban pindig aiaa, api debadji-moian ur. Thou hadst probably not yet known that he was in the room, at the time when thou toldst that.

Bibonong anishinâbeg gi-amoâgwaban kakina o pagwegiganimiwan, gi-bwa-odjitchissenig anamikodading. Last winter the Indians had eaten up all their flour (I understood,) before New year's day arrived.

Geget wedi nongom o gaganonan, endogwen dash nessitawinawagwen. He is now indeed speaking to him there, but I don't know whether he recognises him.

Kawin ki kikeniwissinon, nongom geget jangenimassimaden, gtnwenj dash ki gi-jingenimaban. I don't know whether now indeed thou dost not hate him, but thou hadst hated him a long time.

Kawin ganabatch o gi-adimassin. Endogwen ga-adimassigwen. He has perhaps not overtaken him. It is doubtful whether he has not overtaken him.

Endogwen wika tchi gè-gimodimassigobanen onigiigon, mi dash pitchinag tchi gi-ápitchi-gimodid. It is doubtful whether he had never stolen before anything from his parents, and that he only now committed so great a theft.

Kishpin Wawiiatanony ijwł, mi idog iwapi ge-wâbamagwen og-wissan, kishpin keiâbi bimâdisiniigwen. If he goes to Detroit, then, I suppose, he will see his son, if he is living yet.

Mi aw inini waiabamassigwen wika Branan. Nibiwa nin gi-wâbamag. This is, I suppose, the man who never sees (saw) a Sioux. I have seen many.

Kakina igiw weicjimâgwénag wıłj anishinâbwan, o da-mikwennimawan Kije-Maniton misi gego kekendaminidjin.* All those who (perhaps) cheat their fellow-men, ought to think on God, who knows all.

Aw ga-matchi-dotawâssigwen wika wıłj anishinâben, gegt kitchi jawendagosi.* He that perhaps never has done wrong to his fellow-men, is very happy indeed.

Awegwen ga-nissagwen nin pakuakwéian, nindaian gaie. I don't know him who has killed my chickens and my dog.

Igiw ga-anokitawassigobanenag Debendjigenidjin, megra gi-bimâdisiwad aking, kawin nongom o wâbamassiwawan gijigong. Those who had not served the Lord, while they lived on earth, do not see him now in heaven.

Aw ge-sâgiagwen, ge-jawenimagwen gaie wikanissan, la-jawenima gaie win. He who shall love his brother, (his neighbor,) and shall have mercy on him, he shall also find mercy.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wâbamigomidog, I am per-

haps seen,

ki wâbamigomidog,

wâbamadog,

*o wâbamigodogenan, **

Kawin igossimidog,

" igossimidog,

" assidog,

" igossidogenan,

* See *Remarks*, p. 186.

<i>nin wâbamigominadog,</i>	“ <i>igossiminadog,</i>
<i>ki wâbamigomwadog,</i>	“ <i>igossimwadog,</i>
<i>wâbamadogenag</i>	“ <i>assidogenag,</i>
<i>o wâbamigowadogenan,</i>	“ <i>igossiwadogenan.</i>

IMPERFECT TENSE.

<i>Wâbamigowâmban,</i> I was perhaps seen.	<i>Kaurin</i> <i>igossiwâmban,</i>
<i>wâbamigôwâmban,</i>	“ <i>igossiwômban,</i>
<i>wâbamawindiban,</i>	“ <i>assiwindiban,</i>
<i>wâbamigogoban,</i> he was per. seen by . . .	“ <i>igossigoban,</i>
<i>wâbamigowângiban,</i> } we were	“ <i>igossiwângiban,</i>
<i>wâbamigôwangoban</i> } p. s.	“ <i>igossiwangoban,</i>
<i>wâbamigowegoban,</i>	“ <i>igossiwegoban,</i>
<i>wâbamawindwaban,</i>	“ <i>assiwindwaban,</i>
<i>wâbamigowagwan,</i> they were p. seen by . . .	“ <i>igossigwaban.</i>

The remaining tenses of the *indicative* are to be formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Waiabamigowânen,</i> if I am perhaps seen,	<i>igossiwânen,</i>
<i>waiabamigôwanen,</i>	<i>igôssiwânen,</i>
<i>waiabamâwinden,</i>	<i>âssiwinden,</i>
<i>waiabamigogwen,</i> if he is perhaps seen by . . .	<i>igossigwen,</i>
<i>waiabamigowângen,</i> } if we . . .	<i>igossiwângen,</i>
<i>waiabamigôwângen,</i> }	<i>igôssiwângen,</i>
<i>waiabamigowegwen,</i>	<i>igossiwegwen,</i>
<i>waiabamigowagwen,</i> if they are perhaps seen by . . .	<i>igossiwigwen.</i>

PERFECT TENSE.

Ga-wâbamigowânen, that I have
perhaps been seen, *igossi-wânen*,
Etc., after the above *present* tense.

PLUPERFECT TENSE.

<i>Wâbamigowâmbanen</i> , * if I had perhaps	
been seen,	<i>igossi-wâmbanen</i> .
<i>wâbamigôwambanen</i> ,	<i>igôssi-wambanen</i> .
<i>wâbamâwindibanen</i> ,	<i>assiwindibanen</i> .
<i>wâbamigowângibanen</i> ,	<i>igossi-wângibanen</i> ,
<i>wâbamigôwangobanen</i> ,	<i>igôssi-wangobanen</i>
<i>wâbamigowegobanen</i> ,	<i>igossiwegobanen</i> ,
<i>wâbamâwindwabanen</i> ,	<i>assiwindwabanen</i> .

FUTURE TENSE.

Ge-wâbamigowânen, that I will be
perhaps seen, *igossi-wânen*.
Etc., after the above *present* tense.

PARTICIPLES.

P R E S E N T T E N S E.

Nin waiabamigowânen, I who am perhaps seen,
kin waiabamigôwanen, thou who art perhaps seen,
win waiabamâwinden, he who is perhaps seen,
iniw waiabamigogwenan, he who is perhaps seen by . . .
ninawind waiabomigowângen, } we who are . . .
kinawind waiabamigôwangen, }
kinawa waiabamigowegwen, you are perhaps seen,
winawa waiabamâwindenag, who are perhaps seen,
iniw waiabamigowagwenan, who are perhaps seen by . . .

* See *Note*, p. 200.

Nin waiabamigossiwanen, I who am perhaps not seen,
kin waiabamigôssiwanen, thou who art perhaps not seen,
win waiabamâssiwinden, he who is perhaps not seen,
iniw waiabamigossigwenan, he who is perhaps not seen by ..
ninawind waiabamigossiwanen, } we who are ...
kinawind waiabamigôssiwanen, }
kinawa waiabamigossiwegwen, you who are perhaps not seen,
winawa waiabamâssiwindenag, they who are per. not seen,
iniw waiabamigossiwigwenan, they who are perhaps not
seen by ...

IMPERFECT TENSE.

Nin waiabamigowâmbanen, I who was perhaps seen,
kin waiabamigôwâmbanen, thou who wast ...
win waiabamâwindibanen, he who was perhaps seen,
iniw waiabamigogobanen, he who was perhaps seen by...
ninawind waiabamigowângibanen, } we who were ...
kinawind waiabamigowangobanen, }
kinawa waiabamigowegobanen, you who were perhaps seen,
winawa waiabamâwindibanenag, they who were perhaps seen,
iniw waiabamigowagobanen, they who were perhaps
seen by ...
Nin waiabamigossiwanen, I who was per. not seen,
kin waiabamigôssiwanen, thou who ...
win waiabamâssiwindibanen, he who was per. not seen,
iniw waiabamigossigobanen, he who was perhaps not
seen by ...
ninawind waiabamigossiwanen, } we who were ...
kinawind waiabamigôssiwanen, }
kinawa waiabamigossiwegobanen, you who were perhaps not
seen,
winawa waiabamâssiwindibanenag, they who were perhaps not
seen,
iniw waiabamigossiwigobanen, they who were perhaps
not seen by ...

The remaining tenses are formed after these two, as: *Nin ga-wâbamigowânen . . . Nin ga-wâbamigowambanen . . . Nin ge wâbamigowânen . . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE OF THE IV DUBITATIVE CONJUGATION. *

Nin nondagomidog oma bibagiân, onjita dash ganabatch kawin awiia nin wi-nakwetâgossi. I think I am heard as I am shouting here, but perhaps purposely nobody will give me an answer.

Ossiwan ganabatch wâbamigowaban igiw kiwisensag, geget ta-animisiwag. These boys were probably seen by their father, they will be punished, (they will suffer.)

Kawin weweni gi-nitâwigiassidogenag igiw abinodjiag, anotch sa matchi ijiwebisicag. It seems that these children have not been well brought up, because they have many faults.

Anin enakamigak, nidji? Gi-kitchi ashamawindwâban kiwe anishinâbeg agâming. What is the news, comrade? I hear the Indians had a great dinner on the other side.

Gonima gi-kikinoamagôwamban masinaigan, bwa dagwishinân oma. Thou hadst perhaps been taught to read before I arrived here.

Kishpin kekenimigowângen oma aiâiây, pabige anishinâbeg nin ga-bi-mawâdissigonanig. If we only are known to be here, the Indians will soon come to see us. (The person spoken to, not included.)

Kawin nin debwetansin ekkitong, mi sa weweni ga-dibaamigos-siwegwen, gi-anokiieg. I don't believe what they say, that is, that you have perhaps not been well paid for your work.

Ki gi-nôndam na, ga-kitchi-gimodimâwinden kissaie tibikong? Hast thou heard what is said, that much property has been stolen from thy brother last night?

Gi-aiawamban iwapi sagaiganing, gi-nissâwindwabanen nij We-mitigojiwag. Thou hadst perhaps been on the little lake at the time when the two Frenchmen were killed there.

* The verbs ending in *awa* and *owa* make no difference in the Dubitative Conjugation.

Kishpin mino anokiân, mi na api geminwenimigowânen ? If I work well, shall I then be (perhaps,) liked ?

Mi sa aw inini anotch dejimâwinden. Anisha dash geget ina : kawin matchi ijitchigessi. This is the man who is so much spoken ill of, as I understood. But he is spoken of without truth ; he does not act wrong.

Kinara wika mashi kâkenimigossiwegobanen tchi anwenindisoieg ka na nibowin ki gotansinara ? You who were perhaps never known to repent, are you not afraid of death ?

Awegwenan ga-wâbîigogwenan, karin ninawind nin kikendan-simin ; win igo gupwedjimig. Who he is that has opened his eyes, we know not ; ask him.

Kin ga-minigôwanen kitchi nibiwa jonâia, jawenim kid inawemaganay ketimâgisidjig. Thou who hast been given so much money, as I heard, have pity on thy poor relations.

Aw wika ga-ijiwinassiwindibanen matchi minawanigosiwining megwa gi-oshkinawewid, nongom minwendam. He that probably never had been seduced into sinful pleasure during his youth, is now happy, (contented.)

Awegwen ge-debuctamogren, ge-sigaandawâwinden gaie, takagige-bimâdisi gijigong. Whoever shall believe and be baptized, shall live eternally in heaven.

Awegwenay abinodjiag ge-mino-ganawenimawindinak monjak, ta mino-ijiwebisiway ketchi-anishinâbewiwadjin. Children that shall be always well guarded, (taken care of,) will behave well, when they are grown persons.

The greatest peculiarity as well as difficulty in this IV. Conjugation, consists in the connection of the verbs belonging to it, with the personal pronouns *me, thee, us, you*. We will display here the *Two Cases*, in which are comprised all possible modifications of the verbs of this Conjugation in connection with the above personal pronouns.

As the right use of these *Cases* is all-important in conversation and allocution, the learner is desired to mind well the terminations.

FIRST CASE.

(I . . . thee.)

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki wâbamin.</i> I see thee,	<i>Kawin</i> issinon.
<i>ki wâbamigo,</i> * we see thee,	“ igôssi,
<i>ki wâbamig,</i> he sees thee, †	“ igossi,
<i>ki wâbamigog,</i> they see thee,	“ igossig,
<i>ki wâbamininim,</i> I see you,	“ issinoninim,
<i>ki wâbamigom,</i> we see you,	“ igossim,
<i>ki wâbamigowa,</i> he sees you,	“ igossiwa,
<i>ki wâbamigowag,</i> they see you,	“ igossiwag.

IMPERFECT TENSE.

AFFIRMATIVE FORM.

Ki wâbamininaban, I saw thee,
ki wâbamigonaban, we saw thee,
ki wâbamigoban, he saw thee,
ki wâbamigobanig, they saw thee,
ki wâbamininimwaban, I saw you,
ki wâbamigowaban, he saw you,
ki wâbamigowabanig, they saw you.

NEGATIVE FORM.

Kawin ki wâbamissinoninaban, I did not see thee,
 “ *ki wâbamigossinaban,* we did not see thee,
 “ *ki wâbamigossiban,* he . . .
 “ *ki wâbamigossibanig,* they . . .
 “ *ki wâbamissinoninimwaban,*
 “ *ki wâbamigossiminaban,*
 “ *ki wâbamigossiwan,*
 “ *ki wâbamigossiwanig.*

* See Remark at the end of this paradigm.

† See Remark. p. 166.

AFFIRMATIVE FORM.

NEGATIVE FORM.

PERFECT TENSE.

Ki gi-wābamin, I have seen thee, *Kawin issinon*,

ki gi-wáhamlgo, we have seen thee, “ *igózi*,

Etc., after the above *present* tense, prefixing *qi-*

PLUPERFECT TENSE.

Ki q̄i-wābamininaban, I had seen

thee, *Kaurin* issinoninaban.

ki qirwābamiḡonaban, we had

seen thee, “ igossinaban.

Etc., after the above *imperfect* tense, prefixing *gi-*.

The two *future* tenses are easily formed after the *present*, prefixing *ga-*, and *ga-gi-*; as : Ki *ga-wábumin* . . . Ki *ga-gi-wábumin* . . .

SUBJUNCTIVE MOOD.

PERFECT TENSE.

Kishpin wābaminān, * if I see thee,

“ *wábamigoian*, if we see thee.

“ *wābamik*, if he sees thee.

“ *wâbamikwa*, if they see thee,

6. *wâbaminagog*, if I see you,

“ *wábamigoieg*, if we see you,

“ *wâbamineg*, if he sees you,

“ *wâbaminegwa*, if they see you,

PERFECT TENSE.

Gì-wábinân, because I have seen thee, *issinowân*,

qi-wábamigoian, because we have seen thee, *igossiwan*.

Etc., after the above *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

Wâbaminâmban, † had I seen thee,

wâbamigôiamban, had we seen thee,

* See *Remark 1*, p. 110.

† See *Remark 3*, p. 110.

<i>wâbamikiban</i> , had he seen thee,	<i>issinogiban</i> .
<i>wâbamikwaban</i> , had they seen thee,	<i>issinogwaban</i> ,
<i>wâbaminagogoban</i> , had I seen you,	<i>issinonagogoban</i> ,
<i>wâbamigoiegoban</i> , had we seen you,	<i>igossiwegoban</i> ,
<i>wâbaminegoban</i> , had he seen you,	<i>issinowegoban</i> .
<i>wâbaminegwaban</i> , had they seen you,	<i>issinowegwaban</i> .

Form the two *future* tenses after the *present*, prefixing *ge-*, and *ge-gi-*, as : *Ge-wâbaminân*, when I shall see thee, . . . *Ge-gi-wâbaminân*, when I shall have seen thee, etc.

You can also form the two tenses of the *conditional mood* after the present and perfect of the *indicative mood*, (p. 211, prefixing *da-*, as : *Ki da-wâbamin*, I would see thee, . . . *Ki da-gi-wâbamin*, I would have seen thee. . .

PARTICIPLES.

PRESENT TENSE.

Nin waiabaminân, I who see thee,
ninawind waiabamigoian, we who see thee,
win waiabamik, he who sees thee,
winawa waiabamikig, they who see thee,
nin waiabaminagog, I who see you,
ninawind waiabamigoieg, we who see you,
win waiabamineg, he who sees you,
winawa waiabaminegog, they who see you.
Nin waiabamissinowân, I who don't see thee,
ninawind waiabamigossiwan, we who don't see thee,
win waiabamissinok, he who does not . . .
winawa waiabamissinokig, they who don't see thee,
nin waiabamissinonagog, I who don't see you,
ninawind waiabamigossiweg, we who don't see you,
win waiabamissinoweg, he who does not see you,
winawa waiabamissinowegog, they who don't see you.

IMPERFECT TENSE.

Nin waiabaminâmban, I who saw thee,
ninawind waiabamigoiamban, we who saw thee,

win waiabamikiban, he who saw thee,
winawa waiabamikibanig, they who saw thee,
nin waiabaminagogoban, I who saw you,
ninawind waiabamigogoban, we who saw you,
win waiabaminegoban, he who saw you,
winawa waiabaminegobanig, they who saw you.
Nin waiabamissinowâmban, I who did not see thee,
ninawind waiabamigossiwanban, we who did not . . .
nin waiabamissinogiban, he who did not see thee,
winawa waiabamissinogibanig, they who did not see thee,
nin waiabamissinonagogoban, I who did not see you,
ninawind waiabamigossiwegoban, we who did not see you,
win waiabamissinowegoban, he who did not see you,
winawa waiabamissinowegobanig, they who did not see you.

Form after these two the remaining tenses of these participles, as : *Nin ga-wâbaminân*, I who have seen thee . . : *Nin ga-wâbaminâmban*, I who had seen thee . . . *Nin ge-wâbaminân*, I who will see thee . . . *Nin ge-gi-wâbaminân*, I who shall have seen thee . . .

Remark. In the present tense of the indicative mood. (p. 182,) we have, *Ki wâbamigo*, for “we see thee,” and *ki wâbami-gom*, for “we see you.” Properly, *ki wâbamigo*, means, thou art seen; and *ki wâbami-gom*, you are seen. (See p. ead.) But it is certain that the Otchipwe language expresses it as above. You may ask, a hundred times, Otchipwe Indians that understand English: How do you say in Otchipwe: We see thee; we see you? They will always answer you: *Ki wâbamigo*, *ki wâbami-gom*. The *Otawa* dialect of the same language has: *Ki wâbaminimi*, for “we see thee,” and *ki wâbaminimmi*, for “we see you;” but this cannot be used in the *Otchipwe* dialect.

The verbs ending in *awa* at the first person singular indicative, make some little deviations from the preceding paradigm, as you will see here below. We take again the verb *Nin nôndawa*, as an example.

In conjugating these verbs in our “*First Case*,” we take off the whole termination *awa*, and then apply the terminations of

the paradigm ; because, (as you see,) nothing of this termination remains unchanged in the conjugating process of this *Case*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki nondon</i> , I hear thee,	<i>Kawin</i> ossinon.
<i>ki nondago</i> , † we hear thee,	“ agossi,
<i>ki nondag</i> , he hears thee,	“ âgossi,
<i>ki nondagog</i> , they hear thee,	“ agossig,
<i>kî nondoninim</i> , I hear you	“ ossinoninim,
<i>ki nondagom</i> † we hear you,	“ agossim,
<i>ki nondagowa</i> , he hears you,	“ agossiwa,
<i>ki nondagowag</i> , they hear you,	“ agossiwag.

IMPERFECT TENSE.

<i>Ki nondoninaban</i> , I heard thee,	<i>Kawin</i> ossinoninaban,
<i>ki nondagonaban</i> , we heard thee,	“ agossinaban,
<i>ki nondagoban</i> , he heard thee,	“ agossiban,
<i>ki nondagobanig</i> , they heard thee,	“ agossibanig,
<i>ki nondonininwaban</i> , I heard you,	“ ossinonininwaban,
<i>ki nondagominaban</i> , we heard you,	“ agossiminaban,
<i>ki nondagowaban</i> , he heard you,	“ agossiwaban,
<i>ki nondagowabanig</i> , they heard you,	“ agossiwabanig.

Form the other tenses of the indicative mood after these two, as : *Ki gi-nondon*, I have heard thee . . . *Ki gi-nondoninaban*, I had heard thee . . . *Ki ga-nondon*, I will hear thee . . . *Ki ga-gi-nondon*, I shall have heard thee.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin nondonân</i> , if I hear thee,	ossinowân,
“ <i>nondâgoian</i> , if we hear thee,	âgossiwan,
“ <i>nondok</i> , if he hears thee,	ossinog,
“ <i>nondokwa</i> , if they hear thee,	ossinogwa.

† See *Remark* above.

<i>Kiskpin nondonagog</i> , if I hear you,	<i>ossinonagog</i> .
“ <i>nondâgoieg</i> , if we hear you,	<i>âgossiweg</i> ,
“ <i>nondoneg</i> , if he hears you,	<i>ossinoweg</i> .
“ <i>nondonegwa</i> , if they hear you,	<i>ossinowegwa</i> .

PERFECT TENSE.

Gi-nondonân, because I have heard thee, *ossinowan*.
gi-nondâgoian, because we have heard thee, *âgossiwan*.

Etc., after the above *present tense*, prefixing *gi*.

PLUPERFECT TENSE.

<i>Nondonâmban</i> , had I heard thee,	<i>ossinowâmban</i> ,
<i>nondâgoiamban</i> , had we heard thee,	<i>agossiwamban</i> ,
<i>nondokiban</i> , had he heard thee,	<i>ossinogiban</i> ,
<i>nondokwaban</i> , had they heard thee,	<i>ossinogwaban</i> ,
<i>nandônagogoban</i> , had I heard you,	<i>ossinonagogoban</i> ,
<i>nondagoiegoban</i> , had we heard you,	<i>agossiwegoban</i> ,
<i>nondonegoban</i> , had he heard you,	<i>ossinowegoban</i> ,
<i>nondonegwaban</i> , had they heard you,	<i>ossinowegwaban</i> .

Form the two *future tenses* after the *present*, as : *Ge-nondonân*, when I shall hear thee . . . *Ge-gi-nondonân*, when I shall have heard thee . . .

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, (p. 215,) prefixing *da*, as : *Ki da-nondon*, I would hear thee . . . *Ki da-gi-nondon*, I would have heard thee . . .

PARTICIPLES.

PRESENT TENSE.

Nin nwandonân, I who hear thee,
ninawind nwandâgoian, we who hear thee,
win nwandok, he who hears thee,
winawa nwandokig, they who hear thee,
nin nwandonagog, I who hear you,
ninawind nwandagoieg, we who hear you,
win nwandoneg, he who hears you,
winawa nwandonegog, they who hear you,

Nin nwandossinowân, I who don't hear thee,
ninawind nwandâgossiwan, we who don't hear thee,
win nwandossinog, he who does not hear thee,
winawa nwandossinogig, they who don't hear thee,
nin nwandossinonagog, I who don't hear you,
ninawind nwandagossiweg, we who don't hear you,
win nwandossinoweg, he who does not hear you,
winawa nwandossinowegog, they who don't hear you.

IMPERFECT TENSE.

Nin nwandonâmban, I who heard thee,
ninawind nwandâgoiamban, we who heard thee,
win nwandokiban, he who heard thee,
winawa nwandokibanig, they who heard thee,
nin nwandonagogoban, I who heard you,
ninawind nwandagoiegoban, we who heard you,
win nwandonegoban, he who heard you,
Nin nwandôssinowâmban, I who did not hear thee,
ninawind nwandagossiwamban, we who did not . . .
win nwandossinogiban, he who did not hear thee,
winawa nwandossinogibanig, they who did not hear thee,
nin nwandossinonagogoban, I who did not hear you,
ninawind nwandagossiwegoban, we who did not hear you,
win nwandossinowegoban, he who did not hear you,
winawa nwandossinowegobanig, they who did not hear you.

Form the remaining tenses of these participles after the above two, as: *Nin ga-nondonân* . . . *Nin ga-nondonâmban*, etc.

The verbs ending in *owa* at the first person singular, indicative, (p. 196,) are conjugated, in this *First Case*, again a little differently from those of the preceding sort. The difference is trifling; but it is important to the beginner to see it at once plainly. You will see it in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki pakitéon</i> , I strike thee,	<i>Kawin</i> ossinon,
<i>ki pakitéogo</i> , we strike thee,	“ ogóssi,
<i>ki pakitéog</i> , he strikes thee,	“ ogossi,
<i>ki pakitéogog</i> , they strike thee,	“ ogossig,
<i>ki pakiteoninim</i> , I strike you,	“ ossinoninim,
<i>ki pakiteogom</i> , we strike you,	“ ogossim,
<i>ki pakiteogowa</i> , he strikes you,	“ ogossiwa,
<i>ki pakiteogowag</i> , they strike you,	“ ogossiwig.

IMPERFECT TENSE.

<i>Ki pakiteoninaban</i> , I struck thee,	<i>Kawin</i> ossinoninaban,
<i>ki pakiteogonaban</i> , we struck thee,	“ ogossinaban,
<i>ki pakiteogoban</i> , he struck thee,	“ ogossiban,
<i>ki pakiteogobanig</i> , they struck thee,	“ ogossibanig,
<i>ki pakiteoninimwaban</i> , I struck you,	“ ossinoninimwaban,
<i>ki pakiteogominaban</i> , we struck you,	“ ogossiminaban,
<i>ki pakiteogowaban</i> , he struck you,	“ ogossiwan,
<i>ki pakiteogowabanig</i> , they struck you,	“ ogossiwanig.

After these two tenses all the others of the *indicative mood* are formed; as: *Ki gi-pakitéon . . . Ki gi-pakiteoninában . . . Ki ga-pakiteon . . . Ki ga-gi-pakiteon . . .*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin pakiteonán</i> , if I strike thee,	ossinowán,
“ <i>pakiteogóian</i> , if we strike thee,	ogossiwan,
“ <i>pakiteok</i> , if he strikes thee,	ossinog,
“ <i>pakiteokwa</i> , if they strike thee,	ossinogwa,

<i>Kiskpin pakiteonagog</i> , if I strike you,	<i>ossinonagog</i> ,
“ <i>pakitêogoiég</i> , if we strike you,	<i>ogossiweg</i>
“ <i>pakiteoneg</i> , if he strikes you,	<i>ossinoweg</i> ,
“ <i>pakiteonegwa</i> , if they strike you,	<i>ossinowegwa</i> .

PERFECT TENSE.

<i>Gi-pakitéonân</i> , because I have struck	
thee,	<i>ossinowân</i> ,
<i>gi-pakitéogoiân</i> , because we have	
struck thee,	<i>ogossiwan</i> .

Etc., after the *present* tense, prefixing *gi*.

PLUPERFECT TENSE.

<i>Pakitéonâmban</i> , had I s. thee,	<i>ossinowâmban</i> ,
<i>pakitêogoiâmban</i> , had we s. thee,	<i>ogossiwâmban</i> ,
<i>pakitêokiban</i> , had he s. thee,	<i>ossinogiban</i> ,
<i>pakiteokwaban</i> , had they s. thee,	<i>ossinogwaban</i> ,
<i>pakiteonagogoban</i> , had I s. you,	<i>ossinonagogoban</i> ,
<i>pakiteogoiégoban</i> , had we . . .	<i>ogossiwegoben</i> ,
<i>pakiteonegoban</i> , had he s. you,	<i>ossinowegoban</i> ,
<i>pakiteonegwaban</i> , had they s. you,	<i>ossinowegwaban</i> .

Form the two *future* tenses after the above *present* tense : as :
Ge-pakiteonân, that I shall strike thee . . . *Ge-gi-pakiteonân*,
that I shall have struck thee . . .

Form the two tenses of the *conditional mood* after the *present*
and perfect tenses of the above *indicative mood*, prefixing *da* :
as : *Ki da-pakiteon*, I would strike thee, etc.

PARTICIPLES.

PRESENT TENSE.

<i>Nin pakiteonân</i> , I who strike thee,
<i>ninawind pakiteogoiân</i> , we who strike thee,
<i>win pakitok</i> , he who strikes thee,

winawa pekiteokig, they who strike thee,
nin pekiteonagog, I who strike you,
ninawind pekiteogoieg, we who strike you,
win pekiteoneg, he who strikes you,
winawa pekiteonegog, they who strike you.

Nin pekiteossinowân, I who don't strike thee,
ninawind pekiteogossiwan, we who don't strike thee,
win pekiteossinog, he who does not strike thee,
winawa pekiteossinogig, they who don't strike thee,
nin pekiteossinonagog, I who don't strike you,
ninawind pekiteogossiweg, we who don't strike you,
win pekiteossinoweg, he who does not strike you,
winawa pekiteossinowegog, they who don't strike you.

IMPERFECT TENSE.

Nin pekiteonâmban, I who struck thee,
ninawind pekiteogoiamban, we who struck thee,
win pekiteokiban, he who struck thee,
winawa pekiteokibanig, they who struck thee,
nin pekiteonagogoban, I who struck you,
ninawind pekiteogoiegoban, we who struck you,
win pekiteonegoban, he who struck you,
winawa pekiteonegobanig, they who struck you.

Nin pekiteossinowâmban, I who did not strike thee,
ninawind pekiteogossiwanban, we who did not strike thee,
win pekiteossinogiban, he who did not strike thee,
winawa pekiteossinogibanig, they who did not strike thee,
nin pekiteossinonagogoban, I who did not strike you,
ninawind pekiteogossiwegoban, we who did not strike you,
win pekiteossinowegoban, he who did not strike you,
winawa pekiteossinowegobanig, they who did not strike you.

The remaining tenses of these participles are to be formed after the above two.

EXAMPLES ON THE FIRST CASE.

Anindli wendjibaieg kinawa? Kawin ki kikinimissinoninim.

Where do you come from? I don't know you.

Ki jawendâgosim, kinidjânissiwag ki sâgiigowag, ki babamita-gowag gaie. You are happy, your children love you and obey you.

K'oss nômaia ki bashanjéogoban, minawa dash ki kiwanis. Thy father whipped thee, not long ago, and thou behavest bad again.

Kawin na ki gi-minaigossig ishkotrwâbo? Have they not given thee ardent liquor to drink?

Nâningim ki gi-jawénimigobanig igiw ikwéwag ga-mâdjadjig pitchinâgo. Those women that departed yesterday, had often been charitable to thee.

Nin mûdja; kawin dash ganabatch minawa ki ga-wâbamissinoninim omâ aking; wedi eta gijigong ki ga-wâbamininim. I am going away and perhaps I will no more see you here on earth; but there in heaven I will see you.

Debenimîian, ged-ako-bimâdisiân ki ga-manâdjiin, ki ga-mino-anokiton, ki ga-sâgiin enigokodeciân; gijigong dash kâginig ki ga-wâbamin. Lord, as long as I live, I will adore thee. I will well serve thee, I will love thee from all my heart; and in heaven I will eternally see thee.

Kwiwisensidog, wâbaminegwa eta kinigiigowag, ki bisân abim; kishpin dash kaginig ganawénimissinowegwa, pâbiqe ki matchi dodâm. Ye boys, only when your parents see you, you are quiet; but when they are not constantly watching you, you do mischief immediately.

Gi-bamîikwa gi-âkosîian, mi wendji-sâgiangidwa. We love them because they took care of thee when thou wast sick.

Enigok bibâgimissinogiban, kawin ki da-gi-bi-giwessi. If he had not called thee very loud, thou wouldst not have returned.

Jesus Debenimîian, aniniwapi ge-wâbaminân ki kitchitwâwisi-wining? Lord Jesus, when shall I see thee in thy glory?

Awénen ge-nanúbikimineg wika, kishpin mojay mino dodumeg ?

Who shall ever rebuke you, if you always do right?

*Ki da-ságiigowa, ki da-jawénimigowa Kijé-Manito, kishpin wi-
áuwenindisoiegoban : God would love you and would have
mercy on you, if you would repent.*

*Ki da-gi-wábamin anamiéwigamigong, pindigéiamban : I would
have seen thee in the church, hadst thou come in.*

*Winawa minik kekeniminegog, dibádjimowag ejíwebistieg : all
those who know you, tell how you behave.*

*Gi-mádjá aw inini mojay menaikiban ishkotewábo : that man is
gone away who always gave thee to drink ardent liquor.*

*Oshkinawédog, mojay mikwénimig kinigiigowag ga-minokiki-
noamonegog : young men, remember always your parents
who have so well taught you.*

*Nikanissidog, wika ge-wanénimissinonagog, mojay gaie kinawá
mikwénimishig. Brethren, whom I never shall forget, do also
you always remember me.*

SECOND CASE.

(*Thou . . . me.*)

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Ki wábam, thou seest me,
ki wábamim, you see me,
nin wábamig, he sees me,
nin wábamigog, they see me,
ki wábamimin, thou seest us,
* ki wábamimin, you see us,
nin wábamigonan, he sees us,
nin wábamigonanig, they see us,*

*Kawin issi,
“ issim,
“ igossi,
“ igossig,
“ issimin,
“ issimin,
“ igossinan,
“ igossinanig.*

* See Remark at the end of this paradigm.

IMPERFECT TENSE.

<i>Ki wâbaminâban</i> , thou sawest me,	<i>Kawin</i> issinâban,
<i>ki wâbaminwâban</i> , you saw me,	“ issimwâban,
<i>nin wâbamigoban</i> , he saw me,	“ igossiban,
<i>nin wâbamigobanig</i> , they saw me,	“ igossibanig,
<i>ki wâbamininâban</i> , thou sawest us,	“ issiminaban,
<i>kê wâbamininâban</i> , you saw us,	“ issiminaban,
<i>nin wâbamigonâban</i> , he saw us,	“ igossinaban,
<i>nin wâbamigonâbanig</i> , they saw us,	“ igossinabanig.

PERFECT TENSE.

<i>Ki gi-wâbam</i> , thou hast seen me,	<i>Kawin</i> issi.
<i>ki gi-wâbamim</i> , you have seen me,	“ issim.

Etc., after the above *present* tense, prefixing *gi*.

PLUPERFECT TENSE.

<i>Ki gi-wâbaminâban</i> , thou hadst seen me,	<i>Kawin</i> issinâban.
<i>ki gi-wâbaminwâban</i> , you had seen me,	“ issimwâban.

Etc., after the above *imperfect* tense prefixing *gi*.

Form the two *future* tenses after the present, prefixing *ga*, and *ga-gi*; as: *Ki ga-wâbam*, thou shalt see me; . . . *ki ga-gi-wâbam*, thou shalt have seen me. . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin wâbamiian</i> , if thou seest me,	issiwân.
“ <i>wâbamiieg</i> , if you see me,	issiweg,
“ <i>wâbamid</i> , if he sees me,	issig,
“ <i>wâbamiwad</i> , if they see me,	issigwa,
“ <i>wâbamiîâng</i> , if thou seest us,	issiwâng,
“ <i>wâbamiîâng</i> , if you see us,	issiwâng,
“ * <i>wâbamiîangid</i> , } if he sees	issiwangid, }
“ <i>wâbaminang</i> , } us,	issinowang, }
“ * <i>wâbamiîangidwa</i> , } if they	issiwangidwa, }
“ <i>wâbaminangwa</i> , } see us,	issinowangwa. }

* These terminations are employed when the person or persons spoken to are not included. [See Remark 3, p. 42]

PERFECT TENSE.

Gi-wâbamiian, because thou hast
 seen me, *issiwân*,
gi-wâbamiieg, because you have
 seen me, *issiweg*.
 Etc., after the above *present tense*, prefixing *gi*-.

PLUPERFECT TENSE.

† <i>Wâbamiianban</i> ,	hadst thou seen me,	<i>issiwamban</i> ,
<i>wâbamiiegoba</i> ,	had you seen me,	<i>issiwegoban</i> ,
<i>wâbamipan</i> ,	had he seen me,	<i>issigoban</i> ,
<i>wâbamiwâpan</i> ,	had they seen me,	<i>issigwaban</i> ,
<i>wâbamiiangiban</i> ,	hadst thou seen us,	<i>issiwangiban</i> ,
<i>wâbamiiangiban</i> ,	had you seen us,	<i>issiwangiban</i> ,
<i>wâbamiiangidiban</i> ,	} had he seen us,	<i>issiwangidiban</i> .
<i>wâbaminangoban</i> ,		<i>issinowangoban</i> .
<i>wâbamiiangidwâban</i> ,	} had they seen	<i>issiwangidwaban</i> .
<i>wâbaminangwâban</i> ,		<i>issinowangwaban</i> .
	us,	

The two *future tenses* are formed after the *present*, by prefixing *ge*-, and *ge-gi*-, as : *Ge-wâbamiian*, when thou shalt see me... *Ge-gi-wâbamiian*, when thou shalt have seen me . . .

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, prefixing *da*-, as : *Ki da-wâbam*, thou wouldst see me . . . *Ki da-gi-wâbam*, thou wouldst have seen me . . .

IMPERATIVE MOOD.

<i>Wâbamishin</i> ,	} see me, (thou,	<i>Kego ishiken</i> .
• <i>wâbamishikan</i> ,		
<i>wâbamishig</i> ,	see me, (you,)	“ <i>ishikegon</i> ,
<i>nin ga-wâbamig</i> ,	let him see me,	“ <i>igossi</i> ,

† See *Remarks* 2 and 3, p. 110.

* See *Remark* 4, p. 111.

<i>nin ga-wābamigog</i> , let him see me,	<i>Kego</i> igossig,
<i>wābamishinām</i> , see us, (thou)	“ ishikangen,
<i>wābamishinām</i> , see us, (you,	“ ishikangen,
<i>nin ga-wābamigonan</i> , let him see us,	“ igossinan,
<i>nin ga-wābamigonanig</i> , let them see us,	“ igossinanig.

PARTICIPLES.

PRESENT TENSE.

<i>Kin waiabamiiān</i> , thou who seest me,	
<i>kinawa waiabamiiēg</i> , you who see me,	
<i>win waiabamid</i> , he who sees me,	
<i>winawa waiabamidjig</i> , they who see me,	
<i>kin waiabamiiāng</i> , thou who seest us,	
<i>kinawa waiabamiiāng</i> , you who see us,	
<i>win waiabamiiāngid</i> , † {	he who sees us,
<i>win waiabaminang</i> , }	
<i>winawa waiabamiiāngidjig</i> , † {	they who see us,
<i>winawa waiabaminangog</i> , }	
<i>Kin waiabamissiwan</i> , thou who dost not see me,	
<i>kinawa waiabamissiweg</i> , you who do not see me,	
<i>win waiabamissig</i> , he who does not see me,	
<i>winawa waiabamissigog</i> , they who don't see me,	
<i>kin waiabamissiwāng</i> , thou who dost not see us,	
<i>kinawa waiabamissiwāng</i> , you who don't see us,	
<i>win waiabamissiwāngid</i> , }	he who does not see us,
<i>win waiabamissinowang</i> , }	
<i>winawa waiabamissiwāngidjig</i> , }	they who don't see us,
<i>winawa waiabamissinowangog</i> , }	

IMPERFECT TENSE.

<i>Kin waiabamiiāmban</i> , thou who sawest me,
<i>kinawa waiabamiiēgoban</i> , you who saw me,
<i>win waiabamipan</i> , he who saw me,

† See Note, p. 223.

winawa waiabamipanig, they who saw me,
kin waiabamiiângiban, tho who sawest us,
kinawa waiabamiiângiban, you who saw us,
win waiabamiiangidiban, } he who saw us,
win waiabaminangoban, }
winawa waiabamiiangidibanig, } they who saw us,
winawa waiabaminangobanig, }
Kin waiabamissiwamban, thou who didst not see me,
kinawa waiabamissiwégoban, you who did not see me,
win waiabamissigoban, he who . . .
winawa waiabamissigobanig, they who . . .
kin waiabamissiwângiban, thou who didst not see us,
kinawa waiabamissiwângiban, you who . . .
win waiabamissiwangidiban, } he . . .
win waiabamissinowangoban, }
winawa waiabamissiwangidibanig, } they . . .
winawa waiabamissinowangobanig, }
 The other tenses are formed after these two.

The verbs ending in *awa* make also here some little exceptions from the preceding paradigm. The difference is especially perceptible in the third persons. In order to conjugate easily these verbs in the *Second Case*, you will have to take off the last syllable *wa*, and place instead of it the terminations of the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki nondâw</i> , thou hearest me,	<i>Kawin wissi</i> ,
<i>ki nondâwim</i> , you hear me,	“ <i>wissim</i> ,
<i>nin nondâg</i> , he hears me,	“ <i>gossi</i> ,
<i>nin nondâgog</i> , they hear me,	“ <i>gossig</i> ,
<i>ki nondâwimin</i> , thou hearest us,	“ <i>wissimin</i> ,
<i>ki nondâwimin</i> , you hear us,	“ <i>wissimin</i> ,
<i>nin nondâgonan</i> , he hears us,	“ <i>gossinan</i> ,
<i>nin nondâgonanig</i> , they hear us,	“ <i>gossinanig</i> .

IMPERFECT TENSE.

<i>Ki nondâwinaban</i> , thou heardst me,	<i>Kawin</i> wissinaban,
<i>ki nondâwiminaban</i> , you heard me,	“ wissiminaban,
<i>nin nondâgoban</i> , he heard me,	“ gossiban,
<i>nin nondâgobanig</i> , they heard me,	“ gossibanig,
<i>ki nondâwiminaban</i> , thou heardst us,	“ wissiminaban,
<i>ki nondâwiminaban</i> , you heard us,	“ wissiminaban,
<i>nin nondâgonaban</i> , he heard us,	“ gossinaban,
<i>nin nondâgonabanig</i> , they heard us,	“ gossinabanig.

After these two tenses you may form all the others of the indicative mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Nondâwiian</i> , if thou hearest me,	wissiwān,
<i>nondâwiieg</i> , if you hear me,	wissiweg,
<i>nondâwid</i> , if he hears me,	wissig,
<i>nondâwiwad</i> , if they hear me,	wissigwa,
<i>nondâwiîang</i> , if thou hearest us,	wissiwāng,
<i>nondâwiîang</i> , if you hear us,	wissiwāng,
<i>nondâwiîangid</i> , } if he hears us,	wissiwangid,
* <i>nondonang</i> , } if he hears us,	ossinowang,
<i>nondâwiîangidwa</i> , } if they hear	wissiwangidwa,
* <i>nondonangwa</i> , } us,	ossinowangwa.

Now in the following conjugations, we mention no more the perfect and imperfect tenses of the indicative mood, so for the future, conditional and participles, the signs or prefixes of which are : *gi, ga, ge, da*, etc.

PLUPERFECT TENSE.

<i>Nondâwiîamban</i> , hadst thou heard me,	wissiwamban,
<i>nondâwiiegoban</i> , had you heard me,	wissiwegoban,
<i>nondâwipān</i> , had he heard me,	wissigoban,

* *Note.* In these third persons you have not only the last syllable *wa* to take off, but the whole terminations *awa*, before you add the terminations of the Conjugation to the verb.

<i>nondâwiwâpan</i> , ha I they heard me,	<i>wissigwaban</i> ,
<i>nondâwiiângiban</i> , hadst thou heard us,	<i>wissiwângiban</i> ,
<i>nondâwiiângiban</i> , had you heard us,	<i>wissiwângiban</i> ,
<i>nondâwiiangidiban</i> , } had he heard	<i>wissiwangidiban</i> ,
<i>nondonangoban</i> , } us,	<i>ossinowangoban</i> ,
<i>nondâwiiangidwaban</i> , } had they heard	<i>wissiwadgidwaban</i> ,
<i>nondonangwaban</i> , } us,	<i>ossinowangwaban</i> .

IMPERATIVE MOOD.

<i>Nondâwishin</i> , }	hear me (thou,	<i>Kego wishiken</i> ,
<i>nondâwishikan</i> , }		
<i>nondâwishig</i> , hear me (you,		“ <i>wishikegon</i> ,
<i>nin ga-nondâg</i> , let him hear me,		“ <i>gossi</i> ,
<i>nin ga-nondâgog</i> , let them hear me,		“ <i>gossig</i> ,
<i>nondâwishinâm</i> , hear us (thou,		“ <i>wishikangen</i> ,
<i>nondâwisbinâm</i> , hear us (you,		“ <i>wishikangen</i> ,
<i>nin ga-nondâgonan</i> , let him hear us,		“ <i>gossinan</i> ,
<i>nin ga-nondâgonanig</i> , let them hear us,		“ <i>gossinanig</i> .

PARTICIPLES.

PRESENT TENSE.

Kin nwandâwiian, thou who hearest me,
kinawa nwandâwiiég, you who hear me,
win nwandâwid, he who hears me,
winawa nwandâwidjig, they who hear me,
kin nwandâwiiâng, thou who hearest us,
kinawa nwandâwiiâng, you who hear us,
win nwandâwiiangid, } he who hears us.
win nwandonang, }
winawa nwandâwiiangidjig. } they who hear us.
winawa nwandonangog, }
Kin nwandâwissiwan, thou who dost not hear me,
kinawa nwandâwissiweg, you who don't hear me,
win nwandâwissig, he who does not hear me,
winawa nwandâwissigog, they who don't hear me,
kin nwandâwissiwâng, thou who dost not hear us.

kinawa nwandâwissiawang, you who don't hear us,
win nwandâwissiwangid, } he who does not hear us,
win nwandossinowang, }
winawa nwandâwissiwangidjig, } they who don't hear us.
winawa nwandossinowangog, }

IMPERFECT TENSE.

Kin nwandâwiiamban, thou who heardest me.
kinawa nwandâwiiegoban, you who heard me,
win nwandâwipan, he who heard me,
winawa nwandâwipanig, they who heard me,
kin nwandâwiiângiban, thou who heardest us,
kinawa nwandâwiiângiban, you who heard us,
win nwandâwiiangidiban, } he who heard us.
win nwandonangoban, }
winawa nwandâwiiangidibanig, } they who heard us,
winawa nwandonangobanig, }
Kin nwandâwissiwanban, thou who didst not hear me,
kinawa nwandâwissiwegoban, you who did not . . .
win nwandâwissigoban, he who . . .
winawa nwandâwissigobanig, they . . .
kin nwandâwissiwangiban, thou who didst not hear us,
kinawa nwandâwissiwangiban, you who . . .
win nwandâwissiwangidiban, } he who . . .
win nwandossinowangoban, }
winawa nwandâwissiwangidibanig, } they . . .
winawa nwandossinowangobanig, }

Form the remaining tenses of these participles after these two.

The verbs of the *three kinds* we mentioned on p. 194, which are irregular at the second person, singular, imperative, conserve this irregularity almost throughout the whole "*Second Case*," as you will see in the following paradigms.

Let us now consider the verbs of the *first kind*, ending in *na*. The irregularity of these verbs, which consists in changing this termination *na* in *j*, appears then throughout all the moods, tenses and persons, which are irregular.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PERFECT TENSE.

<i>Kid anoj</i> , thou employest me,	<i>Kawin jissi</i> ,
<i>kid anojim</i> , you employ me,	“ <i>jissim</i> ,
<i>nind anonig</i> , he employs me,	“ <i>nigossi</i> ,
<i>nind anonigog</i> , they employ me,	“ <i>nigossig</i> ,
<i>kid anojimin</i> , thou employest us,	“ <i>jissimin</i> ,
<i>kid anojimin</i> , you employ us,	“ <i>jissimin</i> ,
<i>nind anonigonan</i> , he employs us,	“ <i>nigossinan</i> ,
<i>nind anonigonanig</i> , they employ us,	“ <i>nigossinanig</i> .

IMPERFECT TENSE.

<i>Kid anojināban</i> , thou employedst me,	<i>Kawin jissināban</i> ,
<i>kid anojimwāban</i> , you employed me,	“ <i>jissimwāban</i> .
<i>nind anonigoban</i> , he employed me,	“ <i>nigossiban</i> ,
<i>nind anonigobanig</i> , they employed me,	“ <i>nigossibanig</i> ,
<i>kid anojiminaban</i> , thou employedst us,	“ <i>jissiminaban</i> ,
<i>kid anojiminaban</i> , you employed us,	“ <i>jissiminaban</i> .
<i>nind anonigonaban</i> , he employed us,	“ <i>nigossinaban</i> .
<i>nind anonigonabanig</i> , they employed us,	“ <i>nigossinabanig</i> .

The remaining tenses of the indicative are formed after the *present* and the *imperfect*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin anojiiān</i> , if thou employest me,	<i>jissiwan</i> .
“ <i>anojiiēg</i> , if you employ me,	<i>jissiwēg</i> ,
“ <i>anojid</i> , if he employs me,	<i>jissig</i> ,
“ <i>anojiwad</i> , if they employ me,	<i>jissigwa</i> ,
“ <i>anojiiāng</i> , if thou employest us,	<i>jissiwāng</i> ,
“ <i>anojiiāng</i> , if you employ us,	<i>jissiwāng</i> .
“ <i>anojiāngid</i> , } if he em. us,	<i>jissiwāngid</i> ,
“ <i>anonināng</i> , } if he em. us,	<i>nissinowang</i> ,
“ <i>anojiāngidwa</i> , } if they employ	<i>jissiwāngidwa</i> ,
“ <i>anonināngwa</i> , } us,	<i>nissinowangwa</i> .

PLUPERFECT TENSE.

<i>Anojjiâmban</i> , hadst thou employed me,	<i>jissiwâmban</i> ,
<i>anojiegoban</i> , had you employed me,	<i>jissiwegoban</i> ,
<i>anojipan</i> , had he employed me,	<i>jissigoban</i> ,
<i>anojiwâpan</i> , had they employed me,	<i>jissigwaban</i> ,
<i>anojiiangiban</i> , hadst thou employed us,	<i>jissiwangiban</i> ,
<i>anojiiangiban</i> , had you . . .	<i>jissiwangiban</i> ,
<i>anojiiangidiban</i> , } had he employed	<i>jissiwangidiban</i> .
<i>anoninangoban</i> , } us,	<i>nissinowangoban</i> ,
<i>anojiangidwâban</i> , } had they employed	<i>jissiwangidwaban</i> ,
<i>anoninangwâban</i> , } us,	<i>nissinowangwaban</i> ,

IMPERATIVE MOOD.

<i>Anojishin</i> , }	employ me,	
<i>anojishikan</i> , }	(thou,)	<i>Kego jishiken</i> ,
<i>anojishig</i> ,	employ me, (you,)	" <i>jishikegon</i> ,
<i>nin gad-anonig</i> ,	let him employ me,	" <i>nigossi</i> ,
<i>nin gad-anonigog</i> ,	let them employ me,	" <i>nigossig</i> ,
<i>anojishinâm</i> ,	employ us, (thou)	" <i>jishikangen</i> ,
<i>anojishinâm</i> ,	employ us, (you,)	" <i>jishikangen</i> ,
<i>nin gad-anonigonan</i> ,	let him employ us,	" <i>nigossinan</i> ,
<i>nin gad-anonigonanig</i> ,	let them emp. us,	" <i>nigossinanig</i> .

The *second kind* of irregular verbs comprehends the verbs ending in *ssâ*. (See page 195.) These verbs are perfectly regular in the active and passive voices, except in the second person sing. imper. in the active voice. They also perfectly agree with the paradigm of the "First Case," *Ki wâbamin*; but they deviate a little from the paradigm of the "Second Case," *Ki wâban*. You will see the difference here below.

We have seen, (p. 195) that these verbs change their termination *ssâ* into *shi*, at the second pers. sing. imper.; and this *sh* appears in the moods and tenses, which are irregular; as you will see in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki gosh</i> , thou fearest me,	<i>Kawin shissi</i> ,
<i>ki goshim</i> , you fear me,	“ <i>shissim</i> ,
<i>nin gossig</i> , he fears me,	“ <i>ssigossi</i> ,
<i>nin gossigog</i> , they fear me,	“ <i>ssigassig</i> ,
<i>ki goshimin</i> , thou fearest us,	“ <i>shissimin</i> .
<i>ki goshimin</i> , you fear us,	“ <i>shissimin</i> ,
<i>nin gossigonan</i> , he fears us,	“ <i>ssigossinan</i> ,
<i>nin gossigonanig</i> , they fear us,	“ <i>ssigossinanig</i> .

IMPERFECT TENSE.

<i>Ki goshinaban</i> , thou fearedst me,	<i>Kawin shissinaban</i> ,
<i>ki goshimwaban</i> , you feared me,	“ <i>shissimwaban</i> ,
<i>nin gossigoban</i> , he feared me,	“ <i>ssigossiban</i> ,
<i>nin gossigobanig</i> , they feared me,	“ <i>ssigossibanig</i> ,
<i>ki goshiminaban</i> , thou fearedst us,	“ <i>shissiminaban</i> ,
<i>ki goshiminaban</i> , you feared us,	“ <i>shissiminaban</i> ,
<i>nin gossigonaban</i> , he feared us,	“ <i>ssigossinaban</i> ,
<i>nin gossigonabanig</i> , they feared us,	“ <i>ssigossinabanig</i> ,

The other tenses of the indicative mood are formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin goshii</i> an, if thou fearest me,	“ <i>shissiwan</i> .
“ <i>goshiieg</i> , if you fear me,	“ <i>shissiweg</i> ,
“ <i>goshid</i> , if he fears me,	“ <i>shissig</i> ,
“ <i>goshiwad</i> , if they fear me,	“ <i>shissigwa</i> ,
“ <i>goshiiang</i> , if thou fearest us,	“ <i>shissiwang</i> .
“ <i>goshiiang</i> , if you fear us,	“ <i>shissiwang</i> ,
“ <i>goshiiangid</i> , } if he fears	“ <i>shissiwangid</i> .
“ <i>gossinang</i> , } us,	“ <i>ssissinowang</i> .
“ <i>goshiiangidwa</i> , } if they	“ <i>shissiwangidwa</i> .
“ <i>gossinangwa</i> , } fear us,	“ <i>ssissinowangwa</i> .

PLUPERFECT TENSE.

<i>Go-shiikāmban</i> , hadst thou feared us,	<i>shissiwāmban</i> .
<i>goshiiegoban</i> , had you feared me,	<i>shissiwegoban</i> .
<i>goshiipan</i> , had he feared me,	<i>shissigoban</i> ,
<i>goshiwapan</i> , had they feared me,	<i>shissigwaban</i> ,
<i>goshiangiban</i> , hadst thou feared us,	<i>shissiwāngiban</i> .
<i>goshiiangiban</i> , had you feared us,	<i>shissiwāngiban</i> .
<i>goshiiangidiban</i> , { had he	<i>shissiwangidiban</i> ,
<i>gossinangoban</i> , } feared us,	<i>ssissinowangoban</i> ,
<i>goshiiangidwaban</i> , { had they	<i>shissiwangidwaban</i> ,
<i>gossinangwaban</i> , } feared us,	<i>ssissinowangwaban</i> .

IMPERATIVE MOOD.

<i>Goshishin</i> , { fear me,		
<i>goshishikan</i> , { (thou,)	<i>Kego</i>	<i>shishiken</i> ,
<i>goshishig</i> , fear me, (you,)	"	<i>shishikegon</i> ,
<i>nin ga-gossig</i> , let him fear me,	"	<i>ssigossi</i> ,
<i>nin ga-gossigog</i> , let them fear me,	"	<i>ssigossig</i> ,
<i>goshishinām</i> , fear us, (thou,)	"	<i>shishikangen</i> ,
<i>goshishinām</i> , fear us, (you,)	"	<i>shishikangen</i> ,
<i>nin ga-gossigonan</i> , let him fear us,	"	<i>ssigossinan</i> ,
<i>nin ga-gossigonanig</i> , let them fear us,	"	<i>ssigossinanig</i> .

PARTICIPLES.

AFFIRMATIVE FORM.

PRESENT TENSE.

<i>Kin gweshiiān</i> , thou who fearest me,	
<i>kinara gweshiieg</i> , you who fear me,	
<i>win gweshid</i> , he who fears me,	
<i>winawa gweshidjig</i> , they who fear me,	
<i>kin gweshiiāng</i> , thou who fearest us,	
<i>kinara gweshiiāng</i> , you who fear us,	
<i>win gweshiiāngid</i> , { he who fears us,	
<i>win gwessināng</i> , }	
<i>winara gweshiiāngidjig</i> , { they who fear us,	
<i>winara gwessināngog</i> , }	

IMPERFECT TENSE.

<i>kin gweshiiamban</i> , thou who fearedst me,	
<i>kinara gweshiiegoban</i> , you who feared me,	
<i>win gweshipan</i> , he who feared me,	
<i>winawa gweshipanig</i> , they who feared me,	
<i>kin gweshiiangiban</i> , thou who fearedst us,	
<i>kinawa gweshiiangigan</i> , you who feared us,	
<i>win gweshiiangidiban</i> ,	} he who feared us.
<i>win gwessinangoban</i> ,	
<i>winawa gweshiiangidibanig</i> ,	} they who feared us.
<i>winawa gwessinangobanig</i> ,	

The *third kind* of irregular verbs contains the verbs ending in *owa*. (See p. 196.) We have already noticed some irregularities of these verbs, (p. 218, etc.,) but there are some more, which you will find in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki pakite</i> , thou strikest me,	<i>Kawin ossi</i> ,
<i>ki pakiteom</i> , you strike me,	“ <i>ossim</i> ,
<i>nin pakiteog</i> , he strikes me,	“ <i>ogossi</i> ,
<i>nin pakiteogog</i> , they strike me,	“ <i>ogossig</i> ,
<i>ki pakiteomin</i> , thou strikest us,	“ <i>ossimin</i> ,
<i>ki pakiteomin</i> , you strike us,	“ <i>ossimin</i> ,
<i>nin pakite ogonan</i> , he strikes us,	“ <i>ogossinân</i> ,
<i>nin pakiteogonanig</i> , they strike us,	“ <i>ogossinanig</i> .

IMPERFECT TENSE.

<i>Ki pakiteonaban</i> , thou struckest me,	<i>Kawin ossinaban</i> ,
<i>ki pakiteomwaban</i> , you struck me,	“ <i>ossimwaban</i> ,
<i>nin pakiteogoban</i> , he struck me,	“ <i>ogossiban</i> ,
<i>nin pakiteogobanig</i> , they struck me,	“ <i>ogossibanig</i> ,
<i>ki pakiteominaban</i> , thou struckest us,	“ <i>ossiminaban</i> ,
<i>ki pakiteominaban</i> , you struck us,	“ <i>ossiminaban</i> ,
<i>nin pakiteogonabanig</i> , they struck us,	“ <i>ogossinabanig</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Pakiteoian</i> , if thou strik ^{est} me,	<i>ossiwan</i> ,
<i>pakiteoieg</i> , if you strike me,	<i>ossiweg</i> ,
<i>pakiteod</i> , if he strikes me,	<i>ossig</i> ,
<i>pakiteowad</i> , if they strike me,	<i>ossi^gwa</i> ,
<i>pakiteoiang</i> , if thou strike ^t us,	<i>ossiwang</i> ,
<i>pakiteoiang</i> , if you strike us,	<i>ossiwang</i> ,
<i>pakiteoiangid</i> , } if he s. us,	<i>ossiwangid</i> ,
<i>pakiteonang</i> , } if they s.	<i>ossinowang</i> ,
<i>pakiteoiangidwa</i> , } if they s.	<i>ossiwangidwa</i> ,
<i>pakiteonangwa</i> , } us,	<i>ossinowangwa</i> .

IMPERATIVE MOOD.

<i>Pakiteoshin</i> , } strike me, (thou,)	<i>Kego oshiken</i> ,
<i>pakiteoshikan</i> , }	
<i>pakiteoshig</i> , strike me, (you,)	“ <i>oshikegon</i> ,
<i>nin ga-pakiteog</i> , let him strike me,	“ <i>ogossi</i> ,
<i>nin ga-pakiteogog</i> , let them strike me,	“ <i>ogossig</i> ,
<i>pakiteoshinâm</i> , strike us, (thou,)	“ <i>oshikangen</i> ,
<i>pakiteoshinâm</i> , strike us, (you,)	“ <i>oshikangen</i> ,
<i>nin ga-pakiteogonan</i> , let him strike us,	“ <i>ogossinan</i> ,
<i>nin ga-pakiteogonanig</i> , let them strike us,	“ <i>ogossinanig</i> .

EXAMPLES ON THE SECOND CASE.

INDICATIVE MOOD.

PRESENT TENSE. *Debênimîian, môjay ki ganawêbam, ki nândan gaie ningôt ekkitoiân; kid âpitchi kikenim ejwêbisiân.* Lord, thou lookest always upon me, and thou hearest me when I say something; thou knowest me perfectly how I am, (or, how I behave.)

Kawin ganabatch ki nissitotâwissim ekkitoiân; kawin weweni ki pisindawissim. Perhaps you don't well understand me what I am saying; you don't well listen to me.

Ki sâgîigoman Debéniminang, kid inénimigoman gaie, kâginiig tchi jawendâgosiiang gijigong. The Lord loves us, and it is his will, that we should be eternally happy in heaven.

Kawin ninidjanissinanig mojay nin babamitagossinanig. Our children don't always obey us.

IMPERFECT TENSE. *Ki ganôjinaban, békish gaie kissaie nin ganô-nigoban ; kawin dash nin kikéndansin ga-ikkitoian.* Thou spokest to me, and at the same time thy brother spoke to me ; and so I don't know what thou hast said.

Nin na ki nandarâbamimwaban jêba ? Kawin na gego ki wi-gagwêdjimissimwaban ? Did you look for me this morning ? Had you not some question to ask me ?

SUBJUNCTIVE MOOD.

PRESENT TENSE. *Ninidjaniss, kishpin geyet sâgiiam, ki ga-babâ-mitar ; kishpin dash babamitarian, ki ga-jawendâgos.* My child, if thou truly lovest me, thou wilt obey me ; and if thou obeyest me, thou wilt be happy.

Nikanissidog, kishpin anishinâbeg jingeniminangwa, bonigîde-iawadanig. Brethren, if any persons hate us, let us forgive them. (The persons spoken to, *included*.)

Kawin nin gi-ganonigossig, gi-kikenimissigwa, wika giwâhamissigwa. They have not spoken to me, because they have not known me, they have never seen me.

Gi-wâbamiian, Thomas. ki-gidebreiendam. Thomas, because thou hast seen me, thou hast believed.

PLUPERFECT TENSE. *Nandômipan nin da-gi-ija êndud.—Gag-wêdjimipan nin da-gi-nakwêtawa.* If he had called me, I would have gone to his house. If he had asked me, I would have answered him.

Wâbang ta-dagwishin mekatewikwanaie ; mi ôma ge-daji-gagi-kiminang. The priest will come to-morrow ; and here he will preach to us.

IMPERATIVE MOOD.

Ganawâbamishin Debenimiian, kitimâgenimishin : mashkaren-damûishin tchi wika batâ-ijirebissiwân. See me, Lord, and have mercy on me ; give me strength that I may never sin.

Ninidjânissidog, babamitawishiy, odapinamâwishiy aind ikkitowin ; kego agonwetawishikegon. My children, listen to me, receive my word ; don't disobey me, gainsay me.

Mâno nin ga-nasikâgog abinodjiag bebiwijinidjiy, kego nin ga-gossigossiy. Let the little children come to me, let them not be afraid of me.

Ashâmishinâm, nin bakademin. Pindigajishinim endûian, or, endatey, nin gikadjimin. Give us to eat, we are hungry. Take us in thy house, or, your house, we are cold.

Kego sagidjinajaoshikangen, kawin nîngotchi nin pindigessimin. Don't turn us out, we have no house to go in.

Mâno nin ga-boniigonaniy metchi-ikkilotdjiy. Let ill-speakers let us alone.

Aw ikwe netâ-jawenimipan, o gi-nagadan kid odenawensinân. That woman who used to be so charitable to me, has left our little village.

Debenimiian, kin ge-dibakoniiian wâba, gâssiamâwishin nin matchi dodamowinan, tchi bra nandomiian. Lord, who shalt soon judge me, blot out my iniquities, before thou callest me.

— — —

Let us now consider the verb, *Nin wâbama*, in the "Two Cases" of connection with the personal pronouns, *me, thee, us, you*, when used in a *dubitative* manner.

FIRST CASE.

(I . . . thee.)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki wâbamininâdog, I see thee perhaps,
ki wâbamigôdog, we see thee perhaps,
ki wâbamigodog, he sees thee perhaps,
ki wâbamigodogenag, they see thee perhaps,
ki wâbamininimwadog, I see you perhaps,
ki wâbamigômidog, we see you perhaps,
ki wâbamigowadog, he sees you perhaps,
ki wâbamigowadogenag, they see you perhaps.

NEGATIVE FORM.

Kawin ki wâbamissinoninâdog, I do perhaps not see thee.

- “ *ki wâbamigôssidog*, we do perhaps not see thee,
- “ *ki wâbamigossidog*, he does p. . .
- “ *ki wâbamigossidogenag*, they . . .
- “ *ki wâbamissinoninimwadog*,
- “ *ki wâbamigôssimidog*,
- “ *ki wâbamigossiwadog*,
- “ *ki wâbamigossiwadogenag*.

IMPERFECT TENSE.

Wâbaminowâmban, I saw thee perhaps,
wâbamigôwamban, we saw thee perhaps,
wâbaminogoban, he saw thee perhaps,
wâbaminogwaban, they perhaps saw thee,
wâbaminowagogoban, I saw you perhaps,
wâbamigowegoban, we saw you perhaps,
wâbaminowegoban, he saw you perhaps,
wâbaminowegwaban, they saw . . .

- Káwin wâbamissinowâmbân*, I did perhaps not see thee,
 “ *wâbamigossiwbân*, we did perhaps not . . .
 “ *wâbamissinogobân*, he did perhaps not . . .
 “ *wâbamissinogwbân*, they did perhaps not . . .
 “ *wâbamissinowagobân*,
 “ *wâbamigossiwegobân*,
 “ *wâbamissinowegobân*,
 “ *wâbammissinowegwbân*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

- Kishpin waiabaminowânen*, if I see thee perhaps,
 “ *waiabamigowânen*, if we see thee perhaps,
 “ *waiabaminogwen*, if he sees thee,
 “ *waiabaminogwawen*, if they see thee,
 “ *waiabaminonogwawen*, if I see you perhaps,
 “ *waiabamigowegwen*, if we see you,
 “ *waiabaminowegwen*, if he sees you,
 “ *waiabaminowegwawen*, if they see you.
Kishpin waiabamissinowânen, if I perhaps see thee not.
 “ *waiabamigossiânen*, if we see thee not,
 “ *waiabamissinogwen*, if he does not see . . .
 “ *waiabamissinogwawen*, if they don't . . .
 “ *waiabamissinonogwawen*,
 “ *waiabamigossiwegwen*,
 “ *waiabamissinowegwawen*.

PERFECT TENSE.

- Ga-wâbaminowânen*, whether I have seen thee.
Ga-wâbamissinowânen, whether I have not seen thee.
 Etc., after the *present tense*.

PLUPERFECT TENSE.

- Wâbaminowâmbânen*, if I had perhaps seen thee,
wâbamigôwbânen, if we had perhaps seen thee,
wâbaminogobânen, if he had seen thee,
wâbaminogwbânen, if they had seen thee.

wâbaminagogobanen, if I had perhaps seen you,
wâbamigowegobanen, if we had seen you,
wâbaminowegobanen, if he had seen you,
wâbaminowegwabanen, if they had seen you.
Wâbamissinowâmbanen, if I had perhaps not seen thee,
wâbamigôssiwambanen, if we . . .
wâbamissinogobanen, if he . . .
wâbamissinogwabanen,
wâbamissinagogobanen,
wâbamigossiwegobanen,
wâbamissinowegobanen,
wâbamissinowegwabanen.

SECOND CASE.

(*Thou . . . me.*)

INDICATIVE MOOD.

PRESENT TENSE.

Ki wâbamidog, thou seest me perhaps,
ki wâbamimidog, you see me perhaps,
nin wâbamigodog, he sees me perhaps,
nin wâbamigodogenag, they see me perhaps,
ki wâbamiminadog, thou seest us perhaps,
ki wâbamiminadog, you see us perhaps,
nin wâbamigonadog, he sees us perhaps,
nin wâbamigonadogenag, they see us perhaps.

NEGATIVE FORM.

Kawin ki wâbamissidog, thou dost perhaps not see me,
 “ *ki wâbamissimidog*, you do perhaps not . . .
 “ *nin wâbamigossidog*,
 “ *nin wâbamigossidogenag*,
 “ *ki wâbamissiminadog*,
 “ *ki wâbamissiminadog*,
 “ *nin wâbamigossinadog*,
 “ *nin wâbamigossinadogenag*.

IMPERFECT TENSE.

Gonima wâbamiwamban, perhaps thou sawest me,

“ *wâbamiwegoban*, perhaps you saw me,

“ *wâbamigoban*, perhaps he saw me,

“ *wâbamigwaban*, perhaps they saw me,

“ *wâbamiwângiban*, perhaps thou sawest us,

“ *wâbamiwângiban*, perhaps you saw us,

“ *wâbamiwângidiban*, } perhaps he saw us,

“ *wâbaminowangoban*, }

“ *wâbamiwângidwaban*, } perhaps they saw us,

“ *wâbaminowângwaban*, }

Gonima kawin wâbamissiwamban, perhaps thou didst not see me,

“ “ *wâbamissiwegoban*, perhaps you did not . . .

“ “ *wâbamissigoban*,

“ “ *wâbamissigwaban*,

“ “ *wâbamissiwângiban*,

“ “ *wâbamissiwângidiban*, }

“ “ *wâbamissinowangoban*, }

“ “ *wâbamissiwângidwaban*, }

“ “ *wâbamissinowangwaban*, }

After these two tenses form the others of the indicative.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin waiabamiwanen, if thou perhaps seest me,

“ *waiabamiwegwen*, if you perhaps see me,

“ *waiabamigwen*, if he perhaps sees me,

“ *waiabamiwagwen*, if they perhaps see me,

“ *waiabamiwângen*, if thou perhaps seest us,

“ *waiabamiwângen*, if you perhaps see us,

“ *waiabamiwangiden* } if he perhaps sees us,

“ *waiabaminowangen* }

“ *waiabamiwangidwawen*, } if they perhaps see us,

“ *waiabaminowangwawen*, }

Kishpîn waiabamissiwanen, if thou perhaps see me not,

“ *waiabamissiwegwen*, if you perhaps . . .

“ *waiabamissigwen*,

“ *waiabamissiwigwen*,

“ *waiabamissiwanen*,

“ *waiabamissiwanen*,

“ *waiabamissiwangiden*, }

“ *waiabamissinowanen*, }

“ *waiabamissiwangidwawen*, } if they perhaps see us not.

“ *waiabamissinowangwawen*, }

PERFECT TENSE.

Ga-wâbamiwanen, as thou perhaps hast seen me, *issiwänen*.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Wâbamiwambanen, if thou perhaps hadst seen me,

wâbamiwegobanen, if you perhaps had seen me,

wâbamigobanen, if he perhaps had seen me,

wâbamiwagobanen, if they perhaps had seen me,

wâbamiwângibanen, if thou perhaps hadst seen us,

wâbamiwângibanen, if you perhaps had seen us,

wâbamiwangidibanen, } if he perhaps had seen us,

wâbaminowangobanen, }

wâbamiwangidwabanen, } if they perhaps had . . .

wâbaminowangwabanen, }

Wâbamissiwanen, if thou perhaps hadst not seen me,

wâbamissiwegobanen, if you perhaps . . .

wâbamissigobanen,

wâbamissiwigobanen,

wâbamissiwângibanen,

wâbamissiwângibanen,

wâbamissiwangidibanen, }

wâbamissinowangobanen, }

wâbamissiwangidwabanen, }

wâbamissinowangwabanen, }

Form the *future tenses* after the *present*, as: *Ge-wâbamiwanen* . . . *Ge-gi-wâbamiwanen* . . .

EXAMPLES ON THE TWO CASES OF THE IV. DUBITATIVE
CONJUGATION.

Kego ow ikkitoken : Nin wâbamigodog Kije-Manito.—*Gwaiak nin wâbamig misiwe ; ikkiton mojay.* Do not say : I suppose God sees me, (or perhaps he sees me.) Always say : He sees me certainly everywhere.

Ki gi-wâbamigowadog gi-dagwiskiney ; warba ta-bi-ija. He has probably seen you when you arrived ; he will soon come here.

Aw oshkinawe ki ga-nandomigodog gaie kin nimiiding ; kego dash ijâken. That young man will perhaps invite thee also to dancing, but don't go.

Endogwen, ninidjâniss, saiajiuwanen ; kawin sa ki babâmitawissi. I don't know, my child, whether thou lovest me ; thou dost not obey me.

Mi ga-ondji-bata-diân, Debenimiian, weweni ga-sâgiissinowânen. Lord, I have behaved sinfully, because, I think, I have not loved thee enough.

Kishpin kinigiigog kikeniminogprabanen ga-dodaman, ki da-gi-bashanjeogog ganabatch. If thy parents had known what thou hast done, they would perhaps had whipped thee.

Gagausomissiwângibanen, kawin ganabatch wika nin da-gi-ama-miâssimin. Had you not exhorted us, we would perhaps never have become Christians.

Niogisiss nin gad-inend ; mi dash api ganabatch ge-wâbamiwewen minawa. I will be absent four months ; and then I think) you will see me again.

Waiabamigwenag nongom ta-dibâdjimowag endodamân. Those who perhaps see me now, will tell what I am doing.

Kin wika wândawissiwambanen, nongom weweni ki wi-kikinoamon ge-dodaman. Thou who perhaps never heardst me, (preaching,) I will now instruct thee exactly what thou shalt do.

Kawin nin wi-kikenimassiwiniang ga-dajimiwangidenag. We don't want to know those that have spoken ill of us.

Kin ga-wâbamiwambanen meqwa kwawissiwidiân, kiabi na ki mikwenim ? Thou who hast seen me as they say when I was a boy, dost thou yet remember me ?

Aw inini wika ga-gañonissinogobanen, ki bi-anamikag. This man, who perhaps never had spoken to thee, comes to salute thee.

Anishinâbêdog, awegwenag wika ge-minaïssinawegwenag ishko-tewâbo, ta-mîno-dodamog. Ye Indians, those who shall never give you ardent liquor to drink, shall do well.

Remark. In regard to the *second* third person in the “Two Cases,” we have to observe that in the I. Case it does not alter the verb. We say: *Aw oshkinawe ki wâbamig*, that young man sees thee; and likewise: *Aw oshkinawe ossan ki wâbamig*, that young man’s father sees thee. But in the II. Case there is some difference, F. i.

Kishpin aw oshkinawe ossan wâbaminid, ta-bi-ijâwan oma. If that young man’s father sees me, he will come here.

Aw ikwe o gi-inan odânissan tchi ijînid ga-nondaminid. That woman told her little daughter to tell me what she heard.

Kawin win nin nondagossi, ogwissan inir nuandaminidjin He does not hear me, it is his son that hears me.

Etc., etc.

Kishpin ossan wâbamissinig, kawin ta-bi-ijâssiwan. If his father sees me not, he will not come.

O gi-inan odânissan tchi ijîssinig ga-nondaminid. She told her little daughter, not to tell me what she heard.

Anawi win nin ganonig iko; ogwissan dash iniw wika genajissinigon. He uses to speak to me; but it is his son that never speaks to me.

Before we close the IV. Conjugation, let us consider, in short Examples, the verb *Nin wâbama*, in regard to the *second* third person.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wâbamimân ossan, * I see his father,
ki wâbamimân “ thou seest his father,
o wâbandamawan ossiniwan, he sees his father,
nin wâbamimânan, ossan, we see his father,
ki wâbamimâwan, “ you see his father,
o wâbandamawawan’ ossiniwan, they see . . .

NEGATIVE FORM.

Kawin nin wâbamimâssin ossan, I don’t see his father,
“ *ki wâbamimâssin*, “ thou dost not see his father,
“ *o wâbandamawassin ossiniwan*, he does not see his f.
“ *nin wâbamimâssinan, ossan*, we don’t see . . .
“ *ki wâbamimâssiwan* “ you don’t see . . .
“ *o wâbandamawassiwawan ossiniwan*, they don’t see his
father.

IMPERFECT TENSE.

Nin wâbamimabanin ogin, I saw his mother,
ki wâbamimabanin “ thou sawest his mother,
o wâbandamawabanin, oginiwan, he saw his mother,
nin wâbamimanabanin ogin, we saw his mother,
ki wâbamimawabanin “ , you saw his mother,
o wâbandamawawabanin oginiwan, they saw his
mother,

Kawin nin wâbamimassibanin ogin, I did not see his mother,
“ *ki wâbamimassibanin* “ , thou didst not see his mother,
“ *o wâbandamawassibanin oginiwan*, he did not see his
mother,
“ *nin wâbamimassinabanin ogin*, we did not see his mother,
“ *ki wâbamimassiwabanin* “ , you did not see his mother,
“ *o wâbandamawassiwabanin oginiwan*, they did not see
his mother.

* *Nin debwetawa Kije Manito, nin debwetawiman gair’ Ogwiisan*. I believe in God, and I believe in his Son.

After these two tenses you can form all the remaining tenses of the *indicative*, and all the tenses of the *conditional* mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin wáhamimáq oprissan, if I see his son.

“ *wâbam* “ if thou seest his son,

“ *wábandamawad oqrissiniwan*, if he sees his son,

“ *wâbamimangid* *opwissen*,) *eenmaal* *hij* *heeft* *ge-*

“ *wābamimang* “ } if we see his son,

“ *wâbamimeg,* “ if you see his son.

arubandamawawal *agressiniran*, if they see his son.

Kishpin wâbamimassiwag, oprissan, if I don't see his son.

“ *wábamimassiwad* “ if thou dost not see
his son,

“ *wâbandamawassig ogrissiniwan*, if he does not see
his son,

• *wábamimassiwangid oqprissan,*) if we don't see

“ *wâbamimassiwang* “ his son,

“ *wâbamimassiweg* “ if you don't see his
son,

26 *wábandamawassigwa oqwissiniran*, if they don't
see his son.

PLUPERFECT TENSE.

Wâbamimagiban ossaician, had I seen his brother,

wâbamimadiban “ hadst thou s. h. b.

ṛābandamawapan ossaicinican, had he seen his br.

wâbamimangidiban ossaician, had we seen

<i>ṛābamimagoban</i>	"	his brother.
----------------------	---	--------------

wâbamimegoban " had you seen his br.

wâbandamawawapan ossaieiniwan, had they seen
his brother,

Wābamimāssiwagiban ossaieian, had I not seen.....

*wâbamimassi*wadiban “ hadst thou not seen
his brother,

wâbandamawassigoban ossaiciniwan, had he not
seen his brother,
wâbamimassiwangidiban ossaician, { had we not
wâbamimassiwangoban, " } seen his br.
wâbamimassiwegoban " had you not seen
his brother,
wâbandamawassigwaban ossaiciniwan ? had they
not seen his brother ?

After these two tenses all the others are formed in the *subjunctive* mood.

Remark 1. You see in these Examples, that the syllable *im* is inserted between the *body* of the verb and the *terminations* ; and this syllable indicates the report to a *second* third person in the sentence.

Remark 2. The number makes no difference in these expressions. *Nin wâbamiman ogwissan*, means, I see his son, or, his sons. *O wâbandamawan odanan*, means, he sees his daughter, or, his daughters.

V. CONJUGATION.

Besides the transitive or active verbs *animate*, belonging to the preceding Conjugation, which all terminate in *a*, there is another kind of these verbs, ending in *nan*, at the first person sing. indicative ; and likewise so at the third person. And these verbs belong to this V. Conjugation.

Here are some verbs of this Conjugation.

1. pers.

Nind ijânan, I go to him, or, I visit him,
Nind atâwenan, I sell him,
Nind atâwangenan, I borrow him,
Nin gimôdinan, I steal him,
Nind ap'ënimonan, I trust in him,
Nin manitokenan, I adore him, (*an idol*.)
Nind anokinan, I order it to be made,
Nin bôdâwenan, I burn it up for fuel,

3. pers.

od ijânan,
od atâwenan,
od atâwangenan,
o gimodinan,
od apënimonan,
o manitokenan,
od anokinan,
o bôdâwenan,

Nind ashangenan, I give it for food, or as food, *od ashangenan*,
Nin nigiwenan, I give it away as a present, *o nigiwenan*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nind apenimonan</i> , I trust in him,	<i>Kawin ssinan</i> ,
<i>kid apenimonan</i> ,	" <i>ssinan</i> ,
<i>od apenimonan</i> ,	" <i>ssinan</i> ,
<i>nind apenimomin</i> ,	" <i>ssimin</i> ,
<i>kid apenimonawa</i> ,	" <i>ssinawa</i> ,
<i>od apenimonawan</i> ,	" <i>ssinawan</i> .

Plural.

<i>Nind apenimonag</i> , I trust in them,	<i>Kawin ssinag</i> ,
<i>kid apenimonag</i> ,	" <i>ssinag</i> ,
<i>od apenimonan</i> ,	" <i>ssinan</i> ,
<i>nind apenimomin</i> ,	" <i>ssimin</i> ,
<i>kid apenimonawag</i> ,	" <i>ssinawag</i> ,
<i>od apenimonawan</i> ,	" <i>ssinawan</i> .

IMPERFECT TENSE.

Singular.

<i>Nind apenimonaban</i> , I trusted in him,	<i>Kawin ssinaban</i> ,
<i>kid apenimonaban</i> ,	" <i>ssinaban</i> ,
<i>od apenimonabanin</i> ,	" <i>ssinabanin</i> ,
<i>nind apenimominaban</i> ,	" <i>ssinabanin</i> ,
<i>kid apenimomwaban</i> ,	" <i>ssinwaban</i> ,
<i>od apenimonawabanin</i> ,	" <i>ssinawabanin</i> .

Plural.

<i>Nind apenimonabanig</i> , I trusted in them,	<i>Kawin ssinabanig</i> ,
<i>kid apenimonabanig</i> ,	" <i>ssinabanig</i> ,
<i>od apenimonabanin</i> ,	" <i>ssinabannin</i> ,
<i>nind apenimominabanig</i> ,	" <i>ssiminabanig</i> ,
<i>kid apenimomwabanig</i> ,	" <i>ssinwabanig</i> ,
<i>od apenimonawabanin</i> ,	" <i>ssinawabanin</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Apenimoiân</i> , because I trust in him, them.	<i>ssiwân</i> ,	
<i>apenimoian</i> ,	<i>ssiwan</i> ,	
<i>apenimod</i> ,	<i>ssig</i> ,	
<i>apenimoiâng</i> ,	} because we	<i>ssiwâng</i> ,
<i>apenimoiâng</i> ,		} trust . . .
<i>apenimoieg</i> ,		<i>ssiweg</i> ,
<i>apenimowad</i> ,		<i>ssigwa</i> .

PLUPERFECT TENSE.

Singular and Plural.

<i>Apenimoiâmban</i> , had I tr. in him, (them.)	<i>ssiwâmban</i> ,	
<i>apinimoiâmban</i> ,	<i>ssiwamban</i> ,	
<i>apenimopan</i> ,	<i>ssigoban</i> ,	
<i>apenimoiângiban</i> ,	} had we	<i>ssiwangiban</i>
<i>apenimoiangoban</i> ,		<i>ssiwangoban</i> ,
<i>apenimoiegoban</i> ,		<i>ssiwegoban</i> ,
<i>apenimowapan</i> ,		<i>ssigwaban</i> ,

IMPERATIVE MOOD.

Singular and Plural.

<i>Apenimon</i> ,	} trust (thou) in	
<i>apenimokan</i> ,		<i>Kego ken</i> ,
<i>a gad-apinemonan</i> , let him tr. in h. (them,		<i>ssinan</i> ,
<i>apenimoda</i> , let us trust in him,		<i>ssida</i> ,
<i>apenimodanig</i> , let us trust in them,		<i>ssidanig</i> ,
<i>apenimoioig</i> , trust you in him, them		<i>kegon</i> ,
<i>a gad-apenimonawan</i> , let them trust in him.		
(them,		<i>ssinawan</i> .

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

<i>Nin epénimoiân</i> , I who trust in him,	
(them,)	ssiwân,
<i>kin epénimoian</i> , thou who trustest,	ssiwan.
<i>win epenimod</i> , he who trusts,	ssig.

Remark. The verbs of the V. Conjugation cannot be given in the *Two Cases* by themselves, but only by the help of the following substantives with possessive pronouns, viz : *niiaw*, my body ; *kiiaw*, thy body ; *wiiaw*, his (her) body ; *niiawinânin*, our bodies ; *kiiawinanin*, our bodies ; *kiiawiran*, your bodies ; *wiiawiran*, their bodies ; which are employed to express the personal pronouns, I, me ; he, she, it, him, her ; we, us ; you, ye ; they, them. In the “ Examples on the V. Conjugation,” and “ on the V. Dubitative Conjugation,” you will find several which contain the above words, by which, as you will see, the “ Two Cases” are expressed, (I . . . thee ; thou . . . me.) These expressions are so natural to the Otchipwe language, that they are correctly applied even to the Lord God, who has no body ; because they stand for the personal pronouns, and are not used with the intention to signify a material body.

Here follow some Examples illustrating the use of the above surrogates of personal pronouns.

Mi aw inini bemitod niiaw ; (mi aw inini bemiid, nin wiidigemagan.) This is the man that takes care of me, my husband.

Nin jâwendan niiaw ; (nin jawenindis.) I have pity on myself.

Kishpin matchi ijiwebisiân, nin kikendan jingendamân niiaw ; (jingenindisoian.) If I behave bad, I know that I hate myself.

O gi-niton wiiaw ga-apitch-kashkendang ; gi-nissidiso. He was so sad, that he killed himself.

Jesus a gi-kitimâgiton wiiaw, kinawind ondjî ; gi-kitimâgiidiso.
Jesus made himself poor for our sake.

Aw oshkinaure o mino dadan wiwar mino ijirebisid ; mino daso. This young man does good to himself in behaving well.

Nin wi-mino-ganawendamin niawinânin tchi-bata-ijirebisissiwâng ; nin wi-mino-ganawenindisomin We will take well care of ourselves, that we may not sin ; the person spoken to, *not* included.)

Ki banadjitomin kiawinânin, kishpin bahamendansirang anamiewin ; ki banadjidisomin. We ruin injure ourselves, if we don't care for religion ; the person spoken to, *included*.

Enamiasieg, wereui ganawendamog kiawiran, tchi matchi ijirebisissiweg ; wereui ganawenindisoiog. Christians, take well care of yourselves, in order not to behave bad.

Enamiasiweg, jawendamog kiawiran ; jawenindisog ; kaji kitagitowining kid apagitowan kiawiran, kishpin jingendameg anamiewin ; kid apaidisom. Pagans, have mercy on yourselves ; you are precipitating yourselves into eternal misery, if you hate religion.

Osam nibwa wassinidjig od akositonawan wiawiran ; akosidisowag. Those that eat too much, make themselves sick.

Nind inag abinogjiag tchi binitowad wiawiran, tchi bwa bi-ijawad kikinoamading, tchi biniidisowad. I tell the children to clean themselves before they come to school.

EXAMPLES ON THE V. CONJUGATION.

Debenjiged nind apenimomin, kawin bakânisid awia nind apenimossimin. We trust in the Lord, we don't trust in any other

Anishinâbeg na kid ijanag ? Kawin nongom nind ijassinag ; Wemitigaji aiakôsid nind ijâman. Dost thou go to see the Indians ?

No, I don't go to see them to-day ; I go to a sick Frenchman.

Aw kwirisens naningim a bi-gimodinan mishiminan. That boy comes often here to steal apples.

Wateskat naningim nind ijânâbanig anishinâbeg, anamiewin gi-kikinoamawagra. In the beginning I went often to the Indians ; I taught them to say prayers.

Kabé-bibon kawin kid ijassinwâbanig kid inawemaganirag kitchi odenang. All winter you did not go to see your relations in the city.

Juda o gi-atâwenan Jesusan, nissimidana dasswâbik jonian gi-missawenimad. Judah has sold Jesus, because he has coveted the thirty pieces of silver.

Anishinâbeg enamiâssigog o gi-gimodinuwan abinodjijan ode-nang. Some pagan Indians have stolen a child in the village.

Ki gi-bôdawenag na nabagissagonsag omâ go-abidjig ? Kawin nin gi-bodawessinag. Hast thou burnt up the little boards that were here? No, I have not burnt them up.

Ki minwendâm na, kid inawemaganirag ijaieg nongom ? Are you glad to go on a visit to your relations to-day?

Kishpin wi-atâwessiwân pakwejigan, mi go gâie nin tchi wi-atawessiwân. If thou dost not want to sell any flour, then I don't want to sell any.

Ki gi-jawenimag igiw enamiadjig, Debendjigian, kin etâ gi-apenimowad kiaw. Thou hast had mercy on these Christians, O Lord, because they have trusted in Thee alone.

Kawin ki gi-mîno-dodansi gi-ijâssiwân mekatewikwanâie, Pak gi-odjitchisseg. Thou hast not done right that thou hast not gone to the Missionary at Easter, (in the Easter-time.)

Atawangessiwâmban jêba pakwejigan, kawin nongom ki da-amossî ; kawin awiia pakwejigan kid aiawassiwân. If I had not borrowed this morning some flour, thou wouldst not eat bread now; we have no flour.

Debendjiged ki Kije-Manitom etâ enigokodezian apenimon, kego dash gretch awiia bemâdisid apenimoken. Trust in the Lord thy God only from all thy heart, but don't trust much in anybody living on earth.

Ijâkan aw aiakosid inini, jawenim, geget kitchi kotagito. Go to that sick man, be charitable to him, he suffers much indeed.

O gad-atâwenan od opwâganan, kego dash o moshwemân o gad-atâwessinan ; nind ina aw anishinâbe. I say to that Indian thus: Let him sell his pipe, but let him not sell his handkerchief.

Ijâdânig anishinâbeg awi-gagikimangwa ; kego dash atawe winini nongom ijassida. Let us go to the Indians to preach to them, (to exhort them,) but let us not go to-day to the trader.

Enishinâbewiieg, kego gimodikegon opiniy kitiganing; ki gad-animisim. Ye, Indians, don't steal potatoes in the field; you will be punished for it.

Ogak-oshangenawan kokoshan, pakwejiqanan gae. Let them give pork and flour, (for food, not for sale, etc.)

Kawin wika nin ga-wanenimassiy openimodjiy aiiow, kaginiy nin ga-widokâwag; ikkito Debeniminang. I will never forget those who trust in me, I will always assist them, saith the Lord.

Epénimod anishinâben, naningim waicjima, Kijemaniton dash apenimod, ka wika waicjimassi. He that trusts in man, is often deceived; but he that trusts in God, is never deceived.

Apitchi matchi dodam aw masinitchiganan menitoked. Enami-assijog mi igiw menitokedjiy masinitchiganan. He that adores an image, (idol,) does exceedingly wrong. Pagans (heathen) are those who adore images, (idols.)

V. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nind apenimonadog, I trust perhaps in

him,

Kawin ssinadog,

kid apenimonadog,

" *ssinadog,*

od apenimonadogenan,

" *ssinadogenan,*

nind apenemominadog,

" *ssiminadog,*

kid apenimomwadog,

" *ssimwadog,*

od apenimonawadogenan,

" *ssinawadogenan.*

Plural.

Nind apenimonadogenag, I trust per-

haps in them,

Kawin ssinadogenag,

kid apenimonadogenag,

" *ssinadogenag,*

od apenimonadogenan,

" *ssinadogenan.*

nind apenimominadogenag,

" *ssiminadogenag,*

kid apenimomwadogenag,

" *ssimwadogenag,*

od apenimonawadogenan.

" *ssinawadogenan.*

The *perfect* tense is formed by prefixing *gi-* to the verb, as :
Nin gi-apenimonadog. . .

PLUPERFECT TENSE.

Singular and Plural.

Gonima gi-apenimowāmban, I had perhaps
 trusted in him, them,

“ *gi-apenimōwāmban*,

“ *gi-apenimogoban*,

“ *gi-apenimomowāngiban*, } we

“ *gi-apenimōwāngoban*, } . . .

“ *gi-apenimowegoban*,

“ *gi-apenimogwaban*,

Kawin ssiwāmban,

“ *ssiwāmban*,

“ *ssigoban*,

“ *ssiwāngiban*,

“ *ssiwāngoban*,

“ *ssiwegoban*,

“ *ssigwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Epenimowānen, that I perhaps trust in him.
 (them,)

epénimowanen,

epenimogwen,

epenimowāngen, }

epenimowāngen, }

epenimowegwen, }

epenimowagwen,

ssiwānen,

ssiwānen,

ssigwen,

ssiwāngen,

ssiwāngen,

ssiwegwen,

ssiwagwen,

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

Nin epenimowānen, I who perhaps trust in him, (them,)

kin epenimowanen, thou who perhaps tr. . .

win epenimogwen, he who perhaps tr. . .

ninawind epenimowāngen, } we who perhaps trust in him.

kinawind epenimowāngen, } (them,)

kinawa epenimowegwen, you who perhaps tr. . .
winawa epenimagwenag, they who perhaps tr. . .
Nin epenimossiawen, I who perhaps do not tr. . .
kin epenimossiwanen, thou who . . .
win epenimossigwen,
ninawind epenimossiawangen, } we who perhaps do not . . .
kinawind epenimossiawangen, }
kinawa epenimossiwegwen,
winawa epenimossigwenag,

IMPERFECT TENSE.

Singular and Plural.

Nin epenimowambanen, I who perhaps trusted in him.
 (them.)
kin epenimowambanen, thou who . . .
win epenimogobanen,
ninawind epenimowangibanen, } we . . .
kinawind epenimowangobanen, }
kinawa epenimowegobanen,
winawa epenimogobanenag.

EXAMPLES ON THE V. DUBITATIVE CONJUGATION.

Kawin Kije-Maniton od apenimossinadogenan, mi apitchiwendjisegisid. He does probably not put his trust in God : that is the reason he fears so much.

Kawin abissiwag : anishinâben od ijanawadogenan. They are not at home ; they probably are visiting the Indians, (on a visit to the Indians.)

Kid apenimomwadog niwar, ininiwidog, mi ganabatch wendjinasikawitig nongom. Men, I suppose you place your confidence in me ; that is perhaps the reason you come to me to-day.

Kid inawemaganag ki gi-ijânadogenag pitchinâgo : kawin sa kabe-gijig ki gi-wâbamiššanon. Thou hast probably been to see thy relations yesterday ; so I did not see thee all day.

Aw oshkinaure osám a gi-apenimonadogenan, kakina' geyo anishu tchi ondinamagod kawin dash gi-anokissi. That young fellow relied perhaps too much on him, that he would let him have all things for nothing ; and so he did not work.

Endogwen aw inini epenimogwen nianw ; kawin greadak nin kikenimigossi. I doubt whether that man has any confidence in me ; he does not know me well.

Namándj éjitchigegwen, ejagwen ossan, gonima gawé ejassigwen. I don't know what he is doing, and whether he goes to his father, or not.

Kinawa ketchi-apenimowegwen nianw, wegwen ge-tji-gashkita-wâmbânen tchi dodonagog ? You who have perhaps much confidence in me, what would I be able to do for you ?

Kin aiâpitchi-apnimowanen aw inini, ki ga-kitchiwaijimigo ningoting. Thou who trustest so much in that man, (as I heard,) thou shalt be once much deceived.

Kinawa ejâwegwen mojay aiâkosidjig, ki ga-jawenimigawa Jesus dibakoniye-gijigak, kishpin win wendji-dodamey. You who visit frequently the sick, (as I understood, Jesus will be merciful to you on the day of judgment, if you do it for his sake.

VI. CONJUGATION.

To this Conjugation belong all the verbs *transitive* or *active*, **INANIMATE**. The object, upon which acts the subject of these verbs, is always comprised in the verb ; as : *Nin wâbandân*, does not mean only, I see ; but, I see it, some *inanimate* object. (See page 14.)

All the verbs of this Conjugation end in *n, ân, en, in, ou,* at the first person sing. present, indicative ; and likewise so at the characteristic *third* person.

Here are a few verbs belonging to this Conjugation.

1. pers.

Nin débwetân, I believe it,
Nin kikéndân, I know it,
Nin minikwén, I drink it,

3. pers.

o débwetân,
o kikendân,
o minikwen,

Nind apândjigen, I eat it with some other
thing.

Nin midjin, I eat it, (some *in. obj.*)

Nind agwîn, I put it on, (clothing,)

Nin bidon, I bring it,

Nin bîton, I wait for it,

od apandjigen,

o midjin,

od agwîn,

o bidon,

o bîton.

Note. In the paradigm, this final *n* is placed among the *terminations*, because it does not always remain with the verb.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbandân, I see it,

ki wâbandân

o wâbandân,

wâbandâm, they see it, (on le voit,)

one sees it,

nin wâbandâmin,

ki wâbandânawa,

o wâbandânawa,

Kawin nsin,

“ *nsin*,

“ *nsin*,

“ *nsim*,

“ *nsimin*,

“ *nsinawa*,

“ *nsinawa*.

Plural.

Nin wâbandânan, I see them, (*in. obj.*)

ki wâbandânan,

o wâbandânan,

nin wâbandâmin,

ki wâbandânawan,

o wâbandânawan,

Kawin nsinan,

“ *nsinan*,

“ *nsinan*,

“ *nsimin*,

“ *nsinawan*,

“ *nsinawan*.

IMPERFECT TENSE.

Singular.

Nin wâbandânaban, I saw it,

ki wâbandânaban,

o wâbandânaban,

nin wâbandâminaban,

ki wâbandânawaban,

o wâbandânawaban,

Kawin nsinaban,

“ *nsinaban*,

“ *nsinaban*,

“ *nsiminaban*,

“ *nsinawaban*,

“ *nsinawaban*.

Plural.

Nin wâbandânabanin, I saw them. *in.*

objects,)

ki wâbandânabanin,

o wâbandânabanin,

nin wâbandâminabanin

ki wâbandânawabanin,

o wâbandânawabanin,

Karin nsinabanin,

“ *nsinabanin*,

“ *nsinabanin*,

“ *nsiminabanin*,

“ *nsinawabanin*,

“ *nsinawabanin*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Wâbandâmân, because I see it, them,

wâbandâman,

wâbandâng,

wâbandâming, (qu'on le (les) voie,)

wâbandâmâng, * } because we see it,

wâbandâmang, † (them.)

wâbandâmeg,

wâbandâmowad,

nsiwân,

nsiwan,

nsig,

nsing,

nsiwâng,

nsiwang,

nisiweg,

nsigwa.

PLUPERFECT TENSE.

Singular and Plural.

Wâbandâmâmban, † had I seen it, (th.)

wâbandâmâmban,

wâbandângiban,

wâbandâmingiban, (si on l'eût vu,)

wâbandâmângiban, } had we . . .

wâbandâmangoban, }

wâbandâmegoban,

wâbandâmowapan,

nsiwâmban,

nsiwamban,

nsigoban,

nsingiban,

nsiwongiban,

nsiwangoban,

nisiwegoban,

nsigwaban.

* See Remark 3, p. 42.

† See Remark 3, p. 110.

IMPERATIVE MOOD.

<i>Wâbandan</i>	} see it, (them,)	<i>Kego ngen,</i>
<i>wâbandâmokan,</i>		
<i>o ga-wâbandân,</i> let him see it,		“ <i>nsin,</i>
<i>o ga-wâbandânan,</i> let him see them,		“ <i>nsinan,</i>
<i>wâbandânda,</i> let us see it, (them,)		“ <i>nsida,</i>
<i>wâbandamog,</i> see it, (them,)		“ <i>ngegon,</i>
<i>o ga-wâbandânawa,</i> let them see it,		“ <i>nsinawa,</i>
<i>o ga-wâbandânawan,</i> let them see them,		“ <i>nsinawan.</i>

PARTICIPLES.

PRESENT TENSE.

<i>Nin waiâbandamân,</i> I who see it, (them,)	
<i>kin waiâbandaman,</i> thou who seest it, (them,)	
<i>win waiabandang,</i> he who sees it, (them,)	
<i>waiabandaming,</i> (ce que l'on voit,)	
<i>ninawind waiabandamâng,</i>	} we who see it, (them,)
<i>kinawind waiabandamang,</i>	
<i>kinawa waiabandameg,</i> you who see it, (them,)	
<i>winawa waiabandangig,</i> they who see it, (them,)	

Nin waiabandansiwan, I who do not see it, (them,)

kin waiabandansiwan, thou who dost not . . .

Remark 1. The verb, *nind aiân*, I have it, makes an exception from the above paradigm in the *third* persons of the subjunctive mood and the participles : as follows :

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Aiâd,</i> because he has it, (them,)	<i>ssig,</i>
<i>aiâng,</i> because one has it,	<i>ssing,</i>
<i>aiâwal,</i> because they have it,	<i>ssigwa.</i>

PLUPERFECT TENSE.

Singular and Plural.

<i>Aiâpan</i> , had he had it, (them),	<i>ssinoban</i> ,
<i>aiâwapan</i> , had they, . . .	<i>ssigwaban</i> ,

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

<i>Eiâd</i> , who has it, (them),	<i>ssig</i> ,
<i>eiâdjig</i> , who have it, (them),	<i>ssigog</i> .

IMPERFECT TENSE.

Singular and Plural.

<i>Eiâpan</i> , who had it, (them),	<i>ssigoban</i> ,
<i>eiapanig</i> , who had it, (them),	<i>ssigobanig</i> .

Remark 2. All the verbs of this Conjugation, ending in *ân*, are exactly conjugated after the preceding paradigm, *Nin wâbandân*. But the verbs ending in *en*, *in*, and *on*, undergo a little difference in some moods and tenses. We shall point out here this difference. The moods and tenses which are not mentioned in the following paradigm, are conformable to the above paradigm, *Nin wâbandân*.

We take the verb, *Nin sâgiton*, I like it, for an example; but the verbs in *en*, and *in*, are conjugated exactly like those in *on*.

In the AFFIRMATIVE form the whole *indicative mood* of *Nin sâgiton*, is exactly conjugated as in *Nin wâbandân*.

But in the NEGATIVE form you have to remember, that in the terminations of this form, the letters *ns* in the preceding paradigm, are always changed into *ss*, for the verbs in *en*, *in* and *on*. So, for instance, you say: *Kawin nin wâbandansin*; change this *ns* in *ss*, for the verb, *Nin sâgiton*, and you will have: *Kawin nin sâgitossin*. And so on, always changing *ns* into *ss*. This is the only little difference between *Nin wâbandân* and *Nin sâgi-*

ton, etc., for the whole *indicative* mood. But in the *subjunctive* mood there is some more discrepance, as you see here below.

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Sâgitoiân</i> , because I like it, (them,) <i>in</i> objects,	<i>ssiwân</i> ,	
<i>sâgitoian</i> ,	<i>ssiwan</i> ,	
<i>sâgitod</i> ,	<i>ssig</i> ,	
<i>Sâgitong</i> , (qu'on l'aime,)	<i>ssing</i> ,	
<i>sâgitoiâng</i> ,	} bec. we like . . .	<i>ssiwâng</i> ,
<i>sâgitoang</i> ,		<i>ssiwang</i> ,
<i>sâgitoieg</i> ,		<i>ssiweg</i> ,
<i>sâgitowad</i> ,		<i>ssigwa</i>

PLUPERFECT TENSE.

Singular and Plural.

<i>Sâgitoiâmban</i> , had I like it, (them,)	<i>ssiwâmban</i> .	
<i>sâgitoiamban</i> ,	<i>ssiwamban</i> ,	
<i>sâgitopan</i> ,	<i>ssigoban</i> ,	
<i>sâgitongiban</i> , (si on l'eût aimé,)	<i>ssingiban</i> ,	
<i>sâgitoiângiban</i> ,	} had we . . .	<i>ssiwangiban</i> ,
<i>sâgitoiangoban</i> ,		<i>ssiwangoban</i> ,
<i>sâgitoiegoban</i> ,	<i>ssiwegoban</i> ,	
<i>sâgitowapan</i> ,	<i>ssigwaban</i> .	

IMPERATIVE MOOD.

<i>Sâgiton</i> ,	} like it, (them,)	<i>Kego ken</i> ,
<i>sa gitokan</i> ,		
<i>o ga-sâgiton</i> , let him like it,		" <i>ssin</i> ,
<i>o ga-sâgitonan</i> , let him like them,		" <i>ssinan</i> ,
<i>sâgitoda</i> , let us like it, (them,)		" <i>ssida</i> ,
<i>sâgitoiog</i> ,	} like it, (them,)	" <i>kegon</i> ,
<i>sâgitog</i> ,		
<i>o ga-sâgitonawa</i> , let them like it,		" <i>ssinawa</i> ,
<i>o ga-sâgitonawan</i> , let them like them.		" <i>ssinawan</i> .

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

- Nin saiagitoiân*, I who like it, (them,)
kin saiagitoian, thou who likest it, (them,)
win saiagitod, he who likes it, (them,)
saiagitong, what one likes,
ninawind saiagitoiâng, } we who like it, (them,)
kinawind saiagitoiang, }
kinawa saiagitoieg, you who like it, (them,)
winawa saiagitodjig, they who like it, (them,)
Nin saiagitossiwn, I who don't like it, (them,)
kin saiagitossiwan, thou who dost not like . . .
win saiagitossig, he who does not like it, (them,)
ninawind saiagitossiwnâng, } we who don't . . .
kinawind saiagitossiwang, }
kinawa saiagitossiweg, you who don't like,
winawa saiagitossigog, they who . . .

IMPERFECT TENSE.

Singular and Plural.

- Nin saiagitoiâmban*, I who liked it, (them,)
kin saiagitoiamban, thou who likedst it, (them,)
win saiagitopan, he who . . .
saiagitongiban, (ce qu'on aimait,)
ninawind saiagitoiângiban, } we who liked . . .
kinawind saiagitoiangoban, }
kinawa saiagitoiegoban, you who liked . . .
winawa saiagitopanig, they who . . .
Nin saiagitossiwnâmban, I who did not like it, (them,)
kin saiagitossiwnamban, thou who didst not like . . .
win saiagitossigoban, he who did not . . .
saiagitossingiban, what one did not like,

ninawind saiagitossi wângiban, } we who did not . . .
kinawind saiagitossi wangoban, }

kinawa saiagitossi wegoban, you who did . . .

winawa saiagitossi gobanig, they who . . .

Form after these two tenses all the others of these participles.

Exactly as the verb, *Nin sâgiton*, are conjugated the verbs which we call *personifying*. (See page 81.) They all end in *on*. These verbs *personify inanimate* things, that is to say, they represent them as doing actions, which only persons or other living beings can do. F. i.

Kid ikkitowin nin nibwâkâigon. Thy word makes me wise.

Anamiewin nin ginaamagon matchi dodamowin. Religion forbids me bad actions.

Kitchi akosiwîn ki gi-odissigomin. A great sickness has come to us, (has visited us.)

Nitam batâdowin kakina anishinâbeg o gi-inigaigonawa. The first sin has injured all men, (all mankind.)

Here are some moods and tenses of these verbs, only exempli gratia.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nind odissigon,</i>	it comes to me,	<i>Kawin ssin,</i>
<i>kid odissigon,</i>	“ “ “ thee,	“ ssin,
<i>od odissigon,</i>	“ “ “ him,	“ ssin,
<i>nind odissigomin,</i>	“ “ “ us,	“ ssimin,
<i>kid odissigonawa,</i>	“ “ “ you,	“ ssinawa,
<i>od odissigonawa,</i>	“ “ “ them,	“ ssinawa.

Plural.

Nind odissigonan, they come to me,

(in. obj.)

kid odissigonan, they come to thee,

od odissigonan, “ “ “ him,

Kawin ssinan,

“ ssinan,

“ ssinan,

<i>nind odissigomin</i> ,	they come to us,	<i>Kawin ssimin</i> ,
<i>kid odissigonawan</i> ,	" " " you,	" <i>ssinawan</i>
<i>od odissigonawan</i> ,	" " " them,	" <i>ssinawan</i> .

IMPERFECT TENSE.

Singular.

<i>Nind odissigonaban</i> ,	it came to me,	<i>Kawin ssinaban</i> ,
<i>kid odissigonaban</i> ,	" " " thee,	" <i>ssinaban</i> ,
<i>od odissigonaban</i> ,	" " " him,	" <i>ssinaban</i> .
<i>nind odissigominaban</i> ,	etc. . .	" <i>ssiminaban</i> ,
<i>kid odissigonawaban</i> ,		" <i>ssinawaban</i> ,
<i>od odissigonawaban</i> ,		" <i>ssinawaban</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Odissigoian</i> ,	if it comes (they come) to me,	<i>esiwan</i> ,
<i>odissigoian</i> ,	if it " " to thee,	<i>ssiwan</i> ,
<i>odissigod</i> ,	if it " " to him,	<i>ssig</i> ,
<i>odissigoiang</i> ,	} if it " " to us,	<i>ssiwang</i> ,
<i>odissigoiang</i> ,		<i>ssiwang</i> ,
<i>odissigoieg</i> ,	if it " " to you,	<i>ssiweg</i> ,
<i>odissigowad</i> ,	if it " " to them,	<i>ssigwa</i> .

Etc. . . Etc. . .

PARTICIPLES.

PRESENT TENSE.

Nin wedissigoian, I to whom it comes, (they come,
kin wedissigoian, thou to whom . . .
win wedissigod, he to whom . . .
ninawind wedissigoiang, }
kinawind wedissigoiang, } we to whom . . .
kinama wedissigoieg, you . . .
winawa wedissigodjig, they . . .

PRESENT TENSE.

Nin wedissigossiwan, I to whom it does they do not come.

kin wedissigôssiwan, thou . . .

win wedissigossig, he . . .

ninawind wedissigossiawang, }
kinawind wedissigossiawang, } we . . .

kinawa wedissigossiweg, you . . .

winawa wedissigossigog, they . . .

Etc . . , etc . . .

Examples.

1 pers. pass voice, *personifying verbs.*

Nin wâbamigo, I am seen, *nin wâbamigon*, it sees me.

Nin nissigo, I am killed, *nin nissigon*, it kills me.

Nin ganônigo, I am spoken to, *nin ganonigon*, it speaks to me.

Nin nishkimigo, I am made angry, *nin nishkimigon*, it makes me angry.

Nin sâgiigo, I am loved, *nin sâgiigon*, it loves me.

Nin nôpinanigo, I am followed, *nin nôpinanigon*, it follows me.

Nind ânwenimigo, I am reproached, *nind ânwenimigon*, it reproaches me.

Nin jingénimigo, I am hated, *nin jingénimigon*, it hates me.

Nin kikenimigo, I am known, *nin kikenimigon*, it knows me.

Etc . . . etc . . .

VI. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbandanadog, I see it perhaps,

ki wâbandanadog,

o wâbandanadog,

nin wâbandaminadog,

ki wâbandanawadog,

o wâbandanawadog,

Kawin nsinadog,

“ *nsinadog*,

“ *nsinadog*,

“ *nsiminadog*,

“ *nsinawadog*,

“ *nsinawadog*.

Plural.

<i>Nin wâbandanadogenan,</i>	I see them perhaps,	
	(in. objects,)	<i>Kawin</i> nsinadogenan,
<i>ki wâbandanadogenan,</i>		“ nsinadogenan,
<i>o wâbandanadogenan,</i>		“ nsinadogenan,
<i>nin wâbandaminadogenan,</i>		“ nsiminadogenan,
<i>ki wâbandanawadogenan,</i>		“ nsinawadogenan,
<i>o wâbandanawadogenan,</i>		“ nsinawadogenan.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Waiabandamowânen,</i>	* whether I see it,	
	(them,)	nsiwânen,
<i>waiabandamowanen,</i>		nsiwanen,
<i>waiabandamogwen,</i>		nsigwen,
<i>waiabandamowângen,</i>	} whether we . . .	nsiwângen,
<i>waiabandamowangen,</i>		nsiwangen,
<i>waiabandamowegwen,</i>		nsiwegwen,
<i>waiabandamowagwen,</i>		nsiwagwen.

PLUPERFECT TENSE.

<i>Wâbandamowâmbânen,</i>	if I had seen it,	
	(them,)	nsiwâmbânen,
<i>wâbandamowambanen,</i>		nsiwambanen,
<i>wâbandamogobanen,</i>		nsigobanen,
<i>wâbandamowângibanen,</i>	} if we had . . .	nsiwângibanen,
<i>wâbandamowangobanen,</i>		nsiwangobanen,
<i>wâbandamowegobanen,</i>		nsiwegobanen,
<i>wâbandamowagobanen,</i>		nsiwagobanen,

Form the *future* tense after the *present* ; as : *Ge-wâbandamowânen . . .*

* See *Remark* at the end of this paradigm.

PARTICIPLES.

PRESENT TENSE.

Nin waiabandamowānen, I who perhaps see it, (them,)
kin waiabandamowanen, thou who . . .
win waiabandamogwen,
ninawind waiabandamowāngen, } we who perhaps see . . .
kinawind waiabandamowangen, }
kinawa waiabandamowegwen,
winawa waiabandamogwenag.

PRESENT TENSE.

Nin waiabandansiwānen, I who p. don't see it, (them,)
kin waiabandansiwānen, thou who p. . .
win waiabandansigwen,
ninawind waiabandansiwāngen, } we who p. . .
kinawind waiabandansiwangen, }
kinawa waiabandansiwegwen,
winawa waiabandansigwenag.

IMPERFECT TENSE.

Nin waiabandamowāmbanen, I who perh. saw it, (them,)
kin waiabandamowambanen, thou who p . . .
win waiabandamogobanen,
ninawind waiabandamowangibanen, } we who . . .
kinawind waiabandamowangobanen, }
kinawa waiabandamowegobanen,
winawa waiabandamogobanenag,
Nin waiabandansiwāmbanen, I who did perhaps not see it,
 (them,)
kin waiabandansiwambanen, thou who . . .
win waiabandansigobanen,
ninawind waiabandansiwangibanen, } we who . . .
kinawind waiabandansiwangobanen, }
kinawa waiabandansiwegobanen,
winawa waiabandansigobanenag.

Remark. Respecting the verbs ending in *en*, *in* and *on*, (page 256, you will please remember, that in all the cases where the verbs ending in *ân*, take the syllable *mo* in the Dubitative Conjugation, this syllable is taken out, for the verbs ending in *en*, *in* and *on*. So you say: *Waiabandamowânen*, *waiabandamogwen*, etc . . . but you will not say: *Saiagitomowânen*, *saiagitomogwen*; but: *Saiagitowânen*, *saiagitogwen*; and so forth, always taking out the syllable *mo*, for the verbs in *en*, *in*, *on*.

EXAMPLES ON THE WHOLE VI. CONJUGATION.

Bejig eta wâkaigan nin wâbandan, kawin nij nin wâbandansinan.

I see only one house, I don't see two.

Nin bitomin nâbikwân tchi bagamassing. Kawin nin kikendansimin api ge-dagwishinomugadogren. We are waiting for the vessel to come in. We don't know when it shall arrive.

Au kwicisens kawin gego o kikendansinaban hwa-dagwising oma, nongom dash weweni o wâbandan masinaigan. This boy knew nothing when he came here, but now he reads well.

Ki gi-giwewidonan na anokâsowinan? Bejig eta nin gi-giwewidon; nij dash kawin mashi nin gi-aïossinan. Hast thou carried back the tools? I have carried back (returned) one only; but the other two I have not yet used.

Nin gwinawâbandan wiâss oma ga-ateg; animosh o gi-bi-gimodinadog. I cannot find (I miss) the meat that was here; I suppose a dog has stolen it away.

Weweni nin ga-ganawendanan Kije-Manito o ganasongewinan, kawin minawa ondjita nin ga-wi-bigobidossinan. I will faithfully keep the commandments of God, I will no more break them purposely.

Ninidjâniss, kishpin gego dibâdodaman, gonima gaie gego ojito ian, mikwenim Debendjiged misi gego waiâbandang. My child, if thou art telling something, or doing something, remember the Lord who sees all.

Kishpin wa-aïâmowanen gego, gagwedjimishin, ki ga-minin. Bidâdjimowin nwandamowegwen, kego pakige debwetangegon. If thou perhaps wishest to have something, ask me, I will give

it to thee. If you happen to hear reports, don't believe them immediately.

Nawatch waiba mikamángiban tchimán, merija nin da-gi-dagwi-shinimin. Had we found a canoe sooner, we would have arrived long ago.

Minikwéssiwamban iw wenijishing mashkikiwábo, giorenj ki da-gi-akos. Hast thou not taken this good medicine, thou wouldst have been sick a long time.

Ge-gi-kitigadamey Kije-Manito o kitigáning, enamiaiey, mi iw ge-mamaiey wedi, ge-ishkwa-bimâdisiiey aking. Whatever you shall have sown on the field of God, Christians, that you shall reap there, after your life on earth.

Ki da-wanendanawa Debeniminang od ikkitowin, kishpinwika nondansiweg gagikwewin. You would forget the word of the Lord, if you never heard sermons.

Nij jaigwa wâkaiganan o da-dibendanan, nij gaie kitigánan o da-aianan ar inini, minikwessij. That man would already possess two houses, and would have two fields, gardens, if he did not drink.

Ki da-wâbandan masinaigan, wendamitâssiwanin. Thou oughtst to read when thou hast leisure time.

Weweni sâgiton kid anamiewin, minotan anamie-gagikwewin, mino inâbadjiton dash. Like well thy religion. Listen with pleasure to religious sermons, and make a good use of them.

Gijigado-masinaigan ojítokan, tchi kikendamáng gijigadon. Please make a calendar, that we may know the days.

Kego wika gego gimodiken, ki wâbamiy sa ar ge-dibakonik. Never steal anything, because he who will judge thee, sees thee.

Nin nagadanan oma anind nind aïman; kego awia o gama-mossinan. I leave here some of my things; let nobody take them away.

Ambe ijâda, awi-wâbandanda ga-ijirekak Bethleheming. Let us go, let us see what happened in Bethlehem.

Kego babamendansila matchi minawanigosiwîn aking, tchi wani-tôssiwang iw kagige minawanigosiwîn gijigong. Let us not

care for sinful pleasures on earth, lest we lose that everlasting joy in heaven.

Kin waiâbandamamban nibiwa maianadak, kego iw bâpish kiki-nowâbandangen. Thou who sawest so many evil things, do not take any example on those things.

Nin, ga-pisindamân iw gigitowin, nin igo nin dibâdjim : delarî-tawishig. I who have listened to that discourse, I do report ; believe me.

Kawin bekânisidjig da-gagwedjimassirag ; igir sa ininiwag ga-

A few Examples in regard

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin win goego o wâbandansin, ogwissan o wâbandamini. He sees nothing, his son sees it.

Kawin winawa o bi-nadissinawan masinaiganan, oshimeiwun sa o bi-nadimini. They don't come for the books, their brothers (sisters) come for them.

And so on in all the tenses

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ossan wâbandaminid ga-iji-anokinid, ta-minwendamon. When his father sees how he has worked, he will be contented.

Kishpin onigiigon wâbandaminig minik ga-ojitonid, o ga-mini-gon goego. When his parents see how much he has done, they will give him something.

wâbandamogwenag matchi dōlamawin, dagagwedjimarag. Not others ought to be questioned; those men who have seen the ill doing, (as I understood,) ought to be called.

Jawendagosiwag ga-wâbandansigog, anawi dash gi-debretamog. Blessed are they that have not seen, and yet have believed.

Ge-mino-ganawendang od anamiewin get-akobimūdisid, kaginiig gijigong ta-debisi. He who shall keep well his religion (be a good Christian) as long as he shall live shall eternally be happy in heaven.

to the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Win eta o kikendun, kawin ossaician o kikendansinini. He only knows it; his brother knows it not.

Winawa geget o sâgitonawa anamiewin, kawin dash onidjânissiwān o sâgitossinini. They truly like religion, but their children don't like it.

derived from the present.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ogin odapinansinig in wâboian, win igo o gadodapinan. If her mother does not take that blanket, she will take it herself.

Kishpin onigiugon gego odapinansinig, anisha ta-gi-anokiwan. If his parents take no payment, they shall have worked for nothing.

PARTICLES.

PRESENT TENSE.

Mi sa witan waiabandaminidjin mojay masinaigan. It is his brother-in-law that is always reading, looking in the book.)
Karin win o dibandasin in ; omishomissan mi inir debendaminidjin. He does not own this ; it is his grandfather that owns it.

And so in other tenses

VII. CONJUGATION.

In order to accommodate all the verbs of the Otchipwe language, we must establish three more conjugations, for the *unipersonal verbs* ; (see page 83.) One of these Conjugations will be for the unipersonal verbs ending in a *vowel* ; the two others will be for those ending in a *consonant*.

To this VII. Conjugation then belong all the *unipersonal* verbs ending in a *vowel*. This vowel may be *a*, *e*, *i*, or *o*.

Here are a few verbs belonging to this Conjugation.

Kissinâ, it is cold, (speaking of the weather.)

Sasagâ, it is full of brushes, or underwood.

Jibéia, there are no brushes, no underwood.

Ijinikâde, it is called, (some *inanimate* object.)

Ijitchigâde, it is made, constructed.

Dagonigâde, it is mixed with . . .

Kijite, it is warm, (speaking of the weather.)

Até, there is of it ; it is.

Odjitchisse, it arrives, (speaking of a certain day or time.)

Dimi, it is deep, (a river, etc.)

PARTICIPLES.

PRESENT TENSE.

Mi inir onidjânissan gego kekendansinigon. This is his child that knows nothing, (or, these are his children that know nothing.)

Nibiwa win o dibendan aki : widjikiwéian dash inir gego debendansinigon. He owns much land ; it is his friend (brother) that owns none.

derived from the *present*.

Mashkawâgami, it is strong, (a liquid.)

Miskwâgami, it is red, (a liquid.)

Makatêwagami, it is black, (a liquid.)

Dagô, there is, it is.

Sôgipo, it snows.

To this Conjugation also belong all the verbs which we call *Abundance-verbs*, (see p. 83,) which all end in *ka*, and are *unipersonal*. You will find a few of these verbs on the same page, and some of the *in. Numeral verbs*, which have only the *plural*, ending in *wan*.

Some verbs of this Conjugation have only the third person *singular*, as : *Kissina*, *kijâte*, *sogipo*, etc. Others have the third person *singular* and *plural*, as : *ijinikâde*, *ijinikâdewan* ; *atê*, *ate wan*, etc.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ijinikâde, it is called

ijinikâdewan, they are called, *in. obj.*)

Kawin ssinon,

“ ssinon.

IMPERFECT TENSE.

<i>ljinikâdeban</i> , it was called,	<i>Kawin ssinoban</i> ,
<i>ljinikâdebanin</i> , they were called,	" <i>ssinobanin</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin ijinikâdeg</i> , if it is called,	<i>ssinog</i> ,
" <i>ljinikâdeg</i> , if they are called,	<i>ssinog</i> .

PLUPERFECT TENSE.

<i>ljinikâdegiban</i> { had it been called,	} <i>ssinogiban</i> .
{ had they been called,	

PARTICIPLES.

PRESENT TENSE.

<i>Ejinikâdeg</i> , called, (which is called,)	<i>ssinog</i> ,
<i>ejinikâdegin</i> , called, (which are called,)	<i>ssinogin</i> .

IMPERFECT TENSE.

<i>Ejinikâdegiban</i> , which was called,	<i>ssinogiban</i> ,
<i>ejinikâdegibanin</i> ,	<i>ssinogibanin</i> .

VII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>ljinikâdedog</i> , it is perhaps called,	<i>ssinodog</i> ,
<i>ljinikâdedogenan</i> , they are perhaps called, (<i>inanimate objects</i> .)	<i>ssinodogenan</i> .

IMPERFECT TENSE.

<i>ljinikâdegoban</i> , it was called, (they say,)	<i>ssinogoban</i> ,
<i>ljinikâdegobanin</i> , they were called, (they say.)	<i>ssinogobanin</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Gonima ejinikâdegwen, whether it is called,

Gonima ssinogwen,

“ *ejinikâdegwen*, whether they are
called,

“ *ssinogwen*.

PERFECT TENSE.

Ga-ijinakâdegwen, { whether it has been
called, } *ssinogwen*.
{ whether they have b. c. }

PLUPERFECT TENSE.

Ijinikâdegobanen. { if it had been called, } *ssinogobanen*.
{ if they had been
called, }

EXAMPLES ON THE WHOLE VII. CONJUGATION.

Adopowin ijinikâde ow ; onow dash apabirinan ijinikâdewan.

This is called a table; and these are called chairs, (or benches.)

Kitchi sogipo nongom, kawin dash anawi kissinâssinon. It
snows much to-day, but it is not very cold.

*Nopiming atédog ki wâgakwad ; ki makisinin dash kawin wedi
atëssinodogenan*. I think thy axe is in the woods; but thy
shoes, I think, are not there.

Gî-apitchi, âteban kid ishkotemiwa bwa bi-mâdjaian. Your fire
had been quite out, before I started to come here.

Kawin gwetch gi-sogipossinoban hibonang bwa Nibâanamiegijigak. Last winter it had not much snowed before Christmas-
day.

*Wâiba ow wâkaigan ta-bigobidjigâde, bekanak dash nawatch
metchay ta-ajitchigâde*. This house will soon be taken down,
and another one larger than this will be constructed.

*Kawin weweni anokissim, kishpin osâm kijâteg ; kawin gaie
mino bimossessim, kishpin sogipog kabe-gijig*. One does not
work well when it is too warm; and one does not travel well
when it is snowing all day.

Kishpin pangi eta bodawâdeg kijapikisiganing, pabige kitchi kijide oma pindig. When a little fire only is made in the stove, it is immediately very warm in this room.

Endogwen degonigadessinogwen ishkotewâbo oma mishiminâbong. I don't know whether there is no ardent liquor mixed with this cider.

Akosiwin, nibowin gaie kawin da-atessinon. kishpin batadowin atessinog. There would be no sickness and no death, if there be no sin.

Da-kitchi-kijâte nongom, kishpin nodinsinog.—Da-gijigate nongom tibikak, kishpin mijakwak, (mijakwanitibikak.) It would be very warm to-day if there be no wind.—It would be light this night, if there be clear weather.

Mewija onow wâkaiganan da-gi-sakidewan, kakina da-gi-tchâgi-dewan, oma aiassiwâmban. These houses would have caught fire long ago, and would have all burnt down, had I not been here.

Kawin mashkossiwon da-gi-debissessinon kabe-bibon, bejiy pijiki nissassiwindiban. Hay would not have been sufficient all winter, had one of the oxen not been killed.

Minik ejibûgâdeg Kije-Manito o masinaiganing, âpitchi debwewinagad. All that is written in the Bible, in God's book, is perfectly true.

Kakina aking eteg kawin nin babamendansin, mekwendamânin minik gijigong endagog. For all that is on earth I don't care, as soon (or, as often) as I remember what is in heaven.

Wegonin iw endagogobanen kitchi kitiganing, ga-daji-bimâdisiwad nitam ânishinabeg? What is that that was (or, what was) in the great garden, (Paradise,) where the first man lived?

Pitchinâgo kakina nind aiiman misiwe etegibanin nin gi-mawandjitanon; nongom weweni nin wi-ganawendanan. Yesterday I gathered all my things together, that were scattered about; I will now well take care of them.

VIII. CONJUGATION.

To this Conjugation belong all the *unipersonal* verbs ending in *ad*, as :

Sanagad, it is difficult, hard, disagreeable ; dear, high in price.

Wênipanad; it is easy ; cheap.

Manadad, it is bad, wrong, malicious.

Mindokad, there is dew on the ground.

Anakwad, it is cloudy.

Mijakwad, the weather is fair, clear, no clouds.

Etc., etc.

Note. The verbs of the preceding Conjugation become often verbs of this VIII. Conjugation, by taking the termination *magad*, which do not alter at all their signification, as :

Kijâte, it is warm weather ; *kijâtemagad*,

Kissina, it is cold weather ; *kissinâmagad*,

Sôgipo, it snows ; *sôgipomagad*,

Mitcha, it is big, large ; *mitchâmagad*,

Agâssa, it is small, narrow ; *agâssamagad*.

To this Conjugation also belong the *personifying* verbs of the second kind, (see p. 81,) which are formed by adding *magad* to the third person singular, present, indicative, of verbs belonging to the I. II. and III. Conjugations. (See examples of these verbs on the same page.)

Note. Some verbs of this Conjugation have only the third person *singular* ; others have the *plural* also.

Here is the paradigm of a verb of the VIII. Conjugation.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagad, it is difficult ; dear, *Kawin ssinon*.

sanagadon, they are dear, (*inan. obj.*) “ *ssinon*,

IMPERFECT TENSE.

Sanagadoban, it was difficult ; dear, *Kawin ssinoban*,

sanagadobanin, they were dear ; diff. “ *ssinobanin*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Sanagak, because it is (they are) diff. . . ssinog.

PERFECT TENSE.

Gi-sanagak, because it has been (they have been) diff. . . ssinog.

PLUPERFECT TENSE.

Sanagakikan, { had it been diff. . .
 { had they been dear. . . . ssinogiban.

IMPERATIVE MOOD.

Ta-sanagak, be it diff. ; dear, *Kego* ssinon,
ta-sanagakdon, let them be dear, " ssinon.

PARTICIPLES.

PRESENT TENSE.

Senagak, something difficult ; dear, ssinog
senagakin, things dear ; diff. ssinogin.

IMPERFECT TENSE.

Senagakiban, that was difficult ; dear, ssinogiban,
senagakibanin, things that were diff. . . ssinogibanin.

VIII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagadodog, it is perhaps diff. ; dear, *Kawin* ssinodog,
sanagadodogenan, they are perhaps dear, " ssinodogenan.

IMPERFECT TENSE.

Sanagadogoban, { it was perh. diff. . .
 { they were perh. . . *Kawin* ssinogoban.

Missawa sanagadinig od âkosirwin, weweni od odâpinan. Although his sickness be difficult, (painful,) he accepts it well, (he takes it with resignation.)

Kishpin osâm sanagadinig od anokirwinan, karin kakina o gagijitossinan. If his works are too difficult, he will not do them all.

Kishpin sanagassininig bimosserwin, wâbang ta-dagrishin If walking is not difficult, he will arrive to-morrow.

Kishpin sanagassininig aw atawerenini o babisikawâganan, nibiwa o gad-atawenan. If this trader's coats are not too dear, he will sell many.

Senagadinig anogadjigan nin gi-wâbandamawa nongom ; senagassininig. I have seen to-day his dear (valuable) merchandise ; (not dear.)

Senagadinigin od aïman ânind o gi-wanitonan ; senagassininigin. He has lost some of his dear (valuable) things ; (not dear.)

IX. CONJUGATION.

To this Conjugation belong the *unipersonal* verbs ending in *aw*, or *in* ; as :

Onijishin, it is fair, handsome ; good, useful ; (an *inanimate* object.)

Nângan, it is light, not heavy.

Kosigwan, it is heavy.

Bîwan, the snow is driven by the wind.

Mikanâwan, there is a road, a trail.

Nibiwan, it is wet, (a piece of clothing, etc.)

Sôngan, it is strong.

Nodin, it blows, it is windy.

Anwâtin, it is calm, there is no wind.

Pangissin, it falls, (an *in.* object.)

Gashkadin, it freezes over, (a lake, or river, etc.)

Mashkawadin, it freezes, (any *in.* object.)

To this Conjugation also belong some of the *in.* *Numeral* verbs, ending in the *plural* in *non*.

Note. Some verbs of this Conjugation are used only in the third person *singular*; and some have also the third person *plural*.

Here follows the paradigm of one of these verbs.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Onijishin</i> , it is fair, good, useful,	<i>Kawin sinon</i> ,
<i>onijishinon</i> , they are good, <i>in. obj.</i>	“ <i>sinon</i> .

IMPERFECT TENSE.

<i>Onijishinoban</i> , it was fair, good,	<i>Kawin sinoban</i> ,
<i>onijishinobanin</i> , they were good,	“ <i>sinobanin</i> .

SUBJUNCTIVE MOOD.

<i>Onijishing</i> , because it is (they are) fair,	<i>sinog</i> .
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PLUPERFECT TENSE.

<i>Onijishingiban</i> , { had it been fair,	<i>sinogiban</i> .
{ had they been fair,	

IMPERATIVE MOOD.

<i>Ta-onijishin</i> , let it be fair, good,	<i>Kego sinon</i> ,
<i>ta-onijishinon</i> , let them be fair, good,	“ <i>sinon</i> .

PARTICIPLES.

PRESENT TENSE.

<i>Wenijishin</i> , what is fair, good,	<i>sinog</i> ,
<i>wenijishingin</i> , things that are fair,	<i>sinogin</i> .

IMPERFECT TENSE.

<i>Wenijishingibanin</i> , things that were fair,	<i>sinogibanin</i>
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A few Examples in regard to the second third person, expressed by an inanimate object.

Onijishinini o babasikawâgan, o wiwâkwân eta kawin onijishinini. His coat is nice, (good,) but his hat is not nice.

Onijishininiwan o makissinan, o wâboianan dash kawin onijishinsininiwan. His shoes are good, (fine,) but his blankets are not good.

Kishpin onijishininig, od anokiwin, weweni ta-dibaamawa. If his work is good, (fair,) he will be well paid.

Kishpin ode onijishinsininig, kawin gaie od ikkitowinan ta-onijishinsininiwan. If his heart is not good, (clean,) neither will his words be good, (fair.)

Missawa onijishininig kakina o masinaiganan, kawin gwetch o wâbandansinan. Although his books are good, (useful,) he does not much read them, (look into them.)

Kishpin onijishinininig od ikkitowinan, kawin gaie ode binassinini. If his words are not decent, neither is his heart clean.

Wenijishininig o kitiganens o gi-atawen, (wenijishinsininig.) He has sold his fine garden, (not fine.)

O kitchi sâgitonan wenijishininigin o masinaiganan ; (wenijishininigin.) He likes very much his fine (useful) books ; (not fine.)

EXAMPLES ON THE VIII. AND IX. CONJUGATIONS.

Nin nâbikawâgan nokëndagwad, nin bîmîwanan dash nângan ; ikkito Debendjiged. My yoke is sweet, and my burden is light ; says the Lord.

Sanagad na iw wejitoian ? Kawin sanagassinon. Is that difficult what thou art doing ? No, it is not difficult.

Onijishinoban keiabi nin masinaigan ga-wanitoiân, oshkinagwadoban. The book that I have lost, was good yet, it appeared like new.

Gi-kitchi-niskadad pitchinâgo kabegijig ; tibikong gaie kabetibik gi-gimivan. It has been bad weather yesterday all day ; and last night it has rained all night.

*Apegish mijakwak, inendam awia; minawa dash bejig, ap-
gish kimirang, inendam. Aaiu dash ged-ijir bakiban ?* One
person thinks : I wish it would be clear weather ; another
again thinks : I wish it would rain. Now how should it be ?

Missawa sogipomagak, kitchi niskadak gaie, potch nin wi-mâdja.
Even if it snows, and if the weather is very bad, I will still
depart.

*Osâm sanagassinogiban bimossewin, mino gijigakiban gaie, pi-
tchinâgo nin da-gi-dagwishinimin.* Had walking not been so
difficult, and had the weather been fair, we would have arriv-
ed yesterday.

Minwanimakiban, kimiransinogiban gaie, jiba ki da-gi-hosimin.
Had the wind been fair, and had it not rained, we would have
embarked this morning.

*Ia-kitchi-sanagad kakina gego, kishpin bejig eta atawéwinini
oma aiad.* Every thing would be very dear, if there be only
one merchant here.

*Kawin bápish da-minwendagwassinon oma, geget da-kitchi-kash-
dagwad, kishpin kin mâdjaian.* It would not be agreeable at
all here, it would be very sad indeed, if thou shouldst go away
from here.

*Ta-wasseiamagad, gi-ikkito Debeniminang Kije-Manito : mi dash
ga-iji-wasseiamagak.* Let there be light, said our Lord God ;
and there was light.

*Kego osâm ta-sanagassinon kûl aiiman, mano ta-wendadon : nin
gi-ina atawéwinini.* Let your goods not be too dear, let them
be cheap ; said I to the merchant.

*Piwligeiog egassadéiamagak ishkwandeminy, tchi mikamey ka-
giye minawanigosiwin.* Go in through the narrow gate, to
find joy everlasting.

*Kagina gego maiamadak, keshkendagwak gaie, atemagad oma
aking : gijigong dash aiapitchi-minwendagwak eta dagomagad.*
All that is evil, and all that causes sorrow, is here on earth ;
but in heaven is only that which gives the greatest content-
ment, (joy.)

Ojindan kakina wenijishinsinogin ikkitowinan. Shun all words that are not fair, (indecent.)

Dibâkonige-gijigak kakina ta-kikendjigâde, minik ge-gi-ijiwehak oma aking. On the day of judgment all will be known that shall have happened here on earth.

Kakina ge-gi-kâdjigâdemagak nongom aking, wedi mijishâ ta-nagwad. All that shall have been hid now on earth, will appear there openly.

DEFECTIVE VERBS.

Defective verbs are called those which are not used in all the moods, tenses and persons of common verbs. There are some defective verbs in the Otchipwe language ; as :

Iwa, he (she, it) says, (inquit.)

Iwîban, he (she, it) said.

Iwîbanig, they said.

Gi-iwâ, he (she, it) has said.

This is all I ever heard of this verb. There is another defective, and also irregular verb, which is somewhat more complete than the above. In the following paradigm are exhibited the moods, tenses and persons, which are commonly used of this verb. It has several significations ; it signifies : I do, I am, I conduct myself, etc.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

—

PRESENT TENSE.

Nind ind, I do, I am,

kid ind,

(*di*,) *ino*, he (she, it) is,

ino, it is, (*in*. object,)

nind indimin, (*nin dimin*,)

kid indim, (*ki dim*,)

dowag,

NEGATIVE FORM.

<i>Kawin nind indissi,</i>	or : <i>Kawin nin dissì,</i>
“ <i>kid indissi,</i>	“ <i>ki dissì,</i>
“ <i>dissi,</i>	“ <i>dissi,</i>
“ <i>nind indissimin</i>	“ <i>nin dissimin</i>
“ <i>kid indissim,</i>	“ <i>ki dissim,</i>
“ <i>dissiwig,</i>	“ <i>dissiwig.</i>

PERFECT TENSE.

(*No affirmative.*)

Kawin nin gi-dissi, I have not done, been,
Etc., as above.

FUTURE TENSE.

(*No affirmative.*)

Kawin nin ga-dissi, (*kawin nin ga-wi-dissi.*)
Etc., after the *present tense*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Tchi diiân,</i> that I do, be,
“ <i>diiân,</i>
“ (<i>did, digid</i> ;) <i>ing,</i> (<i>bata-digid</i> .)
“ <i>diiâng, bata-diiâng,</i>
“ <i>diiang,</i> (<i>bata-diiang,</i>)
“ <i>diiég, (bata-diiég,</i>
“ <i>dowad, (bata-dowad)</i>
<i>Tchi dissiwân,</i>
“ <i>dissiwân,</i>
“ <i>dissig,</i>
“ <i>dissiwâng,</i>
“ <i>dissiwang,</i>
“ <i>dissiwég,</i>
“ <i>dissigwa,</i>

PARTICIPLES.

PRESENT TENSE.

Nin endiiân, I who do, who am,
kin endiian, thou who dost, who art,
win endid, (*endigid*,) he (she, it) who.....
iw eng, it which is, (*in. obj.*)

ninawind endiiâng, }
kinawind endiiang, } we who are, who do,
kinawa endiieg, you who do, are,
winawa endidjig, they who do, are, etc.

Nin endissiwân, I who was not, etc.,
kin endissiwân, thou who wast not,
win endissig, he who . . .

ninawind endissiwâng, }
kinawind endissiwang, } we who . . .
kinawa endissiweg, you who do, are,
winawa endissigog, they who do, are, etc.

PERFECT TENSE.

Nin ga-diiân, I who have been, done,
kin ga-diian,
win ga-did, (*ga-digid*,)
iw ga-ing, it that has been, (*in. obj.*)
Nin ga-dissiwân, I who have not done,
kin ga-dissiwân, thou who, etc . . .

Etc., after the *present* tense.

Here are some of the most common cases of *Change* in this defective verb.

PRESENT TENSE.

Mi endiiân, it is thus I am, I do, I behave,
mi endiian, it is thus thou art so,
mi endid,
mi eng, it is thus it is, it is so,
mi endiiâng, (*ninawind*,) {
mi endiiang, (*kinawind*,) {
mi endiieg,

mī endowad, it is thus they are, they do so, etc.,
Endiianin, when I am so, when I do so, etc.,
ēndiianin, when thou art so, etc.,
endidjin,
endiāngon, *endiangon*,
endiiegon,
endowadjin,

PERFECT TENSE.

Mī ga-diiān, it is thus I have done, I have been, etc.,
mī ga-diiān,
mī ga-did, (*ga-digid*),
mī ga-ing, it was thus it happened, it has been so, etc.
mī ga-diiāng,
mī ga-diiāng,
mī ga-dowad, so they have been, done, etc.

Remark. The prefix *en* in *endiān*, *ēndiian*, etc., is only an effect of the *Change*, (see p. 118.) It is omitted in compositions; as: *Ga-diiān*, *ge-diiān*; *nin baiatā-diiān*, I a sinner; *baiatā-digid*, a sinner; *baiatā-didjig*, sinners, etc. The end-syllable *in*, in *endiianin*, etc., is likewise an effect of the *Change*, in another case.

Here are some specimens of the *Dubitative* of this defective verb.

Endowānen, I don't know how I am, how I do, etc.,
endowanen “ how thou art, etc.,
endogwen, “ how he (she, it) does, etc.,
endowāngen, } “ how we are, do, behave, etc.,
endowangen, }
endowegwen, “ how you are, do, . . .
endowagwen, “ how they are, behave, etc.
Endogobanen, how he (she, it) was, did,
endowagobanen, how they did, were, etc.,
Ga-dowānen, how I have been, how I have done,
Ga-dowanen, how thou hast been, etc.,
ga-dogwen, how he, . . .

ga-inogwen, how it has been, *in. obj.*

ga-dowângen, how we have been, etc., etc. . .

Ge-dowânen, how I shall be, how I will do, etc.,

ged-inogwen, how it shall be, how it will happen,

ge-dowângen, how we shall be, how we will be, behave, etc., etc.

A few Examples on the Defective Verbs.

Wâbang nin wi-mâdja, kitchi giawenj dash nin gad-inend, iwâ.

He says: I will depart start to-morrow, and will be absent very long.

Ki gi-wâbama na ? nind ano gagwedjima —Kawin ki wi winda-mossinon, iwâ dash. I ask him indeed: Hast thou seen him? but he says: I will not tell thee.

Nin ga-gosimin wâbang : iwibanig pitchinâgo. They said yesterday: We will move to-morrow.

Weigonen garikkited awishtoia ?—Nin gad-ajiton wâgakwad : gi-iwâ sa. What has the blacksmith said?—He has said: I will make the axe.

Egatchingin nind indimin, mojay bata-diiâng. We behave shamefully, because we are sinning always.

Debenimiiang, widokawishinâm ningot endliiangin : angotama-wishinâm gaie ga-bi-aindiiâng, ga-bi-diiâng. Lord, assist us when anything happens us; and take from us what we have done, (committed,) (our sins.)

Debenimiiang, kaginig dibendan ge-dowângen, minik gaie gekitimâgisirwângen. Lord, always govern, be master of, whatever we shall be, and whatever misery (poverty, shall befall us.

Anin endliian nongom ? Endliân sa nind ind. How dost thou do to-day? I do as I do.

FORMATION OF VERBS.

There are several kinds or modifications of verbs in the Otchipwe language, which are formed from principal verbs, * or from substantives, to express different circumstances, which use

* We call principal verbs, the *transitive-proper*, and the *intransitive-proper* verbs.

to be expressed in other languages by the combination of two or more parts of speech.

We will exhibit here these kinds of verbs, and give the rules for their formation, in as much as *Rules* can be indicated for that.

I. RECIPROCAL VERBS.

They show a reaction of the subject on itself. They all end in *as* or *dis*, at the first person singular, indicative, present; and at the third person in *o*, belong to the I. Conjugation. Here are the Rules for their formation.

RULE 1. Transitive verbs ending in *awa*, change their last syllable *wa* into *s*, in order to form reciprocal verbs.

EXAMPLES.

Nin babâmitawa, I obey him; *nin babamitas*, I obey myself.

Nin nôndawa, I hear him; *nin nondas*, I hear myself.

RULE 2. Transitive verbs ending in *aa*, *ea*, *ia*, *oa*, or *a* with a consonant before it, (excepting *m* and *w*,) change the final *a* into *idis*.

EXAMPLES.

Nin minaa, I give him to drink; *nin minaidis*, I give to drink to myself.

Nin ganona, I speak to him; *nin ganonidis*, I speak to myself.

RULE 3. Transitive verbs ending in *owa*, change their last syllable *wa* into *dis*.

EXAMPLE.

Nin pakiteowa, I strike him; *nin pakiteodis*, I strike myself.

RULE 4. Transitive verbs ending in *ma*, change this syllable into *ndis*.

EXAMPLES.

Nin wâbama, I see him; *nin wâbandis*, I see myself.

Nin kikênima, I know him; *nin kikenindis*, I know myself.

II. COMMUNICATIVE VERBS.

These verbs show a mutual action of two or more subjects upon each other. They have only the *plural* number, and they all end in *dimin*, at the first person plural, indicative, present. (To the I. Conj.) They are formed after the reciprocal verbs, according to the following Rules.

RULE 1. The reciprocal verbs ending in *as*, change this *as* into *adimin*, in order to make communicative verbs

EXAMPLES.

Nin nondas, I hear myself ; *nin nondadimin*, we hear each other.

Nin nissitotas, I understand myself ; *nin nissitotadimin*, we understand each other.

Nind anokitas, I work for myself ; *nind anokitadimin*, we work for each other.

RULE 2. The reciprocal verbs ending in *dis*, change this syllable into *dimin*.

EXAMPLES.

Nin bamiidis, I take care of myself ; *nin bamiidimin*, we take care of each other.

Nin nishkiidis, I make myself angry ; *nin nishkidiidimin*, we make each other angry.

Note. The personal pronoun *ki* is to be employed instead of *nin* in the communicative verbs in the first person, when the person spoken to is *included*. (See Rem. 3, p. 45.)

III. PERSONIFYING VERBS.

They serve to represent an *inanimate* thing as doing actions of an *animate* being. There are two kinds of these verbs ; the one ending in *on*, and the other in *magad*.

IV. REPROACHING VERBS.

A reproaching verb is used in order to signify that its subject has a habit or quality, which is a *reproach* to him. They are all

derived from intransitive verbs of the I. Conjugation, and they also all belong to this Conjugation, because they all end in *i* at the characteristical third person.

The only Rule for their formation is this : Take the verb you want to transform into a reproaching verb, in the third person singular, indicative, present, affirmative form, and add *shk* to this person, and you have the reproaching verb.

EXAMPLES.

Nin niba, I sleep ; 3 pers. *niba* ; *nin nibashk*, I sleep too much.
Nin minikwe, I drink ; 3 pers. *minikwe* ; *nin minikweshk*, I drink too much ; I am a drunkard.
Nin masinaige, I make debts ; 3 pers. *masinaige* ; *nin masinai-
 geshk*, I make always debts.

V. SUBSTANTIVE VERBS PROPER.

This kind of verbs is derived from substantives. They end in *i* at the third person. (I. Conj.) In regard to the formation of these verbs, two Rules are to be observed, viz :

RULE 1. To a substantive *animate* or *inanimate*, ending in a *vowel*, only a *w* is added, to form a verb.

EXAMPLES.

<i>Inini</i> , man ;	<i>nind ininiw</i> , I am a man.
<i>Ikwe</i> , woman ;	<i>nind ikwew</i> , I am a woman.
<i>Ogima</i> , chief ;	<i>nind ogimaw</i> , I am a chief.
<i>Aki</i> , earth ;	<i>nind akiw</i> , I am earth.
<i>Sibi</i> , river ;	<i>nin sibiw</i> , I am a river.

Exception. To a substantive ending in a vowel that has the *nasal* sound after it, (*â, é, î, ô, **) you have to add the syllable *iw*, to form a verb.

EXAMPLES.

<i>Akiwesî</i> , an old man ;	<i>nind akiwesîiw</i> , I am an old man.
<i>Mindimôîé</i> , an old woman ;	<i>nin mindimoiéiw</i> , I am an old woman.

* See page 16, No. 3.

<i>Abinodji</i> , a child ;	<i>nind abinodjiw</i> , I am a child.
<i>Gigô</i> , a fish ;	<i>n'n gigôiw</i> , I am a fish.

RULE 2. To a substantive, *animate* or *inanimate*, ending in a *consonant*, the syllable *iw* is added, to make a verb of it. Only those substantives ending in a consonant, whose mutative vowel is *o*, † (which make their plural in *og*, and some in *wag*.) take the syllable *ow*, to become verbs.

EXAMPLES.

<i>Wâbigan</i> , clay ;	<i>nin wâbiganiw</i> , I am clay.
<i>Jiwitâgan</i> , salt ;	<i>nin jiwitâganiw</i> , I am salt.
<i>Assin</i> , a stone ;	<i>nind assiniw</i> , I am a stone.

Note. There is yet another kind of substantive verbs in this language. They are *unipersonal* and belong to the IX. Conjugation. They are derived from *inanimate* substantives ending in *win* ; and their formation consists in adding *iwan* to the end-syllable *win*.

EXAMPLES.

<i>Minawânigoswin</i> , joy ;	<i>minawânigosiwiniwan</i> , there is joy.
<i>Kashkêndamowin</i> , sorrow ;	<i>kashkendamowiniwan</i> , there is sorrow.
<i>Bâpiwin</i> , laughter ;	<i>bâpiwiniwan</i> , there is laugh.
<i>Mâwiwin</i> , weeping ;	<i>mâwiwiniwan</i> , there is w.
<i>Bakadewin</i> , starvation ;	<i>bakadewiniwan</i> , there is st.

VI. ABUNDANCE-VERBS.

These verbs are also substantive-verbs, being formed from substantives. But as they signify at the same time *abundance* of what they express, they justly form a distinct class of verbs, called as above. They are unipersonal verbs, belonging to the VII. Conjugation.

There are two Rules for their formation, somewhat relating to those of the preceding number.

† See p. 32.

RULE 1. To form an abundance-verb, add the syllable *ka* to a substantive ending in a vowel, may it be *animate* or *inanimate*.

EXAMPLES.

<i>Anishinâbe</i> , Indian ;	<i>anishinâbeka</i> , there is plenty of Indians.
<i>Sagime</i> , moscheto ;	<i>sagimeka</i> , there is plenty of mos.
<i>Nibi</i> , water ;	<i>nibika</i> , there is much water.
<i>Animiki</i> , thunder ;	<i>animikika</i> , there is a thunder-storm.

Exception. Substantives ending in a vowel which has the *nasal* sound, take *ika*, to become abundance-verbs.

EXAMPLES.

<i>Gigô</i> , fish ;	<i>gigôika</i> , there is plenty of fish.
<i>Abinodji</i> , a child ;	<i>abinodjiika</i> , there is abundance of children.
<i>Assabikeshi</i> , a spider ;	<i>assabikshiika</i> , there is abundance of spiders.
<i>Mishiké</i> , a turtle ;	<i>mishikéika</i> , there is plenty of turtle.

RULE 2. Substantives *animate* or *inanimate*, ending in a *consonant*, require the addition of *ika* or *oka*, to be transformed into verbs of this class. (The mutative vowel *o* requires *oka*.)

EXAMPLES.

<i>Mikwam</i> , ice ;	<i>mikwamika</i> , there is much ice.
<i>Gon</i> , snow ;	<i>gonika</i> , there is much snow.
<i>Ashishk</i> , dirt, (on the road, etc.)	<i>ashishkika</i> , there is much dirt, mud.
<i>Namégoss</i> , trout ;	<i>namegossika</i> , there is abundance of trout.
<i>Miskwimin</i> , a raspberry ;	<i>miskwiminika</i> , there is plenty of raspberries.
<i>Anâng</i> , a star ;	<i>anangoka</i> , there are many stars.
<i>Mitig</i> , a tree ;	<i>mitigoka</i> , there is abundance of trees.
<i>Wâbos</i> , a rabbit ;	<i>wâbosoka</i> , there are many rabbits.

VII. POSSESSIVE VERBS.

These verbs indicate possession or property, in a very peculiar manner. They are substantive-verbs, being derived from substantives, *animate* or *inanimate*, by prefixing *o* or *od*, and the personal pronoun *nin* or *nind* in the first person, etc.; and they belong to the I. Conjugation, being intransitive verbs, ending in a vowel at the characteristical third person; that is, in *i* or *o*. (This *o* refers to the mutative *o*.)

Those that terminate in a *consonant* at the first person singular, indicative, present, do ordinarily not take the possessive terminations. Some may take them occasionally.

But those that end in a *vowel* at the said person, take the possessive terminations. These all end in *i* at the characteristical third person.

EXAMPLES.

<i>Tchimân</i> , canoe;	<i>nind otchimân</i> , I have a canoe.
<i>Mokomân</i> , a knife;	<i>nind omôkomân</i> , I have a knife.
<i>Odâbân</i> , a sledge;	<i>nind odolâbân</i> , I have a sledge.
<i>Noss</i> , (<i>n-oss</i> ,) my father;	<i>nind ooss</i> , I have a father.
<i>Ningwiss</i> , (<i>nin-gwiss</i> ,) my son;	<i>nind ogwiss</i> , I have a son.

Note. These end in *i* at the third person, *otchimâni*, etc.

<i>Wâgâkwad</i> , an ax;	<i>nind owâgâkwad</i> , I have an axe.
<i>Makak</i> , a box;	<i>nind omakak</i> , I have a box.
<i>Akik</i> , a kettle;	<i>nind odakik</i> , I have a kettle.
<i>Mitig</i> , a tree or wood;	<i>nind omitig</i> , I have a tree or wood.

Note. These end in *o* at the third person, *owâgâkwado*, . .

<i>Joniia</i> , silver, money;	<i>nind ojoniiâm</i> , I have money.
<i>Pijiki</i> , a cow;	<i>nind opijikim</i> , I have a cow.
<i>Opin</i> , a potatoe;	<i>nind odopinim</i> , I have potatoes.
<i>Aki</i> , earth, land;	<i>nind odakim</i> , I have land.
<i>Ishkote</i> , fire;	<i>nind odishkotem</i> , I have fire.

Note. These have the possessive terminations, ending in *i* at the third person, *ojoniîami*, *opijikimi*. . .

VIII. WORKING VERBS.

The verbs of this class signify the *doing of a work*; and so I think they are properly called *working verbs*. They are substantive-verbs, all being derived from substantives, *animate* or *inanimate*, and follow the same Rules in their formation, as the abundance-verbs of No. VI. These verbs belong all to the I. Conjugation.

EXAMPLES.

Mikana, path, road; *nin mikanâke*, I make a road.

Ishkote, fire; *nind ishkoteke*, I make fire.

Akakanje, charcoal; *nind akahânjeke*, I burn charcoal.

Joniia, silver; *nin joniîake*, I work silver.

Mashkikiwâbo, medicine; *nin mashkikiwâboke*, I prepare a medicine.

IX. FEIGNING VERBS.

These verbs are used to designate *feigning* or dissimulation. A verb of this kind represents its subject doing something for show only, or by dissimulation. They all terminate in *kâs*, at the first person singular, indicative, present; and in *o* at the characteristic third person; and consequently belong to the I. Conjugation. Some of them are derived from other verbs, and some from substantives.

Those derived from *substantives*, follow in their formation exactly the Rules established in No. VI. All you have additionally to do is, to add *s* to an abundance-verb, and to prepose *nin* (*nind*;) and you have a feigning verb, *nind anishinâbekâs*, I play or act the Indian, I feign to be an Indian. *Abinodjiika*; feigning verb, *nind abinodjiikâs*, I play the child. *Wâbosoka*; feigning verb, *nin wâbasokâs*, I feign to be a rabbit, (in fables.)

Those feigning verbs that are derived from *verbs*, add the syllable *kâs* to the characteristic third person of the verbs from which they are formed.

EXAMPLES.

Nin niba, I sleep ; 3d. person, *niba* ; *nin nibákâs*, I feign to sleep.
Nin gagibishe, I am deaf ; 3d. person, *gagibishe* ; *nin gagibishékâs*,
 I dissemble to be deaf.
Nind âkos, I am sick ; 3d. person, *âkosi* ; *nind âkosikâs*, I feign
 to be sick.
Nin nib, I die ; 3d. person, *nibo* ; *nin nibókâs*, I feign to die.

X. CAUSING VERBS.

These verbs are called so, because they indicate that the subject of such a verb *causes* some animate object to *be* in a certain circumstance, or to *do* something. They are all *animate verbs*, belonging to the IV. Conjugation. They are obtained from the characteristic third person of intransitive verbs, by adding *a*, *ia*, or *oa* ; according to the following Rules.

RULE 1. When the characteristic third person ends in a *vowel*, the letter *a* only is added, to form a causing verb.

EXAMPLES.

Nind âbitchiba, I rise from the dead ; 3d. person, *âbitchiba* ;
nind âbitchibaa, I raise him from the dead.
Nin manisse, I chop ; 3d. person *manisse* ; *nin manissea*, I make
 him chop wood.
Nin widige, I am married ; 3d. person, *widige* ; *nin widigea*, I
 make him be married.
Nind anoki, I work ; 3d. person, *anoki* ; *nind anokia*, I make
 him work.

RULE 2. When the characteristic third person ends in a *consonant*, the syllable *ia* or *oa* is added to make a causing verb. (The syllable *oa* refers to the mutative vowel *o*.)

EXAMPLES.

Nin kashkendam, I am sad ; 3d. person, *kashkendam* ; *nin kash
 kendamia*, I make him sad.
Nin mashkawendam, I am firmly resolved ; 3d. person, *mashka-
 wendam* ; *nin mashkawendamia*, I cause him to be firmly re-
 solved.

Nin dōdam, I do it ; 3d. person, *dodam* ; *nin dodamoa*, I make him do it.

Nin twāshin, I break through the ice ; 3d. person, *twāshin* ; *nin twāshinoa*, I cause him to break through the ice.

Note 1. All the verbs of the II. and III. Conjugations, when transformed into causing verbs, ought to end in *oa*, because their mutative vowel is *o*. But usage seems to require to add *ia* to those that are composed of *inendam*, he thinks, as the first two of these Examples, and many others.

Note 2. It must be observed here, that not *all* the verbs of the first three (or other) Conjugations use to be transformed into causing verbs ; and some have their own way of becoming verbs of this kind, as : *Niba*, he sleeps ; *nin nibeoa*, I cause him to sleep. *Kitimāgisi*, he is poor : *nin kitimāgisi*, I make him poor. *Widiḡendiway*, they are married together ; *nin widiḡendiway*, I marry them together. *O wābandan*, he sees it ; *nin wābandaa*, I cause him to see it, I show it to him. *O kikendān*, he knows it ; *nin kikendamoa*, I cause him to know it, I make it known to him, etc., etc. These are verbs by themselves.

XI. FREQUENTATIVE VERBS.

This kind of verbs is used to indicate a repetition or reiteration of the action expressed by the verb. The contrivance which makes common verbs become frequentative, is, to double the first syllable of the verb.

EXAMPLES.

Nin pakiteōwa, I strike him ; *nin papakiteōwa*, I strike him repeatedly.

Nin tṇḡishkawa, I kick him ; *nin tatṇḡishkawa*, I kick him several times.

But sometimes, especially when the first syllable of the common verb has the vowel *i*, this *i* is changed in *a* in the first syllable of the frequentative verb.

EXAMPLES.

Nin gigit, I speak a short time ; *nin gâgigit*, I speak long, much.

Nin pindige, I come in ; *nin pâpindige*, I come often in.

Nin nibaw, I stand ; *nin nânibaw*, I stand here and there.

XII. PITYING VERBS.

This modification of verbs is used to manifest *pity*, which the subject of these verbs has on himself, or on others. In English it requires a whole phrase to express the meaning of such a verb. We will exhibit here some of them ; and below are the English phrases which express their meaning.

<i>Pit. v. 1 pers.</i>	<i>3 pers.</i>	<i>Subj. mood, pres.</i>
<i>Nin debimâsh ; *</i>	<i>debimâshi ;</i>	<i>debimâshan.</i>
<i>Nin bakadesh ; †</i>	<i>bakadeshi ;</i>	<i>bakadeshan.</i>
<i>Nin gagibishesh ; ‡</i>	<i>gagibisheshi ;</i>	<i>gagibisheshan.</i>
<i>Nind âkosish ; §</i>	<i>âkosishi ;</i>	<i>âkosishan.</i>
<i>Nind ijweshish ; §</i>	<i>ijweshishi ;</i>	<i>ijweshishan.</i>

* It is but too true what they say of me.

† I am worth pity, being so hungry.

‡ I am worth pity, being deaf.

§ I am worth compassion, being sick.

§ I am miserable, being so.

Debimâshinâdog ; I think, what they say of that poor fellow, is but too true. (Thirteen words for one.)

Remark 1. Many active verbs ending in *amawa*, indicate by this termination something belonging to the object of the verb, or relating and alluding to it. This modification of verbs is much used in the Otchipwe language, and is expressive.

SOME EXAMPLES.

Nin wîbandamawa od inanokiwîn ; I see his work.

Nin gi-wîbandamawa od ijibiigan ; I have seen his writing.

Nin jingendamawa ô batadowîn ; I hate his sin.

Nin jingendamawa ô gagiwuwishkiwîn ; I hate his habit of lying.

You could, indeed, say : *Nin wâbandan od inanokirin ; nin jingendan o gagingishkirin ; nin kikendan od ijirebisirin ; nin nondan o matchi gijewin ;* etc. . . This would be understood by Indians, but it is not genuine Otchipwe.

You see by these Examples, that the *last* syllable of the verb, (which always is a verb of the VI. Conjugation.) from which a verb of this description is formed, is changed into *amâwa*, which makes it become a verb of the IV. Conjugation) But in some verbs ending in *on*, this last syllable is not changed in *amâwa*, but in *awa* ; as :

Nin mâdjidon, I carry it away ; *nin mâdjidawa*, I carry it to him.

Nin bidon, I bring it ; *nin bidawa*, I bring it to him.

Nind aton, I put it ; *nind atawa*, I put it to him, or for him.

Nin kâdon, I hide it ; *nta kâdawa*, I conceal it to him.

Nin sâgiton, I like (keep) it ; *nin sâgitawa*, I don't give it to him.

Etc. . . etc. . .

It is evident that the verbs ending in *ân*, change invariably this syllable in *amâwa*, to become verbs of this description. But for those ending in *on*, I can discover no Rule which could show us those that change this *on* in *amâwa*, and those that change it in *awa*.

Remark 2. Let me now say a word of *contracted verbs*. The Otchipwe language is full of them. There are no fixed Rules for this contraction ; usage contracted or abbreviated them, and established them in the language. Nor is it the business of the *Grammar*, to give a detailed account of them ; this is the duty of the *Dictionary*. I will here only give you a few specimens of contracted verbs, and at the same time a hint, to be attentive and diligent in the analyzing of compound and contracted verbs and other parts of speech. Here are a few specimens.

Nin nâdondân, I fetch and bring it on my back, (*Nin nâdin*, I fetch it ; *nin bimondân*, I carry it on my back.)

Bidâssimishka, he is coming here in a canoe. (*Bi*, denoting approach ; *ondâss*, come here ; *bimishka*, he goes or comes in a canoe, boat, etc.)

Nin bidâdjim, I come and tell something. (*Bi*, denoting coming ;
nin bidâdjim, I tell it.)
 And innumerable others.

CHAPTER IV.

OF ADJECTIVES.

An *Adjective* is adjected or added to a substantive to express its quality or manner of existing.

The Otchipwe adjectives, like the English, are perfectly invariable, respecting gender, number and case. So we say : *Minô kwîwisens*, a good boy ; *minô ikwesens*, a good girl ; *minô dodamowin*, a good action. As long as they are adjectives they are invariable ; but they are ordinarily transformed into verbs, and then they are conjugated.

There are only a few adjectives *proper* in the Otchipwe language, they are almost all *adjective-verbs*.

1. *Here are some of the first sort, adjectives proper.*

Minô, good. *Geget mino inini kissaie* ; thy brother is indeed a good man.

Minô ikwêban aw o gi-kitchi-nita-jawenimân widj' anishinâben ; she was a good woman, she was very charitable towards her neighbor.

Minô akî na endaji-kitigeieg? Is the soil good where your field is ?

Matchî, bad, evil. *Matchî manito kî wi-mînigônan matchî inendamowinan* ; the evil spirit suggests us bad thoughts.

Matchî anishinâbeg anôtch matchi îjîwebîsiwinan od aianawan, matchi nibi gaie o sâgîtonawa ; bad Indians have many evil habits, and they also like liquor, (bad water.)

Matchi abinodjîiag ; bad children.

Geté, old, ancient. *Geté anishinâbeg gi-kitchi-bataînowag* ; the Indians of old were very numerous .

Nin getê masinaigan nin bidon, bekânak dash mijishikan ; I bring my old book, please give me another one. *Getê kitiyanan* ; old fields.

Oshki, new, recent ; young. *Oshki masinaigan ki bi-naudotamon* ; I come to ask thee for a new book.

Gwaiak, good, just, right, upright, straight.—*Gwaiak inini*, a good or just man ; *gwaiak atawëwininiwag*, good traders.

Kagigê, eternal, everlasting.—*Gwaiak euamiadjig kagigê bimâdisiwin gijigong ta-minâwag* ; to good Christians life everlasting will be given in heaven.

Kitchitwâ, holy, saint.—*Kitchitwa Marie* ; Saint Mary. *Kitchitwâ Paul* ; Saint Paul. *Kitchitwâ Anamiëwigamig* ; the holy Church.

Nibiwa, much, many. *Nibiwa aki o gi-gishpinadon* ; he bought much land.

Pangi, some, a little, a few.—*Panji jiwitâgan mijishikan* ; give me some salt.

Note. These two adjectives, *nibiwa* and *pangi*, are oftener adverbs than adjectives.

2. Here are some of the second sort, adjective-verbs.

Nibwâkâ aw inini ; this is a wise man.

Nita-anoki aw ikwê ; this is an industrious woman.

Nêta-anokidjig kitigëwininiwag kitchi dâniwag ; industrious farmers are wealthy.

Kakina ninidyânissag âkosiwag, my children are all sick.

Bakulé, he is hungry ; *nibâgwe*, he is thirsty ; *kitimâgisi*, he is poor ; *jawendâgosi*, he is happy.

Kissinâ, it is cold ; *kijate*, it is warm ; *anwatin*, it is calm ; *wô-din*, it is windy.

Remark 1. Where we use in English an *adjective* with the auxiliary verb *to be*, the Otchipwe language will employ a verb, in which the adjective and the auxiliary verb are joined in one verb. For this reason we call these words *adjective-verbs*. So, for instance, in the above sentences, *nibwâkâ*, does not signify

only *wise*, but, *he is wise* : *bakadé*, means not only *hungry*, but, *he is hungry* ; *kissina*, not only *cold*, but, *it is cold*, etc.

Remark 2. These adjective-verbs are true verbs denoting *quality*, and are conjugated. They don't belong all to the same Conjugation. The characteristical third person and the quality of the verb indicate the Conjugation to which an adjective-verb belongs.

Nin wâbishkis, I am white ; *nin makatewis*, I am black ; *nin jawendagos*, * I am happy ; *nin sâgiigos*, I am amiable, or loved.) To the I. Conjugation.

Nind agôdjîn, I am hanging ; *nin minoshin*, I am well placed, (lying down.) To the III. Conjugation

Wâbishka, it is white ; *bigoshka*, it is broken ; *wâsséia*, it is light ; *minosse*, it is convenient, it goes well, fits well.) To the VII. Conjugation.

Wâbishkamagad, it is white ; *manôdad*, it is bad ; *kashkendagwad*, it is melancholy, sorrowful. To the VIII. Conjugation.

Gwanâchiwan, it is beautiful ; *songan*, it is strong ; *onijishin*, it is fair, useful. To the IX. Conjugation.

DEGREES OF COMPARISON IN ADJECTIVES.

There are *three* degrees of qualification or comparison which can be expressed in adjectives, the *Positive*, *Comparative* and *Superlative*. In the Ojibwe language these degrees of comparison are expressed in the *adjective-verbs*, by placing before them certain adverbs, as the Examples of No. 2 and 3 will show.

1. *The Positive*

Adjectives in the *Positive* express the quality of objects simply, without respect to other objects, as :

Bekâdisi, *tabassénindiso* *gaie aw oshkinare* ; this young man is meek and humble, (without respect to the meekness and humility of others.)

* By the intercalation of the syllable *wi* between the final *o* and *s*, in the last syllable of adjective-verbs ending in *gos*, the Ojibwe language gives to these verbs the signification of the *influence of Divine Power or Goodness*. F. I. *Nin sâgiigowis*, I am loved by God, (God loves me.)

Girashkwébirag igiw anishinâbeg ; these Indians are drunk, (without expressing whether they are more or less drunk than others.)

Gwanâatchirwan ki kitigan ; thy field is beautiful.

Onijishin ôw mashkiki ; this medicine is good.

Note. All the adjectives *proper*, and the *adjective-verbs* of the *Dictionary* are in the *Positive*.

2. The Comparative.

Adjectives in the *Comparative* express the quality of an object in a higher or lower degree than that of another ; and according to these two kinds of comparison, the comparative also is double, —the comparative of *superiority*, and the comparative of *inferiority*.

a. The comparative of *superiority* is formed, in the Otchipwe language, by placing the adverbs *awashime* or *nawatch* before an adjective-verb in the positive. These two adverbs have both the same signification ; they signify *more*.

Paul nawatch kitimi, John dash ; Paul is more lazy than John.

Awashime apitendâgwad anamiéwin, kakina dash aking endagog ; religion is more worth than all other things on earth.

Nin jâwêndagos geget awashime dash kin ki jâwêndagos ; I am happy indeed, but thou art more happy, (happier).

Nawatch gisiss wassési, tibikigisiss dash ; the sun is brighter (more bright) than the moon.

b. The comparative of *inferiority* is formed by placing before an adjective-verb the two adverbs *nawatch pangî*, which signify *less*, or *not so much*, as :

Nawatch pangî kissinamagad nongom, bibinong dash ; it is not so cold now than it was last winter.

Namatch pangî âkosi nongom, pitchinâgo ga-digid : he is not so sick to-day, as he was yesterday.

3. The Superlative.

Adjectives in the *Superlative* express the quality in a very high or low, or even in the highest or lowest degree in one ob-

ject compared with one or more others ; and according to this distinction, the superlative also is double, *relative* and *absolute*.

a. The *relative* superlative (which expresses a very high or low, but not the highest or lowest degrees of all,) is constructed by placing the adverbs *âpitchi*, or *kitchi*, before an adjective-verb. These adverbs signify *very*, *very much*. Sometimes also, to give more strength to the superlative, both adverbs, *âpitchi* and *kitchi*, are put together.

EXAMPLES OF THIS SUPERLATIVE.

Kitchi ginôsi aw inini ; this man is very tall, (but not the tallest of all.)

Apitchi mino bimâdisi aw kwiwisens ; this is a very good-natured boy.

Kitchi minwendâgossiway ogôw abinôdjiiag ; these are very amiable children.

Apitchi kitchi âkosi ; he is extremely sick.

Apitchi kitchi kitimâgisi netâ-giwashkwébid ; a drunkard is extremely miserable.

b. The *absolute* superlative, which expresses the highest or lowest degree of all,) is constructed by placing before an adjective-verb, the adverb *mamâwi*, which signifies *together*, or, *at all*. (In the *Change* it sounds *maiâmawi*.)

EXAMPLES OF THE ABSOLUTE SUPERLATIVE.

Mi aw maiâmawi-ginôsid inini ; this man is the tallest of all.

Aw kwiwisens mâmawi nibwâka endashiwad nin kikinoamakanag ; this boy is the wisest of all my scholars.

Maiâmawi-nigânisid Kitchi-mekatewikwanaie ; The Sovereign Pontiff, (the highest or foremost Bishop.)

Maiâmawi-Ishpêndâgosid ; the Most-High.

Remark. By the right use of the above adverbs, the strictest distinction of the degrees of comparison can be expressed. It must, however, be observed, that in common speaking the adverb *âpitchi* is often employed to denote the *absolute* superla-

tive. F. i. *Kije Manito âpitchi kijewâdisi, âpitchi gaie gwaiaak ijieebisi* : God is most merciful and most just, in the highest degree, of course.)

CHAPTER V.

OF NUMBERS.

Numbers, which are properly adjectives, adverbs and verbs, serve to express exactly the quantity and succession of objects that can be counted.

There are in the Ojibwe language *five* distinct sorts of numbers. These sorts of numbers I have arranged here according to their derivation from each other. This order is unusual in Grammars, but natural in the Ojibwe Grammar, (*Nij, nēnij, Nijing, nēnijing, êko-nijing.*)

1. *Cardinal* numbers, which express an exact quantity of objects without any report.

2. *Distributive* numbers, which denote distribution and repartition.

3. *Multiplying* numbers, which indicate reiteration or repetition.

4. *Multiplying-distributive* numbers, which combine the idea of multiplication and distribution in one expression.

5. *Ordinal* numbers, which mark the order and succession of objects.

CARDINAL NUMBERS.

<i>Bējig,</i>	-	-	-	-	one.
<i>Nij.</i>	-	-	-	-	two.
<i>Nisswî,</i>	-	-	-	-	three.
<i>Niwin,</i>	-	-	-	-	four.
<i>Nânan,</i>	-	-	-	-	five.
<i>Ningotwâsswi,</i>	-	-	-	-	six.
<i>Nijwâsswi,</i>	-	-	-	-	seven.
<i>Nishwâsswi,</i>	-	-	-	-	eight.

<i>Jângasswi,</i>	-	-	-	nine.
<i>Midâsswi,</i>	-	-	-	ten.
<i>Midâsswi ashî bejig,</i>	-	-	-	eleven.
<i>Midâsswi ashî nij,</i>	-	-	-	twelve.
<i>Midâsswi ashî nisswi,</i>	-	-	-	thirteen.
“ <i>nîwin,</i>	-	-	-	fourteen.
“ <i>nânau,</i>	-	-	-	fifteen.
“ <i>ningotwâsswi,</i>	-	-	-	sixteen.
“ <i>nijwâssi,</i>	-	-	-	seventeen.
“ <i>nishwâsswi,</i>	-	-	-	eighteen.
“ <i>jângâsswi,</i>	-	-	-	nineteen.
<i>Nijtana,</i>	-	-	-	twenty.
<i>Nijtana, ashî bejig,</i>	-	-	-	21.
“ <i>nij,</i>	-	-	-	22.
“ <i>nisswi,</i>	-	-	-	23.
<i>Nissîmidana,</i>	-	-	-	30.
<i>Nissîmidana ashî bejig,</i>	-	-	-	31.
<i>Nimidana,</i>	-	-	-	40.
<i>Nânîmidana,</i>	-	-	-	50.
<i>Ningotwâssîmidana,</i>	-	-	-	60.
<i>Nijwâssîmidana,</i>	-	-	-	70.
<i>Nishwâssîmidana,</i>	-	-	-	80.
<i>Jângassîmidana,</i>	-	-	-	90.
<i>Ningotwâk,</i>	-	-	-	100.
<i>Ningotwâk ashî bejig,</i>	-	-	-	101.
“ <i>nij,</i>	-	-	-	002.
“ <i>midâsswi,</i>	-	-	-	110.
“ <i>midâsswi ashî bejig,</i>	-	-	-	111.
“ “ <i>ningotwâsswi,</i>	-	-	-	116.
“ <i>nijtana</i>	-	-	-	120.
“ <i>nijtana ashî nânau,</i>	-	-	-	125.
<i>Nijwâk,</i>	-	-	-	200.
“ <i>ashî nânîmidana ashî nij,</i>	-	-	-	252.
<i>Nisswâk,</i>	-	-	-	300.
<i>Nîwâk</i>	-	-	-	400.
<i>Nânwâk,</i>	-	-	-	500.

<i>Ningotwâsswâk,</i>	-	-	-	-	600.
<i>Nijwâsswâk,</i>	-	-	-	-	700.
<i>Nishwâsswâk,</i>	-	-	-	-	800.
<i>Jangâsswâk,</i>	-	-	-	-	900.
<i>Midâsswâk,</i>	-	-	-	-	1,000.
<i>Midâsswâk ashi bejig,</i>	-	-	-	-	1,001.
“ <i>midâsswi</i>	-	-	-	-	1,010.
“ <i>nijwâk ashi nissimîdana,</i>					1,230.
<i>Nijing midâsswâk,</i>	-	-	-	-	2,000.
<i>Nissing</i> “	-	-	-	-	3,000.
<i>Niwing</i> “	-	-	-	-	4,000.
<i>Nâning</i> “	-	-	-	-	5,000.
<i>Ningotwâtching midâsswâk,</i>	-	-	-	-	6,000.
<i>Nijwâtching</i> “	-	-	-	-	7,000.
<i>Nishwâtching</i> “	-	-	-	-	8,000.
<i>Jângatching</i> “	-	-	-	-	9,000.
<i>Midâtching</i> “	-	-	-	-	10,000.
<i>Midâtching ashi âbiding midâsswâk,</i>	-				11,000.
<i>Midâtching ashi âbiding midâsswâkashi nin-</i>					
<i>gotwâk ashi midâsswi ashi bejig</i>	-	-			11,111.
<i>Midâtching ashi nijing midâsswâk,</i>	-				12,000.
“ <i>nissing</i> “	-				13,000.
“ <i>nishwâtching</i> “	-				18,000.
<i>Midâtching ashi jângatching midâsswâk ashi</i>					
<i>nijwâsswâk ashî nishwâssimîdana ashi nin-</i>					
<i>gotwâssi,</i>	-	-	-	-	19,786.
<i>Nijtana dassô midâsswâk,</i>	-	-			20,000.
“ <i>ashi nânan,</i>	-				20,005.
“ <i>ashi midâsswâk</i>	-				21,000.
“ <i>ashi midâsswâk ashi</i>					
<i>ningotwâk ashi midâsswi ashi nij,</i>	-				21,112.
<i>Nijtana dassô midâsswak ashi nâning midâss-</i>					
<i>wâk,</i>	-	-	-	-	25,000.
“ <i>niswâtching</i>					
<i>midâsswâk ashi nisswâk,</i>	-	-			28,300.
<i>Nissimîdana dasso midâsswâk</i>	-	-			30,000.

<i>Nānimidana</i>	“	-	-	50,000.
“	“	<i>ashi nānwāk ashi</i>		
<i>nānan,</i>	-	-	-	50,505.
<i>Jāngassimidana dasso midāsswāk,</i>			-	90,000.
<i>Nīngotwāk</i>	“	-	-	100,000.
<i>Nīsswāk</i>	“	-	-	300,000.
<i>Midāssmāk</i>	“	-	-	1,000,000.
Etc., etc.				

Remark 1. To express 2000, they also say: *nījtānāk*; 3000, *nīssīmidanāk*; 4000, *nīmidanāk*; 5000, *nānimidanāk*; 6000, *nīngotwāssīmidanāk*; 7000, *nījwāssīmidanāk*; 8000, *nīshwāssīmidanāk*; 9000, *jāngassīmidanāk*. This is the same as: twenty hundred, thirty hundred, forty hundred, etc.

Remark 2. In counting from *eleven* up to *twenty*, they ordinarily omit *midāsswi*, and only say: *ashi bejiy*, eleven; *ashi nīj*, twelve; *ashi nīsswi*, thirteen, etc.

Remark 3. In common quick counting they say *jāng*, instead of *jāngāsswi*, nine; and *kwetch*, instead of *midāsswi*, ten. This is however not to be imitated.

EXAMPLES.

Adam, nitām inini, jāngasswāk ashī nīssīmidana dassō bibōn gi-bimādisi oma aking. Adam, the first man, lived nine hundred and thirty years on earth.

Nījo bibon gi-anoki, mī dash nānwāk dasswībik jōnīian gi-gashkiad. He has worked two years and earned 500 dollars.

Nāning midāsswāk ininiwan Jesus o gi-ashamān pagradakamig, nānan dash eta pakwejiḡanan o gi-awan. Jesus fed 5000 men in the desert with only five loaves of bread.

Remark 1. The Cardinal numbers from *one* to *ten* undergo a little change before substantives signifying *measure*, of time or of other things; and these substantives always remain in the *singular* number. Instead of *bejiy*, *nīj*, *nīsswi*, etc., we say before those substantives: *nīngō*, *nījo*, *nīssō*, *nīo*, *nāno*, *nīngotwāssō*, *nījwāssō*, *nīshwāssō*, *jāngāssō*, *midāssō*. Some instances

of this you have seen in the above Examples, and I will give you some more here.

Ningô gisiss nin gi-anoniy. He hired me for a month, or for one month.

Karin na ki dá-mijissi ningô tibatigan manitôregin ? Wouldst thou not give me a yard of cloth.

Nijo bibôn gi-aiâ Moniang. He was two years in Montreal.

Nissô tibatigan papagiwaiânigin ki minin. I give thee three yards of cotton.

Gi'ga ningotwâsso gisiss gi-inîndi. He was absent nearly six months.

Remark 2. Cardinal numbers from *ten* to *nineteen*, when before substantives denoting *measure*, are expressed in *three* manners, viz :

1. *Midâsso bibon ashi bejig*, eleven years.

“ *nij*, twelve years.

“ *nânan*, fifteen years, etc.

2. *Midâsso bibon ashi ningo bibon*, eleven years.

“ *gisiss* “ *nijo gisiss*, twelve months.

“ *dibatigan ashi jangâsso dibatigan*, nineteen bushels, etc.

3. *Ashi ningo bibon*, eleven years.

Ashi nisso dibatigan, thirteen yards, bushels, feet, etc.

Ashi nâno gisiss, fifteen months, etc.

Note. These *three* manners of expressing numbers are to be applied also to the subsequent *Remarks* ; mutatis mutandis.

Remark 3. When the Cardinal numbers before substantives denoting *measure*, are expressed in *round* numbers, twenty, thirty, fifty, hundred, thousand, etc., the word *dasso* * is put between the number and the substantive, this latter remaining invariably in the *singular*. But when numbers *under ten* are joined to the round numbers, the rules of the foregoing *Remark* take place. You have already seen some cases of this in the above Examples, and here are some more.

Note. The word *dasso* signifies nothing in itself : it is only used in connection with words signifying *measure*, of time or of other things.

Gwaiak nijlana dasso bibon gi-bimâdisi nindânissiban. My deceased daughter has lived just twenty years.

Nimidana dasso tibatigan sêniba nin gi-gishpinana. I bought forty yards of ribbon.

Nijwâk dassô tibâbishkodjigan, anokaldjigan o bimôndan. He carries on his back 200 pounds of goods.

Nimishômmissiban ningôtwâk dassô bibon ashî nijô bibon gi-bimâdisi. My deceased grand-father lived a hundred and two years.

Nissîmidana ashî nâno tikâbishkodjigan pakwêjiganan nin gi-ashamîj. He gave me thirty-five pounds of flour.

Remark 4. When the substantive following the Cardinal number, from *one* to *nineteen*, signifies objects of *wood, stone, metal*, etc., or when *days* are mentioned, the Cardinal number is connected with *certain syllables* alluding to the material, or shape, of the object expressed by the substantive; according to the following scheme.

a. With the syllable *gwan*, to indicate *days*; as :

Nijogwan nin gi-bimossê. I walked two days.

Jugwa nissôgwan kâwin wissinissi. He has eaten nothing now three days.

Nânogwan gi-aiâ omâ. He stayed here five days.

Niogwan, nishwâssogwan, midâssogwan ; midâssogwan ashî nijogwan, or only ; *ashî nijogwan*, etc.

To express *one day*, they will say, *ningo gijig*.

b. With the syllable *ssag*, to denote *wooden vessels*, such as barrels, kegs, boxes, etc., as :

Ningotossag mandâminag nin ga-gishpinanag. I will buy a barrel of corn.

Nijossag pakwêjigansan od aiawan. He has two barrels of crackers.

Jângâssossag sagâiganan. Nine kegs of nails.

Nissossag joniâ. Three boxes of money.

Niossag, nânossag, midâssossag ; midâssossag ; ashî bejig, etc.

c. With the syllable *weg*, to mark *clothing materials*, as :

Bêjigweg wâbôian. One blanket.

Nijweg wâbôianan, niweg dash papagurâianan, nissweg dash môshweg, mi minik ga-dibaamagôân. My pay consisted in two blankets, four shirts and three handkerchiefs.

Nânweg, ningotwâssweg, midâssweg ; midâssweg ashi bëjig. . .

- d. With the syllables *wâtig* to allude to *wood* or *lumber* ; as :

Kawin ganage bëjigwâtig nabagissag nind aiâwassi. I have not a single board.

Midâsswâtig missan bidon. Bring ten sticks of wood.

Nisswâtig abwin. Three paddles.

Ningotwâsswâtig ajêboianan. Six oars.

Nijwâtig, nânwâtig, nijwâsswâtig ; midâsswâtig ashi bëjig, midasswatig ashi niwin ; ashi nanwâtig

- e. With the syllables *wâbik*, to signify *metal*, *stone*, or *glass* ; as :

Bëjigwâbik joniia ki ga-dibaamon. I will pay thee one dollar.

Midâsswâbik wassêchiganabikôn. Ten window-glasses, ten panes of window-glass.)

Nisswâbik kijabikisiganan. Three stoves.

Nânwâbik jigwanabikog nin binag. I bring with me five grindstones.

Niwâbik, nishwâsswâbik ; midâsswâbik ashi nijwâbik, or, *midasswâbik ashi nij*, or only *ashi nijwâbik, ashi nisswâbik...*

- f. With the syllables *minag*, to designate *globular objects*, as :

Bëjigominag tchiss ganagé ashamâkan. Give him at least one turnip.

Nissôminag mishuminag ki ga-minin. I will give thee three apples.

Niominag opinig. Four potatoes.

Midâssominag anwîn. Ten musket-balls.

Midâssominag ashi bëjig ; midâssominag ashi nij ; midassominag ashi niominag ashi nanominag, ashi janagâssominag.

There are many other syllables of this description in the Ojibwe language, which are attached to Cardinal numbers to allude to some particular object.

Here are again some of them.

- g. *wénan*, alluding to a *pair* or *pairs*, as :

Ningotwéwan makisinin, a pair of shoes ; *nijwéwan, nisswe-*

wan, *niwewan*; *nanwewan pijikiway*, five pair of yoke of oxen. *Midâssweran ashi bejiy*; *midasswewan ashi ningot-wassweran*; *ashi jangâsswewan*, nineteen pair.

h. ôshkin, to allude to a bag or sack, as :

Ningotoshkin opinig, a bag of potatoes; *nijoshkin*, *nissoshkin*, *nânoshkin*; *nijwâssoshkin mishimiay*, seven bags of apples; *midâssoshkin ashi nânan*, fifteen bags.

i. ônay, to allude to a canoe, boat, vessel, etc., as :

Ningotônay, *nijonay*; *nionay tchimânan nin wâbandanan*. I see four canoes; *nanonay*; *midâssonay nâbikwanan*, ten vessels; *midâssonay ashi nanonay ishketenâbikwanan gi-nibo-magadon*, fifteen steamboats have perished.

j. nik, alluding to the outstretched arms of a man measuring a fathom, as :

Ningotonik, *nijonik*, *nissonik*, *nionik*, *nânonik*; *midâssonik biminakwan*, ten fathoms of cord; *midassonik ashi ningot-wâssonik*, sixteen fathoms.

k. sid, alluding to the measurement by the foot, as :

Ningotosid, *nijosid*, *nissosid*, *nanosid*, *nishwâssosid*; *midâssosid*, ten feet; *midassosid ashi bejiy*; *midassosid ashi nijosid*; *ashi nissosid*, thirteen feet.

l. wâkwoagan, alluding to the measurement by the span, as :

Ningotwâkwoagan, *nisswâk woagan*; *midasswâkwoagan*, ten span; *midasswâkwoagan ashi nanwâkwoagan*, fifteen span.

m. nindj, alluding to a finger, for the measurement by the inch, as :

Ningotonindj, one inch; *nijonindj*, *nissonindj*; *jangâss-oninij*, nine inches; *midâssonindj ashi bejiy*, eleven inches.

Remark 5. The same syllables are also annexed to the interpolation-word *dasso*, under the circumstances referred to in the preceding Remark 3, when the Cardinal numbers before the substantive above described are *round* numbers; as twenty, thirty, forty, eighty, hundred, thousand.—The following Examples will illustrate this Remark.

a. gwan, *nijtana dassogwan*, twenty days; *nânimidana dassogwan*, fifty days.

- b. *ssag*, *ningotwák dassóssag bimidé*, a hundred barrels of oil ;
nissimídana dassossag gígó, thirty barrels of fish.
- c. *weg*, *ningotwássimidana dasswég wábóianan*, sixty blankets ;
nímidana dasswég adóporíniginon, forty tablecloths.
- d. *wátig*, *níjwassimidana dasswátig gíjikag*, seventy cedars ;
níjtana dasswátig abajín, twenty lodge-poles.
- e. *wábik*, *nishwássimidana dasswábik joníia*, eighty dollars ;
midássurak dasswábik sagáiganan, one thousand nails.
- f. *niag*, *nissimidana dassóminag anindjimin*, thirty peas ; *jan-
gássimidana dassóminag ogwássimánan*, ninety pumpkins.

And so also with the other syllables ; *dasswéran*, *dassóshkin*,
dassónag, *dasonik*, *dassosid*, *dasswárwagan*, *dassonindj*.

Numbers *under ten*, attached to those round numbers, will follow the rules of Remark 2. As, *níjtana dassogwan ashi níj-
ogwan* ; *ningotwák dassóssag ashi nánossag*, etc. etc.

The manner of expressing *age*, the *day of the month*, and the *hour*, is another peculiarity and difficulty of the Otchipwe language, which we have to consider here.

Manner of expressing age.

1. If the age of a child is *under a month*, it is expressed in the in the same manner as the *day of the month*, p. 315.) F. i. *Anin endassogwedagisid ar abinodji* ? How many days is this child old ? *Níjogpranagisi*, *nissogpranagisi*, *niogpranagisi*, *midassogpranagisi*, etc. . . It is two, three, four, ten days old, etc. . .
2. If the age of a child is to be expressed in *months*, they say thus :
Anin endasso-gisisswagisid ar abinodji ? How many months is this child old ? *Níjog-gisisswagisi*, *níjo-gisisswagisi*, *niog-gisisswagisi*, *ningotwasso-gisisswagisi*, *midáссо-gisisswagisi ashi nisswi*, *níjtana dasso-gisisswagisi ashi níj*, etc. . . He is one, two, four six, thirteen, twenty-two months old, etc.
3. If the age to be expressed is *not over ten years*, they connect the *Cardinal number* with the word *bibon*, which signifies *winter or year*,) and make a verb of it ; thus :

Anin endasso-bibonagisiian? Nin nishwâsso-bibonagis. How many years art thou old? I am eight years old. *Anin endasso-bibonagisiid? Midâsso-bibonagisi.* How many years is he (she) old? He (she) is ten years old. *Ogôw nijôdeiyag kawin mashi nâno-bibonagisissûway.* These twins are not yet five years old.

4. If the age is from *ten to nineteen years*, it can be expressed in three different manners; thus:

Midâsso-bibonagisi ashî nîo bibonagisi, or *midâsso-bibonagisi ashî nîwin*, or *ashî nîo-bibonagisi*; he is fourteen years old. (In the first person the second manner is usual; as, *nin midâsso-bibonagis ashî nij*: *nin midâsso-bibonagis ashî nânan*, etc.)

5. If the age is *over nineteen years*, and expressed in *round numbers*, they put *dasso* before *bibon*, and frame the whole into a verb. *Nin nimidana dasso-bibonagis*, or *nimidana nin dassô-bibonagis*; I am forty years old. *Nanimidana dassô-bibonagisi*; he is fifty years of age. *Awashime nîjtana dasso-bibonagisiway nishimeiyag*; my brothers are over twenty years old.

6. If the age is *upwards of twenty years*, and expressed in *mixed numbers*, it is given as follows, viz:

Nîjtana dasso-bibonagisi ashî nîwin; he is twenty-four years old. *Nin nânimidana dasso-bibonagis ashî nisswî*; I am fifty-three years old. *Nîjtana dassô-bibonagisi nin bebîjigoganjîm, ashî nij*; my horse is twenty-two years old.

Manner of expressing the day of the month.

The Ojibwe names of the twelve months or moons:

1. *Manito-gisiss*, the moon of the spirit, (January.)
2. *Namîbiinî-gisiss*, the moon of suckers, (fish,) (February.)
3. *Onâbani-gisiss*, the moon of the crust on the snow, (March.)
4. *Bebokwêdagiminy-gisiss*, the moon of the breaking of the snow shoes, (April.)
5. *Wâbigon-gisiss*, the moon of flowers and blooms, (May.)
6. *Odîmini-gisiss*, the moon of strawberries, (heart-berries) (June.)

7. *Miskwîmini-gisiss*, the moon of raspberries, red-berries, (July.)
8. *Min-gisiss*, the moon of whortleberries, (August.)
9. *Manominike-gisiss*, the moon of the gathering of wild rice, (September.)
10. *Binâkwi-gisiss*, the moon of the falling of leaves, (October.)
11. *Gashkadino-gisiss*, the moon of freezing, (November.)
12. *Manito-gisissons*, the little moon of the spirit, (December.)

The word *gisiss* which means *sun* and *moon*, is an *animate* substantive. *

The question after the date is in Ojchipwe thus: *Anin êndasogwanagisid gisiss nongom* ? How many days is the moon old to-day ? or, *anin epitch gisissowagak* ? How late is the moon ?

The answer is, for the *first* day: *Nongom mâdaginsô manito-gisiss, namêbini-gisiss*, etc.; to-day the month of January, February, etc., begins to be counted. For the *following* days they say: Such a month, or moon, is so and so many days old. F. i.

Manito-gisiss nongom njoqwanagisi, to-day is the 2d of Jan.

“ *nissogwanagisi*, to-day is the 3d Jan.

“ *nîogwanagisi*, to-day is the 4th Jan.

“ *nânogwanagisi*, to-day is the 5th Jan.

Namêbini-gisiss nongom nishurâssogwanagisi, to-day is the 8th of February.

“ *midâssogwanagisi*, to-day is the 10th of February.

“ *midassogwanagisi ashî bejig*, to-day is the 11th of February.

Onâbani-gisiss nongom ashî nijogwanagisi, to-day is the 11th of March.

“ *nijogwanagisi*, “ 13th March.

“ *ningotwâssogwanagisi*, to-day is the 16th of March.

* When they want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *tibikigisiss*, (night sun,) for the moon.†

Wábigon-gisiss nongom áshi níjurássogwanagisi, to-day is the 17th of May.

“ *jángassogwanagisi*, to-day is the 19th of May.

Wábigon-gisiss nongom níjtana dassogwanagisi, to-day is the 20th of May.

Odéimin-gisiss nongom níjtana dassogwanagisi áshi bejiq, to-day is the 21st of June.

Odéimin-gisiss nongom níjtana dassogwanagisi áshi nij, to-day is the 22d of June.

Binákwi-gisiss nongom níjtana dassogwanagisi áshi nánan, to-day is the 25th of October.

Binákwi-gisiss nongom níjtana dassogwanagisi áshi jangásswi, to-day is the 29th of October.

Manito-gisiss nongom nissimidana dassogwanagisi, to-day is the 30th of December.

Manito-gisiss nongom nissimidana dassogwanagisi áshi bejiq, to-day is the 31st of December.

Manner of expressing the hour.

The Indians have no proper term for *hour* in their language. They call it *dibaigan*, which signifies *measure* in general, and is applied to several divisions of time and other things. It means : mile, acre, bushel, yard, foot, etc. Applied to the twelve hours tis used thus :

For the *question* :

Anin endlasso-dibaiganey ? What o'clock is it ? or, *Anin epitch gijigak* ? (*epitch tibikak* ?) How late is it in the day ? in the night ?

For the *answer* :

Ningo dibaigan, it is one o'clock ;

níjo dibaigan, it is two o'clock ;

níjo dibaigan áshi ábita, it is half-past two ;

nissô dibaigan, it is three o'clock ;

náo “ “ four “

nâno “ “ five “

nishwássô “ “ eight “

midássô “ “ ten “

midáſso dibaigan ashi ábita, it is half-past ten ;

midáſso dibaigan ashi bejig, it is eleven o'clock ;

midáſso dibaigan ashi nij, it is twelve o'clock.

Instead of *midáſso dibaigan ashi nij*, they commonly say : *nâwrokwe*, or, *nâwokwémagad*, it is noon ; *abitâ-tibikad*, it is midnight.

2. DISTRIBUTIVE NUMBERS.

<i>Bébejig</i> , - - -	-	1	by 1; 1 each, or to each,
<i>nénij</i> , - - -	2	every time, 2 each, or to each,	
<i>nenisswi</i> , - - -	3	" 3 "	"
<i>néniwîn</i> - - -	4	" 4 "	"
<i>nânânun</i> , - - -	5	" 5 "	"
<i>néníngotwáſswi</i> , -	6	" 6 "	"
<i>nenijwáſswi</i> , - -	7	" 7 "	"
<i>nenishwáſswi</i> , - -	8	" 8 "	"
<i>jéjangasswi</i> , - -	9	" 9 "	"
<i>mémidáſswi</i> , - -	10	" 10 "	"
<i>mémidáſswi ashi bejig</i> ,	11	" 11 "	"
<i>mémidáſswi ashi nij</i> ,	12	" 12 "	"
<i>mémidáſswi ashi nânan</i> ,	15	" 15 "	"
<i>mémidáſswi ashi jángasswi</i>	19	" 19 "	"
<i>nénijtana</i> , - - -	20	" 20 "	"
<i>nénijtana ashi bejig</i> , -	21	" 21 "	"
<i>nénissimidana</i> , - -	30	" 30 "	"
<i>nénimidana</i> - - -	40	" 40 "	"
<i>nénânimidana</i> , - -	50	" 50 "	"
<i>néníngotwáſsimidana</i> , -	60	" 60 "	"
<i>nenijwáſsimidana</i> -	70	" 70 "	"
<i>nenishwáſsimidana</i> -	80	" 80 "	"
<i>jéjângáſsimidana</i> , -	90	" 90 "	"
<i>néníngotwâk</i> - - -	100	every time 100 each or to each,	
<i>néníngotwâk ashi bejig</i> , -	101	" 101 "	"
<i>nénijwâk</i> . - - -	200	" 200 "	"
<i>jéjangasswâk</i> , - - -	900	" 900 "	"
<i>memidasswâk</i> , - - -	1000	" 1000 "	"
<i>nijíng memidasswâk</i> , -	2000	" 2000 "	"

<i>nissing mēmidasswāk,</i> -	3000	“	3000	“	“
<i>midatching ashi abid- ing mēmidasswāk.</i> -	11000	“	11000	“	“
<i>midatching ashi nijing mēmidasswāk,</i> -	12000	“	12000	“	“
<i>nijana dassing mēmidass- wāk,</i> - - -	20000	“	20000	“	“
<i>ningotwāk dassing mēmi- dasswāk,</i> - - -	100000	“	100000	“	“
Etc., etc.					

EXAMPLES.

Kakina ogow ininiwag bebējig mitigotchimân, gi-minâwag. A boat was given to each of these men.

Nenīwin masinaiganan od aianawan. They have four books each.

Naningim bi-ijân, nēnij dash bi-widjiw kidji-kwiwisensag. Come often, and bring every time two other boys with thee.

Anishinâbeg nenījweg wâbôitanan gi-dibaamawâwag. The Indians received in their payment two blankets each.

Memidâssossag pakwējiganan od aiawanan. They have ten barrels of flour each.

Nissaičiag nēningotwāk dassô dibaigan aki o gi-gishpinadonawa. My brothers bought a hundred acres of land each.

Nissing gi-ijâ tâshkibôdjiganing, jejângassimidana dasswâtig dash nabâgissagon o gi-binan. He went three times to the mill, and brought ninety boards every time.

Memidâsswâbik ashi nânan sagaiganan nin gi-bi-nandôtamagog, nenijtana dasswâbik dash nin gi-minag. They came and asked me fifteen nails each, and I gave to each twenty, (or twenty each.)

Nēnijtana, nēnissimidana gaic bemâdisidjig gi-nibowag endassô-gijigadinig odenang, mēgwa aiâmagak kitchi âkosiwin. Twenty or thirty persons died every day in the city, during the time of cholera.

Remark. All the five *Remarks* (p. 309-313,) are applicable to

Distributive Numbers as well as to Cardinal, as you see in some of the above Examples.

3. MULTIPLYING NUMBERS.

<i>Abiding</i> , - - - - -	once,
<i>nîjing</i> , - - - - -	twice,
<i>nissing</i> , - - - - -	three times.
<i>nîwing</i> , - - - - -	4 times,
<i>nâning</i> , - - - - -	5 “
<i>ningotwâching</i> , - - - - -	6 “
<i>nîjwâching</i> , - - - - -	7 “
<i>nishwâching</i> , - - - - -	8 “
<i>jângatching</i> , - - - - -	9 “
<i>midâching</i> , - - - - -	10 “
<i>midâching ashi âbiding</i> , - - - - -	11 “
<i>midâching ashi nîjing</i> - - - - -	12 “
<i>midâching ashi jângatching</i> , - - - - -	19 “
<i>nîjtana dassing</i> , - - - - -	20 “
<i>nîjtana dassing ashi abiding</i> . - - - - -	21 “
<i>nîjtana dassing ashi nîjing</i> , - - - - -	22 “
<i>nissemitana dassing</i> , - - - - -	30 “
<i>ningotwâssimidana dassing</i> , - - - - -	60 “
<i>ningôtwâk dassing</i> , - - - - -	100 “
<i>ningôtwâk dassing ashi abiding</i> , - - - - -	101 “
<i>ningôtwâk dassing ashi midâching ashi nîjing</i> , - - - - -	112 “
<i>nisswâk dassing</i> , - - - - -	300 “
<i>nanwâk dassing</i> , - - - - -	500 “
<i>midasswâk dassing</i> , - - - - -	1,000 “
<i>midasswâk ashi nisswak arhi nîjtana dassing</i> <i>ashi nîwing</i> , - - - - -	1,324 “
<i>midâching midasswâk dassing</i> , - - - - -	10,000 “
<i>ningotwak dasso midasswak dassing</i> , - - - - -	100,000 “

Etc., etc.

EXAMPLES.

Nîjing ki ga-dipâkonigonan Kije-Manito. God will judge us twice.

Kitchitra Paul nâning gi-bashanjenwa, awamiwin ondjî. St.

Paul was flogged five times, for religion's sake.

Ningotwâk dassing ki windamoninim tchi gimôdissiwey, minotch dash nijing minawa ki gi-gimôdin. I tell you a hundred times not to steal, and yet you have stolen twice again.

Midâtching ashi nissing nin gi-wâbama bibônong. I saw him thirteen times last winter.

Meno-ijiwebisid inini nijwâtching pangishin, minawa dash pasigwi. A just man falls seven times, and rises up again.

Pierre, nômgom tibikak nissing ki gad-âgonwetam kikenimiian. Peter, this night thou shalt deny me three times.

4. MULTIPLYING-DISTRIBUTIVE NUMBERS.

<i>Aiâbiding,</i>	-	once every time ; once each, or to each,		
<i>nénijing,</i>	-	twice every time ; twice each, or to each,		
<i>nénissing,</i>	-	3 times every time ; 3 times each or to each		
<i>néniwing,</i>	-	4	4	“
<i>nénâning,</i>	-	5	5	“
<i>néningotwâtching,</i>	-	6	6	“
<i>nénijwâtching,</i>	-	7	7	“
<i>nénishwâtching,</i>	-	8	8	“
<i>jéjangâtching,</i>	-	9	9	“
<i>mémidâtching,</i>	-	10	10	“
<i>mémidâtching ashi</i>				
<i>âbiding,</i>		11 times every time ; 11 tim. e., or to e.,		
<i>memitatching ashi</i>				
<i>nijing,</i>	12	“	12	“
<i>memitatching ashi</i>				
<i>naning,</i>	15	“	15	“
<i>nénijtana dassing,</i>	20	“	20	“
<i>nénijtana dassing</i>				
<i>ashi âbiding,</i>	21	“	21	“
<i>nénissimidana das-</i>				
<i>sing,</i>	30	“	30	“
<i>nénimidana dassing,</i>	40	“	40	“

<i>jéjangassimidana</i>				
<i>dassing,</i>	90	"	90	"
<i>néníngotwák das-</i>				
<i>sing,</i>	100	"	100	"
<i>néníngotwák das-</i>				
<i>sing ashi abiding,</i>	101	"	101	"
<i>néníngotwák das-</i>				
<i>sing achi midat-</i>				
<i>ching ashi jân-</i>				
<i>gatching,</i>	119	"	119	"
<i>néníjwák dassing,</i>	200	"	200	"
<i>nénisswák dassing,</i>	300	"	300	"
<i>jéjangasswák das-</i>				
<i>sing,</i>	900	"	900	"
<i>mémidasswák das-</i>				
<i>sing,</i>	1000	"	1000	"
<i>wémidasswák ashi</i>				
<i>níjwak ashi nis-</i>				
<i>simiána dassing</i>				
<i>ashi níwíng,</i>	1234	"	1234	"
<i>mémidatchíng</i>				
<i>midasswák das-</i>				
<i>sing.</i>	10,000	"	10,000	"
<i>néníngotwák das-</i>				
<i>sing midass-</i>				
<i>wák,</i>	100,000	"	100,000	"
Etc., etc.				

EXAMPLES.

Géget matchi kwiwisensish mabam ; néníjng, nénissing gaie o gi-papakiteowan inir widji-kwiwisensan. This is indeed a bad boy ; he struck twice or three times each of these his fellow-boys.

Nij níngwissag nénânig gi-ijâway odenang. Two of my sons went to town five times each.

Nissing bi-ijaway endassô-gíjigadinig, néníwing dash mojag nin

kikinoamaray. They come three times a day ; and I teach them their lessons four times every time they come.)

Nij masinaiganan nind âânan, nenjwâtching dash jaigwa nin gi-wâbandanan. I have two books, and I have read them already seven times each.

Nenissing nin gi-ganônay. I have spoken three times to each, (to every one of them.)

Nisswi nind inawemaganay wâssa aiaway, nenishwâtching dash jaigwa nin mâtjibiamâway. Three of my relatives are far off, and I have already written eight times to each.

5. ORDINAL NUMBERS.

Nétamissing, or *nitam*, the first, or first ;

éko-nîjing, the second, or secondly ;

éko-nîssing, the third, or thirdly ;

éko-nîwing, the fourth, or fourthly ;

éko-nânaning, the fifth, or fifthly ;

éko-nîngotwâtching, the sixth, or sixthly ;

éko-nîjwâtching, the seventh, or seventhly ;

éko-nîshwâtching, the eighth, or eighthly ;

éko-jângatching, the ninth, or ninthly ;

éko-mîdâtching, the tenth, or tenthly ;

éko-ashi-bejig, the eleventh, or eleventhly ;

éko-ashi-nîjing, the twelfth, or twelfthly ;

éko-ashi-nîssing, the thirteenth, or thirteenthly ;

éko-ashi-jangatching, the nineteenth, or nineteenthly ;

éko-nîjtanaweg, the twentieth, or twentiethly ;

éko-nîjtanaweg ashi bejig, the twenty-first, or twenty-firstly ;

éko-nîjtana ashi nîjing, the twenty-second, or twenty-secondly ;

éko-nîjtana ashi nîssing, the twenty-third, or twenty-thirdly ;

éko-nîssîmidanaweg, thirtieth, or thirtiethly ;

éko-nîssîmidanaweg ashi bejig, the thirty-first, or thirty-firstly ;

éko-nîssîmidana ashi nîjing, the thirty-second, or thirty-secondly ;

éko-nîssîmidana ashi nîwing, the thirty-fifth, or thirty-fifthly.

éko-nîmîdânaweg, the fortieth, or fortiethly ;

éko-nânîmîdânaweg, the fiftieth, or fiftiethly ;

eko-nīngotwâssimidanaweg, the sixtieth, or sixtiethly ;
eko-nījwâssimidanaweg, the seventieth, or seventiethly ;
eko-nīshwâssimidanaweg, the eightieth, or eightiethly ;
eko-jângassimidanaweg, the ninetieth, or ninetiethly ;
eko-nīngotwâkwak, the hundredth, or hundredthly ;
eko-nīngotwâkwak ashi bejiy, the hundred-first, or hundred-firstly ;
eko-nīngotwâk ashi nijing, the hundred and second, or hundred and secondly ;
eko-nīngotwâk ashi nissing, the hundred and third, or hundred and thirdly ;
eko-nīngotwâk ashi midâtchîng ashi bejiy, the hundred and eleventh, or hundred and eleventhly ;
eko-nīngotwâk ashi midâssuri ashi nijing, the hundred and twelfth, or hundred and twelfthly ;
eko-nīngotwâk ashi midâssuri ashi nissing, the hundred and thirteenth, or hundred and thirteenthly ;
eko-nīngotwâk ashi nījtanaweg, the hundred and twentieth, or hundred and twentiethly ;
eko-nīngotwâk ashi nījtanaweg ashi bejiy, the hundred and twenty-first, or hundred and twenty-firstly ;
eko-nīngotwâk ashi nījtana ashi nijing, the hundred and twenty-second, or hundred and twenty-secondly ;
eko-nīngotwâk ashi nīssimidanaweg, the hundred and thirtieth, or hundred and thirtiethly ;
eko-nījwakwâk, the two hundredth, or two hundredthly ;
eko-nīsswakwâk, the three hundredth, or three hundredthly ;
eko-jangasswakwâk, the nine hundredth, or nine hundredthly ;
eko-midasswakwâk, the thousandth, or thousandthly ;
eko-nījng midasswâk, the two thousandth, or two thousandthly ;
 Etc., etc.

EXAMPLES.

Nitam inini Adam kitchi ginwēnj gi-bimâdisi. The first man Adam lived very long.

Eko-nissing apâbiwinan namadabi. He sits on the third bench.
Kitchi ganâsongewin êko-niwing Kijé-Manito o ganâsongewinan.

The fourth commandment of God is a great commandment.

Eko nįjtana ashi nissing wākaiganan odenāg, mi ima endaiān.

I live in the twenty-third house in the village.

Kitchi nībiwa atēwan wedi masinaiganan, ēko-ashi-ning dash bīdarishin. There are a great many books there, bring me the thirteenth.

Anin iw ēko-midāsswakwak ashi bįjig gagwēndjindirinan?

Which is the thousand and first question?

Eko-nānaning omōdensan bīdon: wēnįjishing mashkiki pindimagal. Bring here the fifth vial; there is a good medicine in it.

Eko-nįjig gabeshīwinan nū maiāmawi-onįjishing. The second encampment is the best of all.

Remark. You see in the above Examples, that the Otchipwe substantive following the *Ordinal Number*, is always in the *plural*, different from the English, which is in the *singular*. The reason for this is, because the Otchipwe Ordinal denotes a *selection out of several objects*. So, for instance, in the above Examples: *Eka-ning apābiwinan*, the proper sense is: the *third* of the *benches* that are standing there.—*Eko-nānāning amodensan*: the *fifth* of the *vials* that are placed somewhere.—*Eko-nįjig gabeshīwinan*: the *second* of all the *encampments* on a certain route.

Cardinal numbers are frequently transformed into verbs, which may be called *Numeral verbs*. This transformation is performed in two different ways, according to the *substantive* to which the numeral verb refers, being different for each of the two classes of substantives, animate and inanimate.

1. *Numeral Verbs for animate Substantives.*

Bįjig, one; *nin bįjig*, I am one, or alone,

ki bįjig, thou art one,

bįjigo, he (she) is one,

Nįj, two; *nin nįjimin*, we are two of us,

ki nįjim, you are two,

nįjiwag, they are two,

Nisswi, three ; *nin nissimin*, we are three,
ki nissim, you are three,
nissiwag, they are three.

Niwin, four ; *nin niwimin*, we are four of us, etc.

Nānan, five ; *nin nānanimin*, we are five.

Ningotwāssi, six ; *nin ningotwāchimin*, we are six.

Nijrāsswi, seven ; *nin nijrāchimin*, we are seven.

Nishwāsswi, eight ; *nin nishwāchimin*, we are eight.

Jāngāsswi, nine ; *nin jāngāchimin*, we are nine.

Midāsswi, ten ; *nin midāchimin*, or *nin midādāchimin*, we are ten.

Midāsswi ashi bejig, eleven ; *nin midādāchimin ashi bejig*, we are eleven.

Midāsswi ashi nij, twelve ; *nin midādāchimin ashi nij*, we are twelve.

Midāsswi ashi nisswi, thirteen ; *nin midādāchimin ashi nisswi*, we are thirteen, etc.

Nijšana, twenty ; *nin nijšanawēmin*, we are twenty of us.

Nijšana ashi bejig, twenty-one ; *nin nijšanawēmin ashi bejig*, we are twenty-one.

Nissimidana, thirty ; *nin nissimidanawēmin*, we are thirty.

Nijwāssimidana, seventy ; *nin nijwāssimidanawēmin*, we are seventy.

Jāngāssimidana, ninety ; *nin jāngāssimidanawēmin*, we are ninety.

Ningotwāk, a hundred ; *nin ningotwākosimin*, we are a hundred.

Ningotwāk ashi bejig, 101 ; *nin ningotwākosimin ashi bejig*, we are 101 of us.

Ningotwāk ashi midāsswi, 110 ; *nin ningotwākosimin ashi midāsswi*, we are 110.

Ningotwāk ashi nijšana ashi nisswi, 123 ; *nin ningotwākosimin ashi nijšana ashi nisswi*, we are 123.

Nijrāk, 200 ; *nin nijrākosimin*, we are 200.

Midāsswāk, 1,000 ; *nin midāsswākosimin*, we are 1,000.

Nijing midāsswak, 2,000 ; *nijing midasswākosimin*, we are 2,000.

Nāning midāsswak, 5,000 ; *nāning nin midasswākosimin*, we are 5,000.

Midâtching midâsswâk, 10,000 ; *midâtching nin midasswâkosimîn*, we are 10,000 of us.

Midâtching ashî âbiding midâsswâk, 11,000 ; *midâtching ashî âbiding nin midasswâkosimîn*, we are 11,000.

Midâtching ashî nissing midâsswâk, 13,000 ; *midâtching ashî nissing nin midasswâkosimîn*, we are 13,000.

Midâtching ashî niwing midâsswâk ashî nisswâk ashî midâsswi ashî nijwâsswi, 14,317 ; *midâtching ashî niwing nin midâsswâkosimîn ashî nisswâk ashî midâsswi ashî nijwâssi*, we are 14,317.

Nijtana dassô midâsswâk, 20,000 ; *nijtana nin dasso midâsswâkosimîn*, we are 20,000.

Nijtana dassô midâsswâk ashî midâsswâk, 21,000 ; *nijtana nin dasso midasswâkosimîn ashî midasswâk*, we are 21,000.

Nijtana dassô midâsswâk ashî midâsswâk ashî ningotwâk ashî midâsswi ashî bejig, 21,111 ; *nijtana nin dasso midasswâkosimîn ashî midâsswâk ashî ningotwâk ashî midâsswi ashî bejig*, we are 21,111.

Ningotwâk dasso midâsswâk, 100,500 ; *ningotwâk nin dassô midâsswâkosimîn*, we are 100,000.

Midasswâk dassô midâsswâk, 2,000,000 ; *midâsswâk nin dasso midasswâkosimîn*, we are a million of people.

Etc., etc.

Remark 1. All these numeral verbs belong to the I. Conjugation, and may be conjugated throughout all the tenses and moods, both in the affirmative and negative forms, in the *plural*, (except the first one.)

Remark 2. As a particularity of the Otchipwe language, we observe here, that these numeral verbs are sometimes even employed in the *singular*. F. i. *Nissi*, he is three, three in one, as in the Blessed Trinity. They also say, for instance, when a man has a wife and four children: *Ningotwâtchi*, he is six. When a widower or a widow has three children, they will say: *Nîwi*, he (she) is four.

EXAMPLES.

Bejigo eta ninidjâniss, kin dash kinidjânissag nijwâtchirag. I have only one child, but thou hast seven of them.

Nânanibanig ninidjânissag, nij dash gi-nibowag, mi dash nongom nissiwad etâ. I had five children, but two died, and so there are now only three.

Kawin midasswâkosissirag eta omâ odénang bemâdisidjig, nawatch bâtainowag. Not only a thousand persons live in this town, but more.

Midâtching ashî nânig midasswâkosirag kakina Otchipweg en-dashirad. The number of the Chippewa Indians is fifteen thousand.

Otâwag dash niwîng midasswâkosirag. And the number of the Ottawa Indians is four thousand.

Kitchi odénang Wawîâtanong gega nijlana dasso midasswâkosirag bemâdisidjig. The number of the inhabitants of the city of Detroit is about twenty thousand.

Nongom ga-bi-ijâdjig kikinomâding kawin gi-de-nijlanunnessirag. Those that came to-day to school, were not quite twenty.

Midâtchirag nin pijikimâg, nin manishtanishimâg dash midâtchirag ashî niwin. I have ten cows and fourteen sheep.

2. Numeral Verbs for inanimate Substantives.

Béjig, one ; *béjigwan*, one thing.

Nij, two ; *nijinon*, there are two things.

Nisswî, three ; *nissinon*, there are three things.

Nîwîn, four ; *nîwinon*, there are four things.

Nânan, five ; *nânaninon*, there are five things.

Ningotwâsswi, six ; *ningotwâtchinon*, there are six things.

Nijwâsswi, seven ; *nijwâtchinon*, there are seven things.

Nishwâsswi, eight ; *nishwâtchinon*, there are eight things.

Jângasswi, nine ; *jângatchinon*, there are nine things.

Midâsswi, ten ; *midâtchchinon*, there are ten things.

Midâsswi ashî béjig, eleven ; *midâtchchinon ashî béjig*, there are eleven things.

Midâsswi ashi nânan, fifteen; *midâdatchinon ashi nânan*, there are fifteen things.

Nijlana, twenty; *nijlanawéwan*, there are twenty things.

Nijlana ashi bejiy, twenty-one; *nijlanawéwan ashi bejiy*, there are twenty-one things.

Ningotwâssimidana, sixty; *ningotwâssimidanawéwan*, there are sixty things.

Ningotwâkwadon, 100

Ningotwâkwadon ashi bejiy, 101.

Ningotwâkwadon ashi midâsswi, 110.

Nijwâkwadon, 200.

Nisswâkwadon, 300.

Midâsswâkwadon, 1,000.

Midâsswâkwadon ashi ningotwâk, 1,100.

Nijing midâsswâkwadon, 2,000.

Midâtching midâsswâkwadon, 10,000.

Nijlana dassô midâsswâkwadon, 20,000.

Ningotwâssimidana dassô midâsswâkwadon, 60,000

Ningotwâk dassô midâsswâkwadon, 100,000.

Midâsswak dassô midâsswâkwadon, 1,000,000 of inanimates objects.

Remark. Some of these inanimate numeral verbs, being all unipersonal, belong to the VII. Conjugation, in the *plural*, (except the first, and others to the IX. Conjugation.

EXAMPLES.

Nijinon nind adopôwinan, ningotwâtchinon dash nind apâbiwinan. I have two tables and six chairs.

Oma odénang midâdatchinon anamiéwigamigon ashi bejiy. In this city there are eleven churches.

*Nânaniniwan * owâkaiganan.* He possesses five houses.

Anin endassing ki masinaiganan?—Nijtanawéwan ashi nisswi.
How many books hast thou?—Twenty-three, (or, there are twenty-three.)

* Report to a *second* third person.

*Awashime níbiwa nin nind aínan : g'ga níwákwadon nin masi-
naiganan. I have more ; I have nearly four hundred books.
Midádtchinon Kije-Munito ó ganásongewinan. There are ten
commandments of God.*

CHAPTER VI.

OF PREPOSITIONS.

A *Preposition* is a word placed before a substantive or a pronoun, to show the relation between it and some other word in the sentence.

The word following a preposition, is the *complement* thereof, or its *object*.

There is a great difference, regarding prepositions, between the Otchipwe language and other languages.

The same preposition is sometimes employed to point out different relations. We shall see here how the principal prepositions of the English language, in their different relations, are given in Otchipwe.

There are in this language scarcely any prepositions that *precede the substantive* : they are ordinarily *connected with the substantive* which is their complement, forming with it only one word ; or they *precede the verb* to which they refer, and are conjugated with the verb.

We shall see here : I° which are the prepositions that precede the substantive, their complement. II° We will consider the prepositions that are connected with the substantive, their complement, forming but one word with it. III° We shall point out the manner, how prepositions precede the verb, their complement, and are conjugated with it.

The principal Otchipwe prepositions that *precede a substantive*, (and which may properly be called prepositions, are the following, viz :

1. *Tchigaii* or *tchig'*, near, nigh, by, close by, at, to, v. g.
Tchigaii tchibaiatigong gi-nibâwiwag K. Marie, K. Jean gaie.

Near the cross (or, by the cross) stood St. Mary and St. John.
Tchig' ishkote aton iw. Put this to the fire, (near the fire.)

Remark. The abbreviated preposition *tchig'* is sometimes connected with the complement, and changes it a little. F. i. *tchigikana*, close by the road, or, near the path: instead of *tchig' mikana*: *tchigikana jingishin*, he lies near the road; *tchigikana namadabiban*, he was sitting by the path.—*Tchigâtig*, near a piece of wood, instead of *tchig' wâtig*; *tchigâtig nin namadab*, I am sitting by a piece of wood.

2. *Giwitaii*, round, around, v. g.

Kakina giwitaii kitchigaming nin gi-bimishkâ.

3. *Pindjaii* or *pindj'*, in, within, inside of, v. g.

Pindj' anamiwigamig, in the church; *pindjaii kitiganing*, in the field, (within the enclosure.)

Remark. The English preposition *in* is more commonly expressed by terminations added to the complement, than by *pindj'* or *pindjaii*. (See the Examples of No. 11.)

4. *Kabé* or *mégwa*, during, throughout, v. g.

Pitchinâgo kabé-gijig nin gi-kitchi-anoki. Yesterday I have worked hard all day, or during all day.

Mégwa migâding, during war. *Mégwa nâwokwe-wissining*, during dinner.

5. *Nâwaii* or *nâssawaii*, between, through, amidst, v. g.

Jesus gi-sassagâkwaowa tchibaiâtigong nâssawaii nij gemôdish-kinidjin. Jesus was crucified between two thieves.

6. *Mégwe*, among, v. g.

Mégwe anishinâben gi ani-nitâwigi. He was brought up among the Indians.

7. *Anâmai* or *anâm'*, under, underneath, below, beneath, v. g.

Anâmai adôpowining jingishin gâjagens. The cat lies under the table. *Anâmai nibaganing*: under the bed.

8. *Ogitchâii* or *ogitch'*, on, upon, v. g.

Kego ogitchâii nibaganing awi-namadabiken. Don't sit down upon the bed. *Ogitch' adôpowin*, on the table.

Remark. The English preposition *on* or *upon* is more commonly expressed, in the Ojchipwe language, by *terminations* added to its complement, than by *ogitchani* or *ogitch'*.

9. *Ajawaii*, behind, v. g.

Ajawaii w'ikaiganing gi-kâsoidiso. He hid himself behind the house.

Remark. The preposition *behind* is often expressed by the word which signifies *the back*. F. i. *Nin pikwanang nibawi*, he stands behind me; *nin pikwan*, my back. *Awenen aw ki pikwanang nemadabid?* Who is sitting behind thee? *ki pikwan*, thy back.

10. *Nakakeia*, or *inakakeia*, towards, to, about. (These words are always put after the complement.) V. g.

Kishpin osâm kashkendaman oma aking, gijigong nakakeia iaâ-bin; *mi sâ wedi ge-jawendagositan kaginig.* When thou art too much grieved on earth, look towards heaven; there thou wilt be happy eternally.

Môniang nakakeia nin wi-tja sigrang. I intend to go to Montreal next spring.

Remark on No. I.

All the prepositions of this Number are as well adverbs as prepositions, and most of them rather adverbs than prepositions.

II.

Let us consider now the prepositions that are *connected with the substantive* which is their complement, forming with it but one word. Or rather, (to speak Ojchipwe grammatically,) let us see, how the Ojchipwe language, instead of using distinct prepositions, adds certain terminations to substantives, by which English prepositions are expressed.

These English prepositions are: *at, in, from, out, of, on, to*. The Ojchipwe language expresses them by the following *five terminations*, which are annexed to the complements of the said prepositions; viz: *g, ng, ang, ing, ong*.—Examples will illustrate the matter.

1. Termination, *g*. *Kitigwiniwag kitchi anokiwag o kitiganiwang*. Farmers work hard *in* their fields. (*O kitiganiwan*, their fields; *o kitiganiwang*, *in* their fields.) *O wigiwamiwang ondjibawag*, they come *out of* their houses, (or lodges.) *O wigiwamiwan*, their houses; *o wigiwamiwang*, *out of* their houses.

O wigiwamiwang aiawag, they are *in* their houses. (*O wigiwamiwan*, their houses; *o wigiwamiwang*, *in* their houses.)

Nibing, *in* summer. (*Nibin*, summer.) *Bibong*, *in* winter. (*Bibon*, winter.)

2. Termination, *ng*. *Gigoiag nibing bimadisiwag*, fishes live *in* the water. (*Nibi*, water; *nibing*, *in* the water.)

Sibing nin gi-bimishkamin, we traveled *in* a boat *on* a river. (*Sibi*, river; *sibing*, *on* a river, or *in* a river.)

Kitchigaming ki ga-bimashimin, we will sail *on* the lake.

Kitchigami, lake, *kitchigaming*, *on*, or *in* the lake.

Jaganashiwaking nitam nin wi-ijá, pánima dash Wemitigôjiwaking. I will first go *to* England, and then *to* France. (*Jaganashiwaki*, England; *Jaganashiwaking*, *to*, *in*, or *from*,) England. *Wemitigôjiwaki*, France; *Wemitigôjiwaking*, *to*, (*in*, or *from*,) France.

Jaganashiwaking nind ondjiba, I come *from* England.

Jaganashiwaking danisi, he lives *in* England.

Jominâbong, *in* the wine. (*Jominâbo*, wine.)

Odenang, *in*, *to*, *from*, the village or town. (*Odena*, village, town, city)

3. Termination, *ang*. *Wegonen eteg oma mashkimodang*? What is *in* that bag? (*Mashkimod*, bag.)

Nin pikwanang, *nin gi-pakiteoy*, he struck me *on* my back. (*Nin pikwan*, my back.)

Min ondjigá n'otâwagang, matter is running *out of* my ear. (*Otâwag*, his ear.)

Minî atêni otâwagang, there is matter *in* his ear.

Onikang, *in*, or *on*, his arm. (*Onik*, his arm.)

Nisidang, *in*, or *on* my foot. (*Nisid*, my foot.)

Omissalâng, *in*, or *on*, his belly. (*Omissal*, his belly.)

4. Termination, *ing*. *Anisbinâbe anâkaning, nomadabi wissinid, nin dash apabiwining nin namadab, adôpowining dâsh nin wissin.* The Indian sits *on* a mat when eating, but I sit *on* a chair, and eat *on* a table. (*Anâkan*, a mat; *apâbiwin*, a chair; *adôpowin*, a table.)

Ninindjing, in my hand. (Ninindj, my hand.)

Mikwaming, on the ice. (Mikwam, ice.)

Wigicâming, in a lodge, (or house). (Wigiwâm, lodge.)

Jerusaleming, in or from Jerusalem.

Kitigâning nind ondjiba, I come from the field. Kitigâning nind ija, I am going to the field. (Kitigan, field, garden.)

5. Termination, *ong*. *Menô-ijiwabisidjig gijigong ta-ijâway.* The good one will go to heaven. (*Gijig*, heaven, sky, day.)

Wikwêdong gi-onджи-mâdja, Wawîâtunong gi-ani-ija, nongom dash Kebekong wi-ija. He started *from* L'Anse, went *to* Detroit, and now he intends to go *to* Quebec. (*Wikwêd*, L'Anse; *Wawîâtan*, Detroit; *Kibek*, Quebec.)

Tchibaiâtigong, on the cross. (Tchibaiâtig, cross.)

Akikong, in the kettle. (Akik, kettle.)

Oshkinjigong, in his eye, or face. (Oshkinjig, his eye or face.)

Remarks on No. II.

You see that the same termination can express several prepositions; as, for instance, in the second termination, where *Jagunashiwaking* can mean: *in, to, from*, England. The verb must decide, which of the three prepositions you have to employ, when you translate from Otchipwe into English.

The same five terminations are also employed to render in Otchipwe the English phrases that express *comparison*, and contain the words *like*, or *as....as*. We will consider some Examples on each of the above five terminations.

1. Term. *Nibing iji kijâte nongom*, it is warm to-day like in summer, or as warm as in summer. (Or, *nâbinjin iji kijâte.*
Bibong iji kissinamagad jâigwa, it is already cold like in winter. (Or, *bebongin iji kissinamagad.*)

Bibong ijinâgwad, it looks like winter. (Or, *bebongin ijinâgwad*.)

2. Term. *Nibîng iji binâgami iw*, this liquid is as clear (clean) as water.

Jominâbong ipogwad, it tastes like wine.

Anishinâbeng gi-bimâdisi Kije-Manito oma aking, God lived on earth in the form of a man (like a man).

Oshkinaweng iji kijika aw akiwesi, this old man walks as fast as a young man.

3. Term. *Mashkimodang ijinagwad nin papagiwaian*, my shirt looks like a bag.

Kitawagang iji ginwamagad iw, this is as long as thy ears.

4. Term. *Anamiwining apitendâgwadon mino nagamonan*, good hymns are of as high a value as prayer.

Assining iji mashkâwamagad iw, this is as hard as a stone.

Matchi manitokewining iji manadad bishigwadisiwin, fornication is as bad (as great a sin) as idolatry.

5. Term. *Wawiatanong iji mitchamagad iw odena*, that city is as large as Detroit.

Mitigong, ijinagwad ow, this looks like wood.

Gega ajaweshkong, iji ginwamagad ki mokomân, thy knife is almost as long as a sword.

III.

All the other prepositions of the Otchipwe language are connected with *verbs*, in a manner altogether peculiar to this language. As there are no general rules for this connection, it must be acquired by use.

The following Examples on some of the prepositions of this description, will facilitate to the learner the acquirement of their correct use.

1. *Ondji*, In the *Change wêndji*, for, for the sake of, because, on account of, relating, regarding, respecting, in regard to; therefore, by reason of, through, v. g.

Kin nin bi-ondji-ija oma, I come here for thy sake, on account of thee.

Kijé-Manito ondjî-anwenindison gi-bata-diiân, repent of thy sins for God's sake.

Nitam anishinâbeg gi-bata-dodamowad, mi wewdjî-nibowad kakina anishinâbeg; because the first men sinned, therefore all men die.

Debeniminang o jawendjigewin nin gad-ondjî-bouitou nin mat-chi ijirebisiwin; through the grace of the Lord I will abandon my bad conduct, (bad behavior.)

2. *Eko-, ga-ako-, ged ako-*, since, ago, all the time, ever since, as long as, v. g.

Jajwa nisso bibonagadini ga-ako-mâljad, he left here these three years ago.

Kakina bakân ijinaâgwad eko-aiiân oma, all is changed here since my arrival.

Eko-bimâdisiân mojay ki mino gawawnim; thou tookest well care of me all my lifetime, (since the beginning of my life.)

Eko-bibonagak apiu kid âkos, thou hast been sick ever since the beginning of winter.

Ged-ako-bimadisiân, as long as I shall live. *Eko-akiwang*, since the creation of the earth.

3. *Ishkwâ-, gi-ishkwâ-, ge-ishkwâ-*, after, or the end of something, v. g.

Gi-ishkwâ-anamiçijiyak, after Sunday; *gi-ishkwâ nâwokweg*, after noon.

Aninîcapi ged-ishkwâ-akîwang? When will the end of the world be?

Kijé-Manito éta o kikéndan api ged-ishkwâ-akîwaninig. God only knows when the end of the world will be.

Gi-ishkwâ-wissiniân nin ga-mâljâ, I will start after dinner, (after eating.)

Remark on No. III.

These prepositions again are rather adverbs. We will do better to consider the rest of them under the head of Adverbs.

The following remarks and examples may yet be useful in the Chapter of Prepositions.

The following English prepositions : *with, without, to, before* names of persons,) *before, except, excepting, as for, according to, against, instead of,* are expressed in Otchipwe in a very peculiar manner, which cannot be established by rules, but must be learned from use. The Examples given here below will make you understand a little this particular manner of expressing prepositions.

1. *With.* The just ones will go to heaven *with* soul and body, after resurrection. *Kegî-otchitâg, kegî-wiaw gaie gijigong ta-ijâ-wag m'no-ijiwêbisidjig gi abitchibâwad.* I came in the house *with* my snow-shoes on ; *kegî-âgim nin gi-pindige wâkaigânîng.*

Thou comest *with* thy axe ; *kegî-wâgâkwad ki-bi-ija* I am married *with* this woman : *nin widigêma aw ikwe.* I eat *with* somebody, *nin widôpama awia.* I sleep *with* somebody, *nin wibema awia.* I sit down *with* him, there, *nin widabima.* I am standing *with* him, there, *nin widjigâbaritara.* I walk *with* somebody, *nin widjiwa awia.* I write *with* a pen, *mi-gwan nind awa ojibiigeiân.*

I struck him *with* my hand, *ninindj nin gi-pakiteowa.* Thou struckest him *with* a stone, *assin ki gi-pakiteowa.* He struck him *with* a stick, *mitig o gi-pakiteowan.*

I made a hole in the ice *with* an axe, *nin gi-twâige wâgâkwad.*

2. *Without.* This preposition is always expressed in Otchipwe with a verb in the negative form.)

He is a man *without* malice, *aw inini kawin manjininiwagississî.*

Those that live *without* the knowledge of God, are unhappy ; *kitimâgisiwag kekênimasssigog Kije-Maniton.*

One cannot live *without* eating, *kawin dâ-bimâdisissim wis-sinissîng.*

Nobody can see *without* eyes, *kawin awiâ dâ-wâbissi oshkin-jigossig.*

I could not write *without* hands, *kawin nin da-gashkitossin tchi ogibiigeiân onindjissiwân.*

3. *To*, (before nouns of persons,) I will return to my father, *noss nin wi-ijânan*.
Sinner, return to the Lord thy God, and to Jesus thy Savior ;
baiata-ijwebisiian, awi-nasikaw neciâh Debendjiged ki Kije-Manitom, Jesus gaie ga-bimôljiik.
He is gone to his parents, *onigligon od ijânan*.
4. *Before*. Nothing is hidden before God, *kawin gego kâdjigâ-dessinon enâssamid Kije-Manito*.
The hypocrites of old stood before the houses of the city, when praying ; *gaiat ga-bi-anamickasodjig nânibawibanig enâssamissininig wâkaiganan odenang enamiewadjin*
We shall all appear before Jesus, to be judged ; *kakina ki ganibâwimin enâssamabid Jesus, tchi dibakonigoiang*.
Before me, (when I am standing, *enassamigâbwiân*.
Before thee, (when thou art sitting, *enâssamabiân*.
Before him, (when he is lying,) *enâssamishing*, etc., etc.
5. *Except, excepting*. He works every day, except Sunday ; *en-dassô-gijigak anoki, enamiegijigadinigin eta kawin*.
I would willingly lose all, except my religion ; *nin dâ minwendam kakina gego tchi wanitoiân, nind anamiewin eta kawin*.
All my children died, except the oldest one ; *kakina ninidjânissag gi-nibowag, sesikisid eta ishkwane*.
We are all sick in the house, except my mother ; *kakina nind âkosimin ondashiiang, ninga eta kawin*.
6. *As for*. . . *As for* me, (for my part,) I will not go where they dance ; *nin win kawin nin wi-ijassi nimiiding*.
As for him, (for his part,) he has no objection ; *win igo kawin win ningot ikkitossi*.
As for thee, thou hast a good knowledge of religion, but thy brother knows nothing of it ; *kin win ki kikendan weweni anamiewin, kishime dash kawin gego o kikendansin*.
As for your work, I will speak to you to-morrow about it ; *iw dash kid anokîwiniwa ejwebak, wâbang ki gawindamoninim*.
7. *According to*. Lord, let all be according to thy will ; *Debenimian, apegish enendaman ijwebak kakina*.

I regulate my life *according to* thy instructions ; *nin ijissiton nin bimâdisiwin* *ëji-gagikimûian*.

According to thy word ; *ekkitûian*. *According to* the reports of people ; *ekkitowad anishinâbeg*, or *bemâdisidjig*.

Live *according to* the commandments of God, and you will be happy ; *ëji-ganâsonged Kije-Manito, iji-bimâdisiwig, mi dash tchi jawendagosûieg*.

8. *Against*. Who is not with me, is *against* me ; *aw wadjiwis-sig nind agonwetag*.

He goes away *against* my will ; *mînotch mûdja ano ginaama-wog*.

He that acts *against* the will of God, is a sinner ; *aw aiagon-wetawad Kije-Maniton, batâ-ijiwebisi*.

Never do anything *against* the injunctions of thy religious instructor ; *kego wika gego dodângen ëji-ginaamok enamie-gagikimik*.

9. *Instead of*. Thou wouldst not give to thy child a stone *instead of* bread ; *kawin ki da-dodansi iw tchi minassiwad kinidjâniss pakwejiganan, meshkwat dash assinin tchi mînad*. *Instead of* happiness which the sinner endeavors to procure, he will find real misery ; *baiatâ-ijiwebisid kawin jawendagosiwîn o gad-aiansin nendawendang, meshkwat gwaiak kitimâ-gisiwîn o ga-mikan*.

Instead of a book thou givest me a little picture ; *kawin masinaigan ki mijissi, meshkwat masinitchigans ki mij*.

CHAPTER VII.

OF ADVERBS.

An *Adverb* is a word joined to a verb or to an adjective, and sometimes to another adverb, to denote or modify some circumstance respecting it. So, for instance, when we say, *aw inini kitchi âkosi*, this man is very sick ; the adverb *kitchi*, very, modifies the verb *âkosi*, he is sick, and denotes how the man is sick.

Adverbs may be divided into various classes, according to their signification. We will mention here some of each class, with short Examples, to facilitate the use of this part of speech.

1. *Adverbs denoting manner.*

Wewéni, well, rightly, correctly, v. g.

Kishpin gego wejítóian, weweni ojítón; when thou art doing something, do it well.

Weweni ojibiügen; write correctly.

Iw epitendagprak tchi ojítóng, apitendagprak weweni tchi ojítóng; what is worth doing, is worth doing well.

Mâmanj, bad, negligently, v. g.

Mamanj o gi-ójítónawa. They made it negligently, bad.

Kego mâmanj kitigekeken: don't farm so negligently.

Beka, slowly, softly, easily, not loud, v. g.

Beka bimossen, walk slowly.

Kishpin uríia wi-áuwenimad, beka ganóji. If thou wilt reprimand somebody, speak to him gently.

Bisân, still, quietly, v. g.

Bisân abiög, kwiwisensidog! Be still, boys!

Bisân ima namadabi kabe-gíjiq, kawin anókisi. He is sitting there quietly all day, he does not work.

Naégateh, (has the same signification as *beka*.)

Agâwa, hardly, scarcely, a little, v. g.

Agâwa nin gashkitón wi-bimosseiân, nind âkos. I can hardly walk, I am sick.

Agâwa jáganâshimo, he can talk a little English.

Agâwa nin gi-gashkiâ, I could scarcely prevail upon him. . . .

Kitchi, very, v. g.

Nin kitchi minô aiâ, nin kitchi jawendâgos, I am very well, I am very happy.

Tebinâk, (has the same signification as *mâmanj*.)

Sesika or *tchisika*, suddenly, all at once, subitaneously, v. g.

Sesika gi-nibo, he died suddenly.

Kego sesika ombinaken gego kwesigwang. Don't lift up suddenly any heavy object.

Gega, almost, nearly, about, v. g.

Nin gi-âkos, gega nin gi-nib. I was sick, I almost died.

Gega ningotwâk dasso bibônagisi. He is nearly a hundred years old.

Gega nijtana. gega nissimidana. About twenty, about thirty.

Mêmindage, especially, principally, very, v. g.

Enamiadjig mêmindage da-jajawendjigewag. Christians ought to be especially charitable.

Memindage kitimishki, he is very lazy.

Binisika, unprovoked, without reason, spontaneously, v. g.

Binisika nishkâdisi aw inini. This man is angry unprovoked.

Kawin wika binisika gego nin minigossi. He never gives me anything spontaneously.

Gwaiak, justly, uprightly, straight, v. g.

Gwaiak bimâdisin, ki ga-jawendagos. Live uprightly, and thou wilt be happy.

Gwaiak wedi ani-ijâda. Let us go straight there.

Apitchi, extremely, exceedingly, quite, most, entirely, v. g.

Apitchi jawendjiye Debendjiged. The Lord is most merciful.

Apitchi âkosi ningâ. My mother is quite sick.

kissaiê âpitchi bakân ijiwêbisi nongom. Thy brother changed entirely.

Awândjish, purposely, notwithstanding a prohibition, v. g.

Nind âno-ginaamawa tchi ijâssiy, awandjish dash ija. I forbid him to go, but he goes notwithstanding my prohibition.

Awandjish bâpiwag. They laugh, although forbidden.

Napâtch, wrongly, not in the right order, v. g.

Kakina napâtch o gi-atônawa. They put all wrongly, (nothing in its due place.)

Anishâ, vainly, without effect, without reason, falsely, for nothing, gratis, v. g.

Weyonen ba-ondji-ijaieg oma? Anishâ. What do you come here for? Nothing.

Anisha mîgiweiog. Give it for nothing, gratis.

Memêshkwat, alternately, by turns, mutually, one after another, v. g.

Memeshkwat nagamoda. Let us sing alternately.

Iajawenündikog memeshkwat. Be charitable mutually to each other.

Memeshkwat ajéboiwig, row by turns.

Kego kakina māmawi gigitokégon ; meméshkwat gigitoiwig.
Don't speak all at one time ; speak one after another.

2. Adverbs denoting interrogation.

Anin ? How ? v. g.

Anin eji-bimâdisiian ? How dost thou do ?

Anin éjinikâdameg aw ? How do you call this ? (for inanimate objects.)

Anin éjinikameg aw ? How do you call this ? (for animate objects.)

Wegonen ? What ? v. g.

Wegonen iw ? What is that ?

Wegonen ba-takônaman kinidjing ? What dost thou hold in thy hand coming here ?

Wegonen wendji-mâwiiian ? What art thou crying for ?

Anishwin ? Why ? What is the reason ? (There is always a reproach contained in this interrogation.) V. g.

Anishwid bi-ijâssiwan anamiéwigamigong ? Why dost thou not come to church ?

Anishwin môjay dajimad kidj' anishinâbe ? Why dost thou always speak ill of thy neighbor ?

Nah ? Dost thou hear me ? or, do you hear me ? or, is it so ? V. g.

Ki ga-bos ganabutch wâbang, nâh ? Thou wilt perhaps embark to-morrow, is it so ? or, wilt thou not ?

Kawin ki kikendansinawa mashi ge-dodameg, nâh ? You don't know yet what you shall do, do you ? or, is it so ?

Anin êkkitoieg ? nâh ? What do you say ? do you hear me ?

Wa ? What ? (This interrogating adverb is only used to answer a call interrogating ; or to request a repetition of what was said, but not understood by the person spoken to.) V. g.

John !—Wa ? John !—What ?

Wâbang na ki wi-bos ?—Wa ? Wilt thou embark to-morrow ?—
What ?

Anîndi aiâwâd nongom ga-matchi-pimâdisidjig aking ? Where
are now those that led a bad life on earth ?

Anîndi k'oss ? Anîndi kigâ ? Where is thy father ? Where is
thy mother ?

Anîndi aiâd Debeniminang Kije-Manito ? Where is God our
Lord ?

Anîniwapi ? When ? v. g.

Anîniwapi ged-ishkwa-akîwang ? When will be the end of the
world ?

Anîniwapi ge-nibowad ki tehitchâgoniy ? When will our souls
die ?

Anîniwapi ga-bi-ijad Jesus oma aking ? When came Jesus on
earth ?

Anin dassing ? How often ? v. g.

Anin dassing ge-niboian ? How often shall thou die ?

Anin dassing ge-dibakonigoian ? How often wilt thou be
judged ?

Aning dassing ga-ijâwad Môniâng ? How often have they been
in Montreal ?

Anin minik ? How much ? v. g.

*Anin minik ge-dibaamawind ênamiad, kishpin wewêni anokita-
wad Debendjigenidjin ?* How much will the Christian be paid,
if he serves well the Lord ?

Anin minik ga-minad aw ketimâgisid inini ? How much hast
thou given to that poor man ?

*E, * yes, or perhaps better ; enh ! enh !* v. g.

E nange ka, yes certainly. E nange, O yes.

Anîngwana, certainly, to be sure.

* This affirmative adverb cannot be expressed exactly in writing ; it must
be *heard*. I have seen different essays to write it, but they are deficient, be-
cause it is impossible to give it correctly. When I saw that, I adopted the
simplest way of writing it, by the single letter *e* or, *enh ! enh !* only to signify
that the adverb which is used for *affirmation*, is to be pronounced here. I re-
mark here at the same time, that the Indians will use this affirmative adverb
e, where we would say in English *no*. F. i. *Kawin na kishim wi-bi-ijassi ? E.*
Will thy brother not come ? No. This is an abbreviated answer : the whole
would be, *E, kawin wi-bi-ijassi ; yes, it is so as you say, he will not come.*

Ki kikedan na gu-ikkitoian pitchinâgo ? Aningwana, kawin nin wanendansin. Dost thou know what thou hast said yesterday ? Certainly, I did not forget it.

Geget, verily, truly, yes indeed, v. g.

Ki gi-windamawa na ga-ininân ? Geget. Didst thou tell him what I said to thee ? Yes.

Geget kitimâgisi. He is poor indeed ; or, he is truly miserable.

Geget kid inininim. Verily I say unto you.

4. Adverbs denoting negation.

Ka, or *kâwin*, no, not, v. g.

Kid âkos na ? Ka, kâwin nind âkosissi. Art thou sick ? No. I am not sick.

Ka bâpish, or *kawin bâpish*, not at all.

Kâwin bâpish wi-bi-ijâssi. He will not come at all.

Nind ano ganona, kâwin dash bâpish wi-gigitossi. I talk to him, but he will not speak at all.

Kâwin bâpish gego ki kikedansi. Thou knowest nothing at all. *Ki wi-mij na ? Kâh ! ** Wilt thou give me ? No !

Kawéssa, it won't do, I cannot, no, sir, v. g.

Ki wi-mij na jônîia ? kawéssa. Wilt thou give me money ? No, sir.

Nind âno wîkwatchiton ; kawéssa dash. I endeavor to do it : but I cannot.

Ka wika, or, *kawin wika*, never, v. g.

Kawin wika ishkotewâbo o minikwessin. He never drinks ardent liquor.

Ka wika nind âkosissi. I am never sick.

Ki tchitchâgonânig kawin wika ta-nibossîwag. Our souls will never die.

Ka gego, or, *kâwin gego*, nothing, (for inanimate objects,) v. g.

Kawin gego o wâbandansin. He sees nothing.

Wegonen nêndawâbandaman ?—Kâwin gego. What art thou looking for ?—Nothing.

Kâwin ningôtchi, nowhere, v. g.

* To give the right sound of that negation, the better is to put *h* at the end.

Kije-Manito kâwin ningotchi ishkwai-aiâssi, misiwe aia. God is nowhere absent, he is everywhere.

Kâwin ningotchi nin wi-ijâssi. I will go nowhere.

Ka mashi, or kawin mashi, not yet, v. g.

Kawin mashi sîgaandawassi. He is not yet baptized.

Gi-mâldjawag na ?—Ka mashi. Are they gone ?—Not yet.

Kawin mashi nânimidana ki dâsso-bibonagisîssi, Abraham dash ki gi-wâbama? Thou art not yet fifty years old, and thou hast seen Abraham ?

Kawin gwetch, not much, v. g.

Kawin gwetch âkosissi. He is not much sick.

Kawin gwetch nin gi-sêgisissi. I was not much afraid.

Kêgo, (expression of prohibition,) don't, never do, Noli, v. g.

Kêgo ijâken wêdi. Don't go there.

Kêgo wika minikwêken ishkwotêwâbo. Never drink ardent liquor.

Kêgo gimôdiken, kego giwanimoken. Don't steal, don't lie.

5. Adverbs denoting place.

Oma, here, v. g.

Onîjishin oma. It is pleasant here.

Apitchi gigôika omâ naningôtinong. Sometimes there is plenty of fish here.

Kitimâgisîwag oma eiâdjig kitimiwad. Those that live here are poor, because they are lazy.

Imâ, wêdi, iwidî, there, v. g.

Heidi nin wi-ijâ, mi dash imâ mo jag ge-wi-aiâiân. I will go there and always remain there.

Ki kitimâgisîmin omâ aking; wêdi dash gijigong ki ga-jawen-dâgosîmin. We are miserable here on earth; but there in heaven we will be happy.

Daji, in, at; from. (In the Change it makes endaji,) v. g.

Jesus Bethlehémîng gi-daji-nigi. Jesus was born in Bethlehem.

Kebekong daji inini; Moniang daji ikwe. A man from Quebec; a woman from Montreal.

Kitimâgisi kitchi batadowining endaji-bimâdisid. He who is living in great sins, is miserable.

Pindig, in ; in a house or other building, or in some vessel, v. g.

Anindli k'oss ?—Pindig aia. Where is thy father?—He is in.

Pindig anoki. He works in the house.

Kabe-bibôn pindig aiâwag pijikirag. The oxen are all winter in the stable.

Pindjaii, inside. In the interior of a building or vessel, v. g.

Kawin mashi pindjaii ojitchigâdessinon anamirwigamiy. The church is not yet finished inside.

Mëmindage onijishin pindjaii ow wâkaigan. This house here is very fine inside.

Agwatching, out, (out of doors,) v. g.

Agwâatching ijâda. Let us go out.

Agwatching nibâwirag. They are standing out of doors.

Sanagad agwatching nibâny bibôny. It is hard to sleep out of doors in winter.

Agwatchaii, outside, v. g.

Ki wâkaigan kitchi minwâbaminagwad agwatchaii. Thy house looks beautiful outside.

Oshkinâgwad nin masinaigan agwatchaii. My book looks new outside.

Agâming, on the other side, on the opposite shore, v. g.

Agâming, ondjibâwag. They come from the other side, (of a river, lake, etc.)

Agâming nin wi-ija nôngom. I will go to the other side to-day.

Agâming, on the beach.

Agâming kêiâbi atêwan nind aiïman. My things are yet on the beach.

Kitchi wënijishidjig assinûnsag aiâwag agâming. There are beautiful agates on the beach.

Agâming nin gi-mikân ow. I found this on the beach.

Ondâssagâm, on this side, (of a river, lake, etc.) v. g.

Ondâssagâm ta-bi-ijâwag nôngom agâming ciâdjig. The folks of the other side will come to this side to-day.

Nawatch bâtainowag bemâdisidjig ondâssagâm, agâming dash.

There are more persons living on this side than on the other.

Awassagâm, on the other side, (of a river, lake, etc.)

Nawâtech gigoika awâssagâm, omâ dash. There is more plenty of fish on the other side than here.

Etawâgâm, on both sides, of a river, lake, etc. v. g.

Etawâgâm aiâwag ênamiadjig. There are Christians on both sides.

Etawâgâm marâdishiwê omâ ba-ijâdjîn. He makes visits on both sides, when he comes here.

Ogidâki, on a hill or mountain, v. g.

Ogidâki nin wi-ijâ. I will go on the hill.

Ogidâki kitigé. He has his field on the hill.

Ogidâki tâwag. They live on the hill.

Nissâki, down hill, on the foot of a hill or mountain.

Nissâki ijâ. He is gone down hill.

Nissâki atêwan kakina wâk iiganan. All the houses are on the foot of the hill.

Wâssa, far, far off.

Wâssa ondjibâwag. They come from far, v. g.

Kitchi wâssa gi-ija, kawin minawa ta-bi-giwessi. He is gone very far off; he will come back no more.

Bêsho, near by, v. g.

Bêsho nin pagidâwâmin. We set our nets near by.

Bêsho nin gi-ondji-wâbama. I saw him near, from a small distance.

Bêsho aiân, kôgo wâssa ijâken. Remain near here; don't go far.

Tibishko, opposite, over against, v. g.

Tibishko kikinoamâdiwigamig êndugog nin dâmin. We lodge (or dwell) opposite the schoolhouse.

Tibishko kitchi jingwak patakisod nin gi-nibaw. I stood opposite the great pine-tree.

Tibishko also signifies, equal, like, similar, but then it is an adjective.

Ningôtchi, somewhere, v. g.

Ningôtchi ijâ, kawin oma aiâssi. He is gone somewhere, he is not here.

Ningôtchi nin gi-aton nind agawateon, kawin nin mikansin. I put somewhere my umbrella; I cannot find it.

6 Adverbs denoting direction, v. g.

Ishpiming, up, up stairs ; on high.

Ishpiming inâbin. Look up, (on high.)

Ishpiming nin wi-ijâ awi-nibaiân. I'll go up stairs to sleep.

Ishpiming gijigong nind indanwimâg ninidjânissay. I think believe that my children are on high in heaven.

Tabashish, down, low ; below.

Osâm tabashish nin namâdab. I am sitting too low.

Kawin gwaiak ki gi-atôssin ow ; tabashish ki da-aton. Thou hast not put this in its due place ; thou oughtst to put it below.

Nigân, foremost, in advance ; beforehand.

Bejiy nigân ta-bimosse. One will walk foremost.

Kakina nigân ki gi-windamâgonan géd-ijiwebak. He told us all beforehand what shall come to pass.

Ishkwéiâng, behind, back.

Keiâbi ishkwéiâng aiârag. They are behind, (or back there.)

Ningôtchi ijaiâng, mojay ishkwéiâng ki bimosse. When we are going somewhere, thou walkest always behind.

Remark. These four adverbs are frequently followed by the adverb, *nakakéia*, which makes them to be the more, “ adverbs denoting direction.” This *nakakéia* corresponds exactly with the syllable *ward*, or *wards*, which is commonly annexed to English adverbs denoting direction, as :

Ishpiming, up : *ishpiming nakakéia*, upward.

Tabashish, down : *tabashish nakakéia*, downward.

Nigân, before ; *nigân nakakéia*, forward.

Ishkwéiâng, back : *ishkwéiâng nakakéia*, backward.

This adverb, *nakakéia*, corresponds with the English *ward*, also in other adverbs formed from substantives, as :

Homeward, *endaiân nakakéia*, (the Ochipwe verb varying according to the person.)

Heavenward, *gijigong nakakéia*.

Hellward, *anâmakaming nakakéia*.

7. *Adverbs denoting time, v. g.*

Ningôting, once.

Ningôting aw inini nin kitchi minô dodâgoban. That man did me once a great good service.

Ningôting ki ga-nib. Thou shalt once die.

Ningôtingnin ga-kitchi-jawendâgos. Once I will be very happy.

Pânima, afterwards ; not before.

Pânima gi-ishkwâ-wissiniian ijâkan. Go after dinner.

Kigijeb nitam anamiân, pânima dash mâlji-auokin. In the morning pray first, and afterwards begin to work.

Pânima wâbang ; pânima sîgwang. Not before to-morrow : not before next spring.

Nakawé, first.

Nakawé pišindâwishin, pânima ki gad-ikkit wa-ikkitoian. First listen to me, afterwards thou wilt say what thou hast to say.

Nakawé nânayatawendan, tchi bwa giçitoian. Think first, then speak.

Bwa, or *bwa mashî*, before.

Kije-Manito o gi-mîçiwénabanin o ganâsongewinan, bwa binigîd Jesus. God had given his commandments before Jesus was born.

Apitchi kitshî nâbiwa anishinâbey gi-aîabanig omâ aking, kî-narind bwa aîâiang. Exceedingly many people had been here on earth, before we were.

Tchi-bwa bibong ; tchi-bwa nibing. Before winter ; before summer.

Mashî nânge, not yet.

Mashî nânge gégo o kikéndan. He knows nothing yet.

Mashî nânge nin nibwakâ. I am not yet wise.

Méçwa, during, when, while.

Méçwa abinôdjiwid gi-sîgaandawa. He was baptized when a child, (during childhood.)

Apeçish gwaiaç ijiweçisiân méçwa bimâdisiân aking. I wish to behave well while living on earth, (during my lifetime on earth.)

Méçwa ôjibiige ; méçwa naçamo. He is writing, he is singing.

Waïba, soon.

Gego wa-mîgiureianin, waïba mîgiurén. When thou art to give something, give it soon.

Aw waïba mâgiwed, nijing mîgiwe. He that gives soon, gives double.

Waïba bi-giwen. Come back soon.

Wika, late.

Wika go nin nibâmin. We go to bed quite late.

Wika gi-âuwenindiso, nôngom dash graiak anamia. He repented late, but now he is a good Christian.

Wika gi-mâdjâwag. They started late.

Bînish, till, until.

Mojag nin wi-anamia pinish tchi niboîân. I will always be a Christian, until I die.

Jesus od Anamiwrigamig môjag ta-atêni oma aking binish tchi ishkwâ-akiwang. The Church of Jesus will always be on earth, until the earth is no more.

Binish oma; binish Moniang. Till here; till Montreal.

Kitchi awassonâgo, three days ago.

Awassonâgo, the day before yesterday, two days ago.

Petchînâgo, yesterday, (one day ago.)

Nôngom, or, *nôngom gijiyak*, to-day, this day.

Wâbang, to-morrow, (after one day.)

Awâsswâbang, after to-morrow, (after two days.)

Kitchi awâsswâbang, after three days.

Jêba, this morning.

Jêba nin gi-bi-ganônig. He came this morning and spoke to me.

Méwîja, a long time ago, (or, already.)

Méwîja âkosihan. He has been sick now a long time ago.

Gégapi, finally, lastly, ultimately.

Wâwika, seldom, rarely.

Waiêshkat, at first, in the beginning.

Pâbige, immediately, directly.

Wéwîb, quick, immediately.

Jaigwa, already.

Kija, in advance, beforehand.

Apî, when.

Gaiat, formerly, heretofore.

Naningôtinong, sometimes.

Nanîngim, or, *sasâgwana*, often, frequently.

Môjag, always, constantly.

Anwâkam, several times, often.

hwâpi, then, at that time.

Keiâbi, yet.

Nitam, first.

Apîne, continually, ever since.

Kâginig, or, *kagigikamig*, always, eternally.

Nond, before the end ; rather.

Dassing, every time, as often as. . .

Kêjidin, or, *kêjidine*, or, *kekêjidine*, quick, soon, immediately.

Pitchinag, only now, not before this time, soon, by and by.

Pitchinag dagwishin. He comes only now, (not before this hour.)

Pitchinag nin mādja, I start only now, (or so late.)

Pitchinag nin gad-ija endaian. I will go to thy house, I will go to see thee,) by and by.

Mādjan, kikinoomâding ijân.—*Pitchinag*. Go to school.—
By and by.

8. *Adverbs denoting uncertainty.*

Gonimâ, or, *ganabatch*, perhaps.

Nissâtchivan nind ijâ, gonimâ dash nisso gisiss nin gad-inend.

I am going below, and will be, perhaps, absent three months.

Ki da-gashkiton na nijike tchi bidjiamawad kissaic ?—Ganabatch sa nin dâ-gashkiton. Couldst thou write, all alone, a letter to thy brother ?—Perhaps I could.

Nishkâdisi ganabatch. He is perhaps angry.

Mâkija, may be, perhaps.

Gi-nibo na kimishôme ?—Mâkija ; kawin mashi nin kikendan-sin. Is thy uncle dead ?—May be ; I don't know yet.

Mâkija anishâ ikkitom. It is perhaps a false report.

Mákija geget. May be so indeed.

Namándj, I don't know what. . . , it is doubtful how. . .

Namándj ged-ikkitojren. I don't know what he will say.

Namándj ge dodamowánen. I don't know what I shall do.

Namándj idog, it is uncertain, unknown, doubtful.

Anin ga-ijitchiged?—*Namándj idog.* How did he manage it?
—I don't know.

Remark. This *namándj*, which is properly an adverb in Otchipwe, cannot be given in English with an adverb, but only with a verb, as above.

9. Adverbs denoting quantity, v. g.

Nibiwa, or, *pangi nânge*, much.

Nibiwa wissini. He eats much.

Nibiwa kitige. He cultivates a large field.

Pangí nânge nin bimosse kabe-bibôn. I am walking much all winter.

Remark. When *nibiwa* signifies *many*, it is an adjective.

Pangí or, *nibiwa nânge*, little, a little.

Pangí éta nin bîdon. I bring only a little.

Pangí gîgiton, nibiwa dash nânagatawendân. Talk little and think much.

Nibiwa nânge ki ga-matchi-ikkít, kishpin mojay takwénimad Kijé-Manito. You will scarcely ever pronounce a bad word, if you constantly remember God.

Nênibiwa, much, each, or much every time.

Nênibiwa minaway. They are given much each, they receive great share.)

Ninibiwa anamiâ endlasso-gijigadiniy. He prays much every day.

Pépangí, little each, or a little every time, by little and little, gradually.

Pépangí kitigeway anishinâbey. The Indians cultivate a small field each.

Pépangí nibâ, pepangí gaie wissini. He sleeps little every night,) and eats little (every time.)

Ki minin ow masinaigan ; pegangi dash wâbandân êndasso-gijigak, binish kakina gi-wabandaman. I give thee this book ; read a little every day, until thou readest it all.

Pangishê, very little.

Mi iw, or, *mi minik*, enough, that is all.

Minawa, again, more, besides.

Kakina, all.

10. Adverbs denoting comparison.

Awashime, more.

Awashime nin dâ-minwendam tchi nissigoiân, iw dash nind enamiêwin tchi wêbinâmban. I would be more willing to be killed, than to reject my religion.

Awashime apitendâgwad mino ijiwëbisiwin, daniwin dash. Virtue is more worth than riches.

Nawatch, has the same signification as *awashime* ; but it also signifies, a little, some. *Nawatch nind âkos* ; this can mean, I am more sick : or, I am a little sick.

Ki bakadê na ?—Nawatch sa. Art thou hungry ?—A little.

Ki gashkitôn na wi-jaganâshimoian ?—Nawatch sa. Canst thou speak English ?—Some.

Iw minik, or, *ow minik*, so much, as much as.

Gaie win iw minik od iji gashkiton, kin eji-gashkitoian. He can do as much as thou canst.

Ow minik bidôkan. Bring so much.

Kawin ow minik éta da-debissesinon. So much only would not be sufficient.

Bakân, differently, otherwise.

Bakân ijiwëbisi eko anamiâd. He behaves differently since he besame a Christian.

Nawatch nâbiwa, more.

Nawatch pangî, less.

Remark. The word *nangé*, (which occurs in No. 7 and 9,) cannot be given in English by itself ; there is no word in the English language that would exactly correspond with *nangé*. We may perhaps say it corresponds with *not*, because it makes

the word to which it is connected, signify the *contrary* : but it has another position in the sentence, for instance :

Debenimiian, nind apitendâgos nange ge-ganoninâmban. Lord,

I am not worthy to speak to thee.

Nin nibwâka nange. I am not wise.

Nibiwa nange nin kîkendun. I do not know much.

E nange ka. Yes, not no.

CHAPTER VIII.

OF CONJUNCTIONS.

A *Conjunction* is a part of speech which is used to connect words and sentences.

Conjunctions are divided into two sorts, *copulative* conjunctions, which serve to connect or to continue a sentence ; and *disjunctive* conjunctions, which serve to express opposition in different circumstances.

The following are the principal Otchipwe conjunctions.

1. Copulative Conjunctions.

Gai', and, both, also. (This conjunction is ordinarily put *after* the word that is connected by it to another word, like the Latin *que*. Sometimes it is put *before* the word, especially when it signifies *also*.)

Koss kiga gai' ki ga-minâdenimag. Honor father and mother.

Gi-pindiye anamiewigamigong, weweni gai' o gi-pisindawan gegikwenidjin. He went to church, and listened well to the preacher.

Mojag babamadisi, biboninig, nibininig gai'. He travels always, both winter and summer.

Nin wi-ija : gai' kinawa ijâiog. I will go ; go ye also.

Gai' kin. Thou also.

Ashi, and. (This conjunction serves only to connect *numbers*.)

Nijtana ashi nij. Twenty-two. You cannot say : *nijtana gai' nij* ; or, *nijtana, nij gai'.*)

Midasswâk ashi nishrasswâk ashi nanimidana, 1850.

Tchi, or, *tchi wi*, that.

Ki windamon iw, tchi wi kikendaman. I tell thee this, that thou mayst know it.

Nin bi-ija oma, tchi kikenimian keiabi bimâdisiân. I come here, that thou mayst know I am living yet.

Remark. English sentences containing the conjunction *that*, are commonly and better given in Otchipwe without *tchi*. F. i. I am glad that thou art come; *nin minwendam¹dagwishinan*.—Dost thou know that my father is dead? *Ki kikendan na gi-nibod nox?*—I know that she is charitable; *nin kekenima kijewâdisid*. (In all these phrases the English conjunction *that* could likewise be omitted.)

Mi wendj- varying according to the tenor of the verb, therefore.

Mino ijirebisi, nita-jawendjige gaie, mi wendj-jawendagosid.

He is good and charitable, therefore he is happy.

Osâm minukweshki, mi wendji-kitimâgisid âpitchi. He drinks too much, therefore he is so poor.

Kishpin, if, provided.

Kishpin batâdowin gotaman, kawin nihowin ki ga-gotansin.

If thou fearest sin, thou wilt not be afraid of death.

Kishpin gwaiak anokiian, kawin ki ga-kitimâgisissi. If thou workest well, thou wilt not be poor.

This conjunction, *kishpin*, is sometimes omitted, and sometimes put *after* the verb. In the sentence: *Panima sigwang nin ga-mâdja, kishpin bimâdisiân*; next spring I will go away, if I live; in this sentence we may omit *kishpin*, and say: *Panima sigwang nin ga-mâdja, bimâdisiân*. This is even better Otchipwe.—And we may also say: *Panima sigwang nin ga-mâdja, bimâdisiân kishpin*.—This postposition of *kishpin* is sometimes heard among the Indians.

Sa. This particle signifies *sometimes*: because, for.

Odëna Niwê kawin gi-banuljitchigidessinon, gi-anwenindisowag sâ imâ ga-danakidjig. The city of Nineveh was not destroyed, because the inhabitants did penance.

Nin ga-minig Kije-Manito kagigê bimâdisiwin gijigong, âpitchi

sa kijewâdisi. God will give me life everlasting in heaven, because he is infinitely good.

Dash, after the word. This conjunction is copulative or disjunctive, according to its signification. It is *copulative* when signifying *and*.

Nin gi-nijimin, nishime, nin dash. We were two of us, my brother and myself.

Bôniton ki matchi ijiwehisiwin, ki ga-jawênimîg dash Debendjiged. Abandon thy bad conduct, and the Lord will have mercy on thee.

Bi-ijân, anokin dash oma, ki ga-dibaamon dash weureni. Come and work here, and I will pay thee well.

2. Disjunctive Conjunctions.

Dash. It is *disjunctive* when signifying, *but, than*.

Kijé-Manito o gi-ôjiân nitam ininiwan tchi âpitchi mino aânid, win dash gi-kitimâgiidiso gi-batâ-dôdang. God made the first man to be perfectly happy, but he made himself unhappy by sinning.

Nibiwa jonîia ki gashkia, osâm dash kid atâge, mi dash iw gego wendji-danisissiwân. Thou earnest much money, but thou playest too much, and therefore thou hast no property.

Nawatch nin sasîkis, kin dash. I am older than thou.

Nawatch nibwaka Paul, John dash. Paul is wiser than John.

Awashime jawendagosî nèbwâkad, ketchi-danid dash. A wise man is happier than a rich one.

Missawa, although.

Missawa matchi igoiân, kawin nin awîia nin wi matchi inâssi. Although spoken ill of, I will speak ill of nobody.

Missawa gagwêdjimay, kawin nin nakwêtagossi. Although I ask him, he does not answer me.

Gonimâ, kéma, or; either, or.

Niogwan, gonima nanogwan nin gad-inend. I will be gone four or five days.

Bejig nijiieg o gi-bi-mamon oma nin masinaigan kéma kin, kéma kishime. One of you came here and took my book, either thou or thy brother.

Kawin . . . , kawin gaie . . . , neither . . . , nor . . .

Kawin nin nin gi-matmossin ki masinaigan, kawin gaie nishime.
Neither I took thy book, nor my brother.

Kawin beshigwâdisidjig, kawin gaie neta-giwashkwébidjig tapindigessiwag ogimâwiwining gijigong. Neither adulterers nor drunkards shall enter into the kingdom of heaven.

Tchi, with the verb in the *negative* form, stands for the English conjunction *lest*.

Nin gi-kibâkwaowa pijiki, tchi mâdjassig. I shot up the cow, lest she run away.

Jawénim kitimâgisid, tchi windamâwâssig Tebéndjigenidjin eji-matchi-dôdawad, mi dash tchi bata-diian. Have mercy on the poor, lest h'll cry unto the Lord against thee, and it be sin unto thee.

Kishpin, with the verb in the *negative* form, serves for *unless*, or, *except*.

Kishpin auwenindisôssiweg, kakina ki ga-banâdjiidison. Unless you repent, you shall all perish.

Kishpin nawatch mino ijuwebisissiwân, kawin ki ga-pindigessi Debenimiko minawanigosiwining. Unless thou behavest better, thou shalt not enter into the joy of thy Lord.

Kishpin enigok wîkwatchitossiwân, kawin wika ki ga-gashkitossin wi-Otchipwemoian. Unless thou endeavorest earnestly, thou wilt never be able to speak Otchipwe.

Minotch, but still, yet.

Kitchi niskadad, kissina gaie, minotch bi-ijâwag. It is very bad weather and cold, but still they come.

Kego minikweken ishkotewâbo, ki gi-ininâban : minotch mojay ki minikwen. I told thee, don't drink any ardent liquor : yet thou drinkest it always.

Anawi, âno, but, although.

Anishinâbeg kitimâgisewag, anawi dash minwendamag. The Indians are poor, but they are contented.

Nind âno pisindawa, kawin dash nin nissitôtawassi. Although I listen to him, I cannot understand him.

Nind áno pagidawa, kawin dash gego nin pindaamsin. Although I set nets, I catch nothing.

Iji, eji-, * (varying according to the tense of the verb connected with it,) as, as . . . as, as . . . so.

Debenimiian, apegish iji sákihinán eji ságiian. Lord, I wish to love thee as thou lovest me.

Mino ijiwebisin, eji-mino-ijiwebisirad swanganamiadjig. Be as good as true Christians are good.

Eji-kikinoamagóteg, mi ged-ani-dodameg. As you are taught, so do.

CHAPTER IX.

OF INTERJECTIONS.

An *Interjection* is a word that is used to express an emotion or a feeling of the person speaking.

It is to be observed, as a peculiarity of the Otchipwe language, that the *men* have their own interjections, and the *females* their own ; and some are common to both sexes.

To express joy, admiration, surprise, fear, astonishment, impatience, compassion, even anger and indignation,

<i>The men and the boys</i> will say, <i>Ataia ! tiwé !</i>	} aha ! ah !
<i>The women and the girls</i> will say, <i>Niá !</i>	
<i>n'gô ! n'gé !</i>	
	} oh ! alas !
	} ha !

The difference between these two kinds of interjections is so sharp, that it would be the most ridiculous blunder for an astonished man to say, *Niá !* or for a surprised woman to say, *Ataia !*

The interjections common to both males and females, are the following :

* See p. 126.

To express impatience: *beka ! beka ! beka !* slowly ! stop !
tagâ ! well !

“ indignation, anger: *tajimâdjî ! tajimâdjî win !* ha !

“ pain, sorrow: *iô !* oh ! ah !

“ aversion: *sé !* shame ! pshaw !

awass ! begone ! away ! go ahead !

“ approbation: *ô !* well ! ay, ay !

“ understanding or recollecting: *ishté !* aha ! yes ?

To call or excite attention: *nâ ! ina ! nashké !* lo ! see ! hark !

To encourage: *tagâ !* ho ! halloo !

haw ! haw ! halloo ! courage ! hurrah !

ambé ! ambessa ! well ! well ! come on !

To call somebody: *hisht !* hey ! hear !

To stop: *beka !* hold on ! stop !

To admonish, exhort: *pinâ !* behold ! now ! (*anwatan bina !*
cease now !)

To answer a call: *hoi !* halloo !

To command silence: *sh't ! she !* hush ! silence !

bisân ! hist ! be still !

OF PREFIXES AND OTHER PARTICLES.

There are in the Ojibwe language many particles or little words, some of which precede, and others follow verbs, and give them a certain accessory signification. We will exhibit here the most common of those particles, with the accessory signification they give to the verbs.

Particles. Acces. sig.

Examples.

na ? of question. *Ki sâgia na Kije-Manito ? Nin sâgia sa.*
Dost thou love God ? I love him.

sa, of answer. *Ka na kî nondansi ? Nin nondam sa.*
Dost thou not hear ? I hear.

*Kawin na Paul ijînikasossi ? Mi sa ejini-
kasod.* Is not his name Paul ? That
is his name.

- ko, iko,* of use, custom. *Nind ija ko. . .* I use to go.
Ki minikwen na ko jominábo? Dost thou
 use to drink wine?
Nin minikwenában sa ko. I used to
 drink it.
- bi-* of approach. *Bi-iján, bi-nasikawishin.* Come here,
 come to me.
Bi-wábandân ow masinaigan. Come and
 see this book.
Nijing nin gi-bi-nibámin. We slept twice
 in coming to this place.
- ni-, ani-* of departure or going. *Gi-ani-mádjá.* He is gone away.
Gi-ni-giwedog. I think he returned home.
*Jáwenimishinám Debenimiáng, gwaiaik
 tchi ani-bimádisiíáng.* Have mercy on
 us, Lord, that we may behave well in
 future.
- awi-* of going on. *Jesus nissing gi-awi-anamia nijike, kiti-
 ganing Gethsemani.* Jesus went three
 times to pray alone, in the garden of
 Gethsemane.
Mádjáda, awi-wábandanda ga-ijirebak.
 Let us go and see what has happened.
- bimi-* of passing. *Wegonen Jesus ga-bimi-dodang bekish
 gi-kikinoamaged?* What did Jesus do
 at the same places that he preached
 (passing through different places)?
Anindi ge-bimi-ijaiang? Through which
 place shall we pass?
- wi-, wa-* of will, intention. *Nin wi-niba.—Nin wi-onishka.* I will go
 to sleep.—I will get up
Ki wi-wissin na? Ki wi-minikwe na?
 Wilt thou eat? Wilt thou drink?
Wa-ijad.—Wa-anamiâdjig. He that in-
 tends to go. Those that intend to be-
 come Christians.

go, igo; ma, of re-inforce- *Nin igo*.—*Kinawa go*. I myself.—You
ment. yourselves.

Kaginig igo ki ga-mino-aiâmin gijigong.

We will be happy (or well) in heaven,
for all eternity.

Kakina go gi-ijârag. They are all gone,
(without exception.)

Win ma gi-ikkito. He has said it himself.

Ka ma win. No, no.

da-, of condition. *Nin da-ija, kishpin* . . . I would go, if . . .

*Gwaiaak nu ki da-dibâdjimotaw ga-gad-
wedjiminâmbân?* Wouldst thou tell it
to me right, (sincerely,) if I asked thee.

gi-, ga-, of time past. *O gi-wâbaman*.—*Mi aw ga-wâbamind*. He
saw him.—This is the person that was
seen, etc., etc.

ta- } of future *Ta-nagamo. Ta mâwi*. He will sing. He
ga-, gad-, } time. will cry, etc.

ge-, ged-, } *Nin ga-dodam. Ki gad-ikkito*. I will do.
Thou wilt say; etc.

*Mi aw gé-mâdjad, ged-ijad tâshkibodjiga-
ning*. This is the person that will
start, that will go to the saw-mill.

PART THIRD.

SYNTAX.

Syntax, or *Syntaxis*, is that part of Grammar, (according to the meaning of this greek word, *joining together*;) which teaches to join words, or the parts of speech, together in a proper manner, into correct sentences.

A *sentence* is the connection of several words in such a manner as to give a complete sense.

Every sentence must have a *subject*, to which something is referred, or of which something is affirmed or denied; and an *attribute*, (predicate,) which refers or alludes to the subject, or is affirmed or denied of it. To join the attribute to its subject, a third part of the sentence is necessary, which is the *verb*.

To form a regular and complete sentence, three parts are necessary: the subject, the attribute, the verb.

The syntax of the Ojibwe language is peculiar. We shall reduce it to a few chapters, and a few rules and remarks in each chapter. Many remarks and rules that could have been placed in this *Third Part*, occur in the preceding part, where they stand in connection with other rules, properly belonging to the part.

CHAPTER I.

SYNTAX OF SUBSTANTIVES OR NOUNS.

RULE 1. *The substantive governs the verb, respecting number and kind.*

a. *Respecting number.*

A substantive in the *singular* number requires a verb in the singular; as: *Paul niba*, Paul sleeps. *Inini manissee*, *ikwe gash-*

kigwáso : the man chops wood, the woman sews. *Mandan wá-kaigan onijishin, songan gaié* : this house is beautiful and strong.

A substantive in the *plural* number must have a verb likewise in the plural ; as : *Abinodjiag ombigisiway*, children make noise. *Kakina ininiway gi-gopiway, ikweway eta abíway*. All the men are gone in the interior (inland), the women only are here. *Nin sâgitonan nin masinaiganan, mojay nin wâbandanan*. I like my books, I read them always.

Note. In English the verb does not always show its being governed by the substantive, respecting *number*. In the last sentence here above, for instance, the verb, *I like*, is always the same, whether I like one book only, or several books. But in Ochipwe we say : *Nin sâgiton masinaigan, Nin sâgitonan masinaiganan*.

Exception. There is one case of exception from this rule in the Ochipwe language, where a substantive in the *singular* number has a verb in the *plural* after it. The case is, when only one member of a household is taken for the whole ; as : *Noss endâwâd gi-niba tibikong* ; he slept last night at my father's, where my father dwells. *John endâwâd nind ondjiba* ; I come from John's, where John dwells. *Nâningim nind ija nimissé endâwâd* ; I go frequently to my sister's, where my sister dwells. This is the usual way of expressing this case. Although I could also say : *John endâd nind ondjiba. Nimisse endâd nind ija*. This would be correct, but not usual ; except if John, for instance, should live *all alone* in a house, I would then correctly say : *John endâd nind ondjiba* ; and I could not say otherwise, because then John would not be a member of a household.

Note. But when in the *names of nations*, one individual is taken for all, the substantive retains its right ; it has a verb in the *singular* with it ; as : *Wemitigoji endanakid nin wi-ija*. I intend to go where the Frenchmen live, (to France.) *Jâganâsh nibiura o dibendân aki* : the English are in possession of much land, (in different parts of the world.) *Kitchimokomân nomaiâ gi-migâso* : the Americans have lately been at war.

b. Respecting kind.

The Ojchipwe substantives are of two kinds, *animate* and *inanimate*. (See page 14.)

An *animate* substantive must invariably have a verb of the same kind, if in connection with a verb; it must have an *animate* verb of the IV. or V. Conj; as: *Nin wâbama inini*, I see a man. *Nin nondaway ikwewag, abinodjiiag 'gaie*, I hear women and children. *Kid atawenag opiniy*, thou sellest potatoes.

An *inanimate* substantive requires an *inanimate* verb, of the VI. Conj.; as: *Nin wâbandan wâkaigan*, I see a house. *O gi-gishpinadonan midâsswi mokomânan*; he has bought ten knives. *Kawin nin bidossin ki masinaigan, nin gi-waniken*: I don't bring thy book, I forgot it.

This is to be understood of the *transitive* or *active* verbs.

In regard to the *intransitive* or *neuter* verbs, the general syntactical rule is, that an *animate* subject always takes an intransitive verb of the three first Conjugations; and an *inanimate* subject takes a unipersonal verb of the three last Conjugations. As: *Koss gi-daywishin. Nâbikwân gi-daywishinomagad*. Thy father arrived. A vessel arrived. *Nissaiê jâganâshimo. Mandan masinaigan jâganâshimomagad*. My brother speaks English. This book speaks English, is written in English. *Anishi-nâbe aia oma. Wiâss ayâmadad oma*. There is an Indian here. There is meat here. *Oujishi kinidjâniss. Oujishin ki masinaigan*. Thy child is beautiful. Thy book is beautiful.‡

RULE 2. *Two or more substantives in the singular number, taken in connection, require a verb in the plural, as:*

K'oss kiya gaie ki ga-minadenimay, thou shalt honor thy father and thy mother. *John, William, Nancy gaie gimâdjaway*: John, William and Nancy, are gone away. *Mokomân, êmikwân, onâgan gaie winadon; ki da-binitonan*. The knife, the spoon, and the dish, are unclean; thou oughtst to clean them.

RULE 3. *Two or more substantives in the singular number, taken separately, require a verb in the singular, as:*

Nissaie, gonima nishime, ta-ija. My eldest brother, or my younger brother, (sister) will go. *K'oss kema kiga, kema kimisse, ta-bi-ija omâ nongom.* Thy father, or thy mother, or thy sister, is to come here to-day. *Aie kwicwisens gonima ki masinaigan, gonima dash ki mokomânens, o ga-banadjiton.* This boy will spoil either thy book or thy penknife.

RULE 4. When two substantives come together, denoting the possessor and the object possessed, the sign *o* or *od* is put between them. (See page 36, where you will also find Examples.)

RULE 5. When two substantives come together, not denoting possession, but some other relation, they are connected together in various ways.

1. By *juxta-position*, in putting the two substantives one after another, without any alteration, connecting them with a hyphen, as : *Wigwâss-ichimân*, bark-canoe. *Ishkotnâbikwân*, steam-boat, (fire-vessel.) *Nâbikwân-ogima*, captain of a vessel. *Gi-gô-bimide*, fish-oil. *Assema-makak*, snuff-box, etc., etc.

2. By adding the letter *i* or *o* to the first substantive, that is, its *mutative vowel* ; see p. 81., and then joining both together with a hyphen, as :

John o gi-bapa-gagikwenodan anwenindisowini-sigaondadiwin.

John preached the baptism of repentance, (repentance-baptism.)

Binô, nongom jawendâgosiwini-gijigak ! Behold, now is the day of salvation, (salvation-day.)

Bataowini-gâssiamâgerin. Forgiveness of sins, (sin-forgiveness.)

Assini-wâkaigan. House of stones, (stone-building.)

Biwâbiko-mikana. Railroad, (iron-road.)

Mitigo-wâkaigan. House of logs, trees, (log-house.)

Etc., etc.

3. By contracting the two substantives in *one*, abbreviating them at the same time.

Some of these contracted words are very properly written in one word, as : *Nagamôwinini*, singer, *nagamon* or *nagamowin*,

song ; and *inini*, man.) *Dibakonigéwinini*, judge, (*dibakonigewin*, judgment, and *inini*, man.) *Bamitâgekwe*, a maid-servant, (*bamitâgewin*, service, and *ikwe*, woman.) *Gashkigwâsowikwe*, a seamstress, (*gashkigwâsowin*, sewing ; and *ikwe*, woman.)

But others of the contracted words are more properly written separately, and connected only with a hyphen, as :

Nagamo-masinaigan, song-book. *Anamie-nagamon*, religious song or hymn, (*anamiewin*, religious prayer.) *Anamie-gagikewin*, religious sermon. *Gagikwe-masinaigan*, sermon-book. And innumerable others.

Respecting the *position* of the substantive, or the place which it occupies in the sentence, we have in Otchipwe no positive rule. It may, like in Latin, precede or follow its verb, almost always, without any material difference, as : *Bwa bi-nigid Jesus, gi-ijwêbadogwen iw* ; this had happened, before Jesus was born. You may as well say : *Jesus bwa bi-nigid, gi-ijwêbadogwen iw*. But you cannot well say in English : Jesus before was born, this had happened.—*Nij masinaiganan nin gi-gishpinadonan*, or, *nin gi-gishpinadonan nij masinaiganan* ; is perfectly the same.

There is much liberty in the Otchipwe language in regard to the transposition of words in a sentence ; almost as much as there is in Latin. I say *almost* ; not quite so much, but more than in English.

K'oss ta-bi-ija oma nongom. Thy father will come here to-day.
Nongom oma ta-bi-ija k'oss. To-day here will come thy father.
Ta-bi-ija k'oss oma nongom. Will come thy father here to-day.
Nongom omo k'oss ta-bi-ija. To-day here thy father will come.
Oma nongom k'oss ta-bi-ija. Here to-day thy father will come.
Ta-bi-ija k'oss nongom oma. Will come thy father to-day here.
K'oss nongom ta-bi-ija oma. Thy father to-day will come here.
Oma ta-bi-ija nongom k'oss. Here will come to-day thy father.

Etc., etc.

Observe the Indians when they speak, and you will see how much transposition of words is used in their language.

Note. In citations or quotations, the substantive denoting the person whose words are quoted, must be placed at the end of the quotation, not in the beginning, as in English.

EXAMPLES.

Baba-ijaioy enigokway aki, minwâdjinowin gagikimig kakina bemâdisidjig ; o gi-inân Jesus o kikinoamâganan. Jesus said to his disciples : Go ye into all the world and preach the Gospel to every creature.

Kego nongom ningotchi ijâken ; nin gi-ig n'oss jeba. My father said to me this morning : Don't go anywhere to-day, (don't to-day anywhere go.)

Wâbang nin ga-bos, kishpin anwâtig ; ikkito nissaie. My brother says : I will embark to-morrow, if it is calm.

If you want to put the substantive denoting the person whose words you have to quote, in the beginning, you must say : *Ow ikkito* ; or, *ow gi-ikkito, gi-ikkitoway*, etc., always preposing *ow*, that, thus.

EXAMPLES.

Ow ikkito Debendjiged : Jawendâgosiway bânideedjig, Kije-Maniton o ga-wâbamawan. The Lord says : Blessed are the pure in heart, for they shall see God.

Ow kid igonan Jesus : Sâjiig metchi-dodonegog ; jawenimig, mino dodawig jangeniminegog. Jesus says to us : Love them that do you evil ; have mercy on them and do good to them that hate you.

Ow gi-ikkito : Nibing nin gad-ija Moniang. He said : Next summer I will go to Montreal.

In relating what a person said, you have to give it in *Otchipwe* in the way of *quotation* rather than otherwise.

EXAMPLES.

Paul said that his brother arrived last night. *Nissaie gi-bi-dag-wishin tibikong, gi-ikkito Paul.*

They said they would come to our house to-morrow. *Nin gad-ijâmin endaieg wâbang, ikkitobanig.* That is: We will come to our house to-morrow: They said.

I told him I had no money. *Kawin nind ojoniiâmissi, nin gi-ina.*

Of the Otchipwe *Pronoun, Syntax* has but little to say: *Etymology* talks much of it.

Pronouns are often absorbed in the verbs; as we have seen in the Conjugations. F. i. *Kishpin sâgiïieg*, if you love me; both pronouns, *you* and *me*, are contained in the form of the verb, *sâgiïieg*.

The Rule of the English Syntax: “*When two or more nominatives combined are of different persons, the verb and pronoun in the plural, prefer the first person to the second, and the second to the third,*” is exactly the same in Otchipwe.

Win, nin gaie, nin gad-ijâmin. He and I will go, we will go.

Kin, win gaie, ki gi-ikkitom. Thou and he have said, (you have said.)

Ninawind, win gaie, nin gi-kitchi anokimin. We and he worked hard, (we worked hard.)

Kinawa, nin gaie, ki gad-ijâmin. You and I will go, we will go.)

Kin, winawa gaie, ki gi-ikkitom. Thou and they have said, (you have said.)

The *repetition* of the personal pronouns, I myself, thou thyself, he himself, etc., is expressed in Otchipwe by repeating the same personal pronoun; which, however, can be done only in the first and second person, not in the third, because the third person has no pronoun in the Conjugations.

EXAMPLES.

Nin, nin gi-ikkit iw. I have said that myself.

Nin, nind ijânâban. I went myself.

Kin, ki ga-nondawa. Thou shalt hear him thyself.

Xin, kid ikkitonâban. Thou saidst thyself.

Win, o gi-ojîton iw. He made that himself.

Ninawind, nin wi-ijâmin. We intend to go ourselves.

Kinawa, ki gad-animisim. You will suffer yourselves.

Winawa, ta-gagwedjimâwag. They will be asked themselves.

If yet more stress is intended, the particle *go*, or *igo*, is put between the two personal pronouns, or after *win* and *winawa*, (in the third person,) as: *Nin igo nin gi-ikkî iw*; yes, I have said that myself. *Kinawa go ki gad-animisim*, yes, you will suffer yourselves, etc.

CHAPTER II.

SYNTAX OF VERBS.

The first Rule in the Syntax of substantives, may also be considered as the first in the Syntax of verbs.

RULE 1. *The verb must agree with its substantive, its subject, (expressed or understood, in number and kind; that is, a verb that refers to a subject in the singular number, must be employed in the singular; and a verb referring to a subject in the plural, must likewise be placed in the plural number. And a verb that alludes to an animate subject, must be animate itself; and the verb applied to an inanimate subject, must also be inanimate. See Examples of that under Rule 1., in the preceding Chapter.)*

Respecting the *position* of the verb in the sentence, we say, (what we said of the substantive in the preceding Chapter,) that there is no positive rule for it. The Otehipwe verb is allowed to precede or follow its subject; as you have seen in many Examples here above.

In regard to quotations, we have one remark more to make. The verb indicating quotation, not only of *words* but also of *thoughts*, is always placed after the quotation, may its subject

be expressed or only understood, except you begin with *ow*, as stated above.)

EXAMPLES.

Nin gi-gagansoma aw inini pitchinâgo, oma tchi bi-ijad. Karin nin wi-ijâssi ; gi-irâ dash. I exhorted that man yesterday to come here ; but he said : I will not go, or, I will not go, but he said.

Ki nissitotara na ekkitod ?—Karin.—Nin kitchi mtwendam wâbaminân ; ikkito. Dost thou understand him what he says ?—No.—He says : I am very glad to see thee.

Ta-gimiwan nongom ; nin gi-inendam jeba. I thought this morning, it would rain to-day.

Kishpin nasikawag mekatewikranaie, nin ga-nanibikimig ; inendamodog. He probably thinks : If I go to the Missionary, he will reprimand me.

Kawin nin wi-ijâssimin anamiewigamigong nongom, osâm niskadad ; inendamodogenag. They probably think : The weather is too bad ; we will not go to church to-day. •

The English syntactical rule : “ *One verb governs another in the infinitive mood ;* ” is different in Otchipwe. In this language it will read thus :

RULE 2. *One verb governs another in the subjunctive mood.*

EXAMPLES.

Nind inendam tchi mâdjaiân. I think to go away, to depart, or, *nin ga mâdjân, nind inendam.*

Kawin nin da-gashkitossin nongom tchi mâdjâiâmbân. I cannot start to-day.

Kawin o mikwendansin tchi gi-ikkitod. He does not remember to have said it.

Iji John, William gaie kikinoamâding tchi ijâwad. Tell John and William to go to school.

Nin kashkendamin gi-bosiiâng jeba. We are sorry to have embarked this morning.

Minwendam abinodji odaminod. The child likes to play.

RULE 3. “ *Two verbs or other terms implying negation in the same sentence, are improper, unless we mean to affirm.*” This syntactical rule of other languages undergoes some modifications in the Otchipwe language.

1. In Otchipwe the negation is expressed by two terms, except in some tenses, as you have seen in the Conjugations, by the adverbs *kawin* or *kego*; and by a certain syllable or syllables at the end of the verb.

2. There is a verb in this language, which is particular in this respect, the verb *nin ginaamâwa*, I forbid him. By observing the Indians in their speaking, you will find that they sometimes use it, implying a double negation, and do not mean to affirm; and at other times they will employ it, as it is employed in other languages.

EXPLANATIONS.

Ki ginaamun tchi mâdjâssiran nongom. I forbid thee, not to start to-day.—This sentence in English is equivalent to this: *I command* thee to start to-day; because two terms implying negation, constitute an affirmation.—But in Otchipwe it means: I forbid thee to start to-day.

Kije-Manitoo gi-ginaamâwan nitam anishinâben, tchi midjissiniy maniwang bejiy mitig. God forbade the first man, not to eat the fruit of a certain tree; that is to say in English; he *commanded* him to eat it.—But in Otchipwe it has the right signification: he *forbade* him to eat it.

So they use this verb *ordinarily*. But sometimes they employ it in the usual way of other languages, implying only one negation. F. i.

Enamiad ginaamâwa tchi gimodipan. The Christian is forbidden to steal.

Kawin nin wi-ijâssi wedi wigiwâming; nin ginaamâgo tchi ijai-âmbân. I will not go to that house; I am forbidden to go.

Of *Participles* we have to observe here, that they are sometimes *substantives*, and sometimes *adjectives*.

EXAMPLES OF PARTICIPLES USED AS SUBSTANTIVES.

Enamiad, a Christian ; part. pres. of the intran. verb *anamia*, he prays.)

Ketchitwâwendâgosi, he is glorious, holy.

Debendjiged, master, lord ; part. pres. of the intr. verb *dibendjige*, he is master.)

Kekinoamaged, a teacher, school-teacher ; part. pres. of the intr. verb *kikinoamâge*, he teaches.)

Tchâmâniked, a boat-builder ; part. pres. of the intr. verb *tchîmânike*, he makes a boat, or canoe.)

All these substantives form their plural by adding *jig*, as : *Enamiâdjig*, Christians ; *ketchitwâwendâgosidjig*, the Saints, etc.

EXAMPLES OF PARTICIPLES USED AS ADJECTIVES.

Wenijishing, good, fair, useful ; part. pres. of the unip. verb. *onijishin*, it is good, etc.)

Maiânâdak, bad ; part. pres. of the unip. verb *manâdad*, it is bad.)

Senagak, difficult ; part. pres. of the unip. verb *sanagak*, it is difficult.)

Nebwâkad, wise ; part. pres. of the intr. verb *nîbwâka*, he (she) is wise.)

CHAPTER III.

OF PARSING OR ANALYZING.

Parsing is the anatomy of Grammar. As anatomy decomposes or analyzes all the members and parts of the body, and shows them separately, and then their coherence ; so Parsing decomposes or resolves a sentence into its elements, members, or parts of speech, and shows their relation and connection.

RULES FOR PARSING.

First it must be stated, at every word in the sentence, what *part of speech* it is; and every part of speech may then be parsed according to the following Rules.

1. A *substantive* or *noun* is parsed by telling its *kind*, whether a common noun or a proper name; whether animate or inanimate; its *subject* and *object*; the *number*, whether singular or plural; the *person*, whether the simple, the second, or the third third person; and the *case*; and indicating the termination of its *plural*.
2. A *pronoun* is parsed by stating the *kind*, (there are five kinds or classes of pronouns,) the *number* and *person*; and by showing its *connection* with a verb, or with a substantive.
3. A *verb* is parsed by telling its *quality*, and to which *Conjugation* it belongs, which is done by naming the Conjugation, or the characteristic third person; by naming its *participle* present, by which the verb's *Change* is known; * by stating its *voice*, *form*, *mood*, *tense*, *person* and *number*.
4. An *adjective* is parsed by telling of which *sort* it is, whether adjective proper, or adjective-verb; by telling whether *compared* or not; and the *degree* of comparison, if compared.
5. A *number* is parsed by indicating its *class* or kind, (there are five different classes of numbers.) If it is transformed into a verb, the Conjugation to which it belongs, is to be stated.
6. A *preposition* is parsed by pointing out the words between which it shows the relation.
7. An *adverb* is parsed by stating its *class*, (there are ten classes of adverbs,) and by indicating the word it *modifies*.
8. A *conjunction* is parsed by stating its *sort*, and by showing the words or sentences which it joins together.
9. An *interjection* is parsed by merely naming it as such.

As a general Rule for parsing, take this: State everything that belongs to a part of speech in the sentence you analyze, in

* See p. 116.

as few words as possible, and always in the same manner, as much as can be.

SPECIMENS OF PARSING OR ANALYZING.

Parse the following sentence according to the above Rules :
Sâgiada Jesus, win sa nitam ki gi-sâgiigonân. (Let us love Jesus, because he has first loved us.)

Sâgiada, is a verb, derived from *nin sâgia*, I love him ; which is a transitive animate verb of the IV. Conjugation. It is in the imperative, first person plural, affirmative form, active voice. Its subject (understood) is *kinarind*, we ; its object is Jesus. Its participle present is *sâiâgiad*.

Jesus, is a substantive, proper name, simple third person, object of *sâgiada*.

Win, is a personal pronoun, he, masculine here, singular, third person ; it stands instead of Jesus, and is connected with the following verb, *sâgiigonan*.

Sa, is here a copulative conjunction, signifying *because*, *for* ; it joins the pronoun *win* with the following verb.

Nitam, first, is an adverb of the seventh class, denoting *time* ; it modifies the verb *sâgiigonan*.

Ki, is a personal pronoun, us, first person plural ; it is used when the person spoken to is *included*. It is connected with the following verb.

Gi-, is a particle or sign, indicating the perfect tense ; in cases of *Uchange* it is *ga-*.

Sâgiigonan, is a verb from *nin sâgia*, I love him : which is a transitive animate verb of the IV. Conj., II. Case ; it is together with the preceding sign, in the perfect tense, third person singular, relating to the first person plural ; affirmative form, indicative mood. Its subject is the above pronoun, *win* ; its object is the preceding *ki*, us.

Another specimen in the following sentence : *Debendjiged o gi-inan Debenimidjin : Namadabin nin kitchinikang.* (The Lord said unto my Lord : Sit on my right hand.)

Debendjiged, is the participle present, third person singular, from *nin dibendji*, I am master, lord ; which is an intransitive verb of the I. Conj. This participle is here employed as a substantive, in the *simple* third person ; it is the subject of the next following verb. Its plural is formed by adding *jig*.

O, is a possessive pronoun, third person ; but here it is the objective case of the personal pronoun *win*, him.

Gi-, is a sign denoting the perfect tense ; in the *Change ga-*.

Inan, is derived from *nind ina*, I tell him, I say to him ; which is a transitive animate verb of the IV. Conjug. ; irregular in the imperative, *iji*. It is, in conjunction with *o* and *gi-*, in the active voice, affirmative form, indicative, present ; third person singular, relating to a second third person singular. Its subject is *Debendjiged*, its object *Debenimidjin*. Participle present, *enad*.

Debenimidjin, is derived from *nin dibenima*, I am his master, his lord ; which is a transitive animate verb of the IV. Conj. It is in the II. Case, participle present, affirmative form, in the *second* third person, *Debendjiged* being the *simple* third person.

Namadabin, is an intransitive verb of the I. Conj., *nin namadab*, I am sitting, or, I sit down ; affirmative form, imperative, second person singular. Participle present, *némadabid*.

Nin, is a pronoun, personal and possessive, here it is possessive conjunctive, *my* ; first person singular. It is connected with the following substantive, and refers to *Debendjiged*, instead of which it stands.

Kitchinikang, is a substantive, *kitchinik*, the right arm. It is a common noun, inanimate ; the object of the preceding pronoun *nin* ; in the singular number, simple third person ; its plural is formed by adding *an*. The English preposition *an*, is expressed by the termination *ang*. (See Prepositions, No. II., 3. term., page 333.)

A third specimen of parsing. Sentence : *Netâ-batâ didjig matchi maniton o dibenimigowan : aw dash Kije-Maniton saia-giad kawin nita-bata-ijiwebisissi*. Those that sin habitually,

are the servants of the evil spirit, he is their master : but he that loves God, is not in the habit of sinning.)

Netâ-batâ-didjig, is a verb composed of three parts. The first part is *nita-*, which is no distinct part of speech, but only used in compositions, to signify a *habit*, or custom. In the *Change* it makes, *netâ-*. The second part is *batâ-*, which again is no distinct part of speech, never used by itself, but only in compositions, where it signifies *sinning* or *injuring* one's self. The third part is the defective verb, *nin dind*, I am, I do, etc. . . . The whole is in the affirmative form, participle present, *simple* third person plural. It is the object of the verb *dibenimigowan* ; signifying : “ Those that sin habitually.”

Matchi, is an adjective-proper, in the positive, simply qualifying the following substantive. It signifies evil, bad, etc.

Maniton, is a common substantive, *manito*, spirit. It is animate, singular, the *second* third person, referring to *netâ-batâ-didjig*, which is the *simple* third person. It is the subject of the verb *dibenimigowan*. Its plural is formed by adding *g*, *manitog*.

O, is here the objective case of the personal pronoun *winara*, they ; it refers to *netâ-batâ-didjig*.

Dibenimigowan, is a verb derived from *nin dibenima*, I am his master ; which is a transitive animate verb of the IV. Conj. It is in the passive voice, affirmative form, indicative, present, third person plural. Its subject is *matchi-maniton*, and its object, *netâ-batâ-didjig* ; its participle is *debenimad*.

Aw, is a demonstrative pronoun, singular ; signifying *that*, or *he that*. The substantive instead of which it stands, is not expressed, but understood : as : A man, a person, a Christian, etc. It is the *simple* third person, and the subject of *saïagiad*.

Dash, is a conjunction, both copulative and disjunctive ; here it is disjunctive, because it signifies *but*.

Kijé-Maniton, is a substantive, the name of the Lord God. *Kijé-Manito* properly signifies, Kind Spirit. It is the *second* third person ; the preceding pronoun *aw*, for the substantive in

stead of which it stands,) being the *simple* third person. It is the object of the following verb.

Saiagiad, is a verb derived from *nin sâgia*, I love him; which is a transitive animate verb of the IV. Conj. It is here in the participle present, affirmative form, third person singular.

Its subject is *aw*, and its object *Kijé-Maniton*.

Kawin, is an adverb of the fourth class, denoting *negation*. It modifies the following verb.

Nitâ-bata-ijiwebisissi, is a verb composed of three parts. The two first parts are the same as in the first word of this sentence. The third part is a verb derived from *nind ijiwebis*, I behave, I conduct myself; which is an intransitive verb of the I. Conj.; its third person is, *ijiwebisi*; its participle present, *cjiwebisid*. Its subject is *aw*. The whole is in the negative form, indicative, present, third person singular; and signifies, in connection with the preceding adverb: “He is not in the habit of behaving sinfully.”

Parsing or analysing sentences, is the most useful grammatical exercise that can be found. It accounts for every word and every syllable in the sentence, it recalls to memory all the *Rules of Grammar*, and shows practically their use and application.

Dear reader, if you wish to acquire a solid and systematical knowledge of this language, be diligent in parsing sentences, and write down your parsing exercises, like these Specimens. The above Rules and Specimens show you the *manner*; and *sentences* for parsing you will find in abundance in the numerous *Examples* of this Grammar.

FAMILIAR PHRASES

TO FACILITATE CONVERSATION.

I. *For questioning, affirming, denying, going, coming, etc.*

Who is that? What is that? *Awenen aw? Wegonen aw?*

What is the matter? *Wegonen?* or: *Anin cjiwebak?*

What is the news? *Anin enakamigak?*

What is your name ? * *Anin ejinikasoian ?*

What is the name of that man, woman, boy, girl ? *Anin ejinikasod aw inini, ikwe, kwiwisens, ikwesens ?*

What is the name of this thing ? *Anin ejinikâdeg ow ? (in. obj.) †*
Anin ejinikâsod aw ? (an. obj.)

What do you say ? How ? What ? *Anin ikkitoian ? Anin ? Wegonen ? Wa ?*

What are you doing ? (sing.) *Wegonen wejitoian ?*

What are you doing ? (plur.) *Wegonen wejitoieg ?*

Have you done ? *Ki gi-ishkwata (ishkwatam) na ?*

What do you want ? *Wegonen wa-aiâian (aiaieg) ?*

What do you come for ? *Wegonen ba-ondji-ijaian (ijaieg) ?* or :
Wegonen ba-osikaian (osigaieg) ?

What do you mean ? *Wegonen wa-ikkitoian (ikkitoieg) ?*

What is the meaning of that ? *Wegonen wa-ikkitomagak iw ?*

May one ask you ? (sing.) *Ki da-gagwedjimigo na ?*

What do you want to ask me ? (sing.) *Wegonen wa-gagwedjimian ?*

Who lives here ? Whose house is this ? *Awenen oma endad ?*
Awenen ow wewakaiganid (wewigiwamid) ?

Whose books are these ? *Awenen onow wemasinaiganid ?*

What have we to do ? *Wegonen ge-dodamangiban ?* (or, *ge-dodamang ?*)

Do you know that ? (all in the sing.) *Ki kikenlam na iw ?*

Do you hear me ? *Ki nondaw ina ?*

Do you understand me ? *Ki nissitotaw ina ?*

Do you remember (recollect) ? *Ki mikwendan ina ?*

Do you know me ? *Kikikenim ina ?*

Whom do you look for ? *Awenen nendawâbamad ?*

What do you look for ? *Wegonen nendawabandâman ?*

What have you lost ? *Wegonen ga-wanitoian ?*

Why don't you answer ? *Wegonen wendji-nakwêtansiwan ?*

Woul'n't you give me . . . send me . . . bring me . . . lend me . . . ?
Ka na ki da-mijissi . . . nindaissi . . . bidawissi . . . awiissi ?

* Note. In these *Phrases*, we express the Indian second person *singular*, by the second person *plural* in English, this being in English the usual way.

† See Remark p. 15. (The mark *an.* signifies *animate* objects ; and the mark *in.*, *inanimate* objects.)

Go and fetch it. *Awi-nâdin*, (in. obj.) *awi nâj*, (an. object.)

I assure you. It is the truth. *Geget. Debwéwimagad.*

I speak the truth ; believe me. *Nin débwe ; debwetawishin.*

It is not so ; you tell a lie. *Kawin awansinon ; kikiwanim goshâ.*

It is said so ; every body says it. *Ikkitom sâ ; kakina ikkito-
wag.*

I contradict it ; I don't believe it. *Nind agonwetam ; kawin nin
debwetansin.*

It is a false report, don't believe it. *Anisha dibâdjimom, kego
debwetengen.*

Do you jest (joke) ? *Anisha na kid ikkit tchi bapiian ?*

I believe you. I don't believe you. *Ki débweton. Kawin ki béhwe-
tossinon.*

You are in the right. *Ki débwe.*

He is in the wrong. *Kawin debwessi.*

I say yes. I say no. *E, nin ikkit. Kawin, nind ikkit.*

What do you say ? Nothing. *Wegonen dash kin ekkitoian ? Ka-
win ningot, (kawin gego.)*

You have been imposed upon. *Ki gi-gûwanimigo.*

Don't believe immediately everybody. *Kego pabige dabwétawa-
ken bemâdisidjig.*

Who has told it to you ? *Awenen gâ-dibâdjimotok ?*

I intend to do it ; I will do it. *Nind inendam tchi dodamân ;
nin wi-dodam.*

I consent to it ; I approve it. *Nin minwendam tchi ijûrebak iw ;
nin minwâbandan.*

I am against it. *Kawin nin minwendansi tchi ijûrebak iw.*

I for my part, I say nothing. *Nin win, kawin ningot nind ikki-
tossi.*

It would be better for me to . . . *Nawatch nin da-minododam
tchi . . .*

I had rather . . . *Nawatch nin da-minwendam . . .*

You speak too much. You speak too loud. *Kid osâmidon. Osâm
ki kijiwe.*

Hold your tongue. *Kid ombigis.*

Don't say a word. *Kego ningot ikkitoken.*

Be quiet ; you make too much noise. (*plur.*) *Bisân abig abiiog ; osâm kid ombigisim.*

Do you know that man ? *Ki kikenimana aw inini ?*

I saw him, but I never spoke to him. *Nin gi-wâbama, kawin dash wika nin gi-ganonassi.*

I forgot his name. *Nin wanénima ejinikasod.*

I heard several reports. *Anotch babamâdjimowin nin gi-nondan.*

It is not worth while to speak of that. *Kawin apitendagwassinon tchi dajindamingiban.**

I request you to make that for me. *Ki pagossenimin tchi ojita-mawiiian ow.*

I thank you for your kindness towards me. *Migwetch mino dodawiiian.*

You are too good to me. *Osâm ki mino dodaw.*

I could never do too much for you. *Kawin wika nin dagashki-tossin osâm tchi mino dodonân, (or, dodonâmban.)*

You are very kind indeed. *Gegét ki kitchi kijewâdis.*

I give you too much trouble. I give you too much work. *Osâm ki kotagiin. Osâm kid anokiin.*

It affords me pleasure to do that ; to make that for you. *Gegét nin minwendam tchi dodamân iw ; tchi ojitonân iw.*

Where are you going ? Where are they gone ? *Anindi ejâian ? Anindi ga-ijawad ?*

I am going far. I am going near by. *Wassa nin wi-ija. Besho nin wi-ija.*

I am going home. *Nin giwe, endaiân nind ija.*

He is going home. They are going home. *Giwe, endad ija. Giwewag, (endawad ijawag.)*

You walk too fast. They walk too slow. *Osâm ki kijikâ. Osâm kêsikawag.*

Are you in a great hurry ? *Apitchi na ki wewibishkâ ?*

Let us go on the other side of the bay, (river,) or, let us cross the bay, (river, etc.) *Agaming ijada, or, ajaowada, (in a canoe, etc.), ajaogakoda, (on foot on the ice)*

Let us cross the road. *Ajoadoda mikana.*

* See Remark 8, page 113.

Let us go in. Let us go out. *Pindigedu. Sayaandanda.*

I go up. I go down. *Nind akwandawe. Nin nissandawe.*

Let us go this way. They go that way. *Oma nakakeia ijada.*

Wedi nakakeia ijawag.

He goes to the right, he does not go to the left. *Okitchinikamang nakakeia ija, kawin namandjinikamang nakakeia ijassi.*

Go straight along. *Gwaiak ani-ijân.*

Go back a little. *Ajégabawin pangî.*

Go back again, (return.) *Ajégiwen.*

Stay here, don't go away. *Oma aian, kego mâdjaken.*

Where do you come from? (whence come you?) *Anindi wendjibaian?*

I come from your house. *Endâian nind ondjiba.*

I come from home. *Endaiân nind ondjiba.*

I come from my uncle's. *Nijishé* (or, *nimishôme* *, *endawad nind ondjiba.*

Come here, or hither. *Ondâshân, or, bi-mâdjân, bi-ijân oma.*

Go there. *Wedi ijân, mâdjân.*

Come to me. Sit down with me. *Bi-nasikawishin. Widabimishin.*

Come along with me. Stand here with me. *Bi-widjiwishin. Widjigabawitawishin oma.*

Come near the fire, warm yourself. *Bi-nasikan ishkote, bi-awason.*

Stop, hold on; stay a little. *Béka; nag-gabawin nakawe.*

I will wait for you. Wait for me here. *Ki ga-biin. Biishin oma.*

Open the door, the window. *Pakâkonan ishkwandem, wassetchigan.*

Let us shut the door, the windows. *Bibakwaanda ishkwandem, wassetchiganan.*

I will go home now; to-morrow I will come here again. *Nin wi-giwe nongom; wâbang minawa nin ga-bi-ija.*

I exhort him to go, to work, etc. *Nin gagansoma tchi madjad, tchi anokid, etc.*

* *Nijishé*, my mother's brother. *Nimishômé*, my father's brother.

It is all the same whether he comes or not. *Mi tibishko tchi dagwiching, kema gaie tchi dagwishinsig.*

Thou deservest to be whipped. *Ki wikwatchitamas tchi bashan-jeogoian.*

I am poor for your sake, (you are the cause of my poverty. *Kinawa nind ondji kitimâgis.*

Religion will be the cause of thy happiness. *Anamiewin ki gad-ondji-jawendagos.*

They have been ill treated for religion's sake. *Anamiewin gi-ondji-matchi-dodawawag.*

Tell me what you think, what you are doing, etc. *Windamawishig enendameg, endodameg, etc.*

He looks like a dead person; you look sick; they speak like angry people. *Nebongin ijinâgosi; aiakosingin kid ijinâgos; neshkadisingin iji giywewag.*

One laughs, and the other weeps. *Bejig bapi, bejig dash mawi.*

Some are rich and some are poor. *Anind daniwag, anind dash kitimâgisiwag.*

One or the other will come here, (or, let one or the other come here.) *Bejig niñiwad ta-bi-ija oma.*

One of them will embark. *Bejig endashiwad ta-bosi.*

I have a good memory, I shall not forget it soon. *Nin nitamind-jimendan gego, kawin waiba nin ga-wanendansin.*

He is happier than you. *Nawatch win jawendagosi, kin dash, (or, kin eji-jawendagosiian.)*

John is wiser than Paul. *Nawatch John nibwâka, Paul dash, (or, eji-nibwâkad Paul.)*

How much have you been charged for this gun? *Anin minik ga-inaginamagoian ow pâshkisigan?*

William was charged more. *Nawatch nibwa William gi-inagin-damawa.*

I shall not go away before I speak to him. *Kawin nin wimâd-jassi tchi bwa ganonag.*

He is wiser than he is rich. *Nawatch nibwâka, eji-danid dash.*

He is as rich as he is wise. *Epitchi nibwâkad mî epitch danid.*

You are as happy as I am. *Eji-jawendugosiian mî eji-jawenda-gosiian gaie kin.*

The older he grows, the deafer he is. *Eshkam gagibishe ejigikad.*

The more they are taught, the more they are ignorant. *Eshkam gagibatisiwaḡ ano kikinoamawindwa.*

The more I work, the better I am off. *Eshkam nin mino aia anokiiân.*

As long as I shall behave well, I will be loved. *Ged-âpitch-mino-ijiwebisiîân, nin ga-sâḡiḡo.*

I am not rich enough to buy that. *Kawin nin dē-danisissi ge-gishpinadoiâmban iw.*

You are not learned enough to be his teacher, (to teach him.) *Kawin ki ga-dē-kikinoamawassî.*

He is old enough to be his own master, and to take care of himself. *De-apitisi ge-debenindisod, ge-bamiîdisod gaie.*

They arrived to-day sooner than they usually do. *Nawatch nongom waiba gi-dagwishinog, eji-dagwishinowad iko.*

John is the wisest of all my scholars. *John awashime nibwâka endashiwad nin kikinoamaganag.*

This book is the most precious of all my books. *Ow masinaigan awashime apitendagwad endassing nin masinaiganan.*

I am not the person to do that. *Kawin nind awissi ge-dodamâmban iw.*

He is not capable of stealing. *Kawin o da-gashkitossin tchi gi-modid, (or, tchi gimodipan.)*

I don't hate you, on the contrary, I love you. *Kawin ki jingennîmissinon, gwaiak ki sâḡiîn.*

You are by far not so strong as he is. *Ki mashkawis nange ejimashkawisid.*

I give him leave (permission) to go, to do that, to marry, etc. *Nin pagidina tchi mâdjad, tchi ojited iw, tchi widiged, etc.*

2. To inquire after health.

Good day, sir ; how do you do to-day ? *Bon jour, nidji : anin eji-bimâdisiîan (or, endiîan) nongom ?*

Thank you, I am well. *Migweteh, nin mino bimâdis, nin mino aia.)*

How do your children do? *Anin eji-bimâdisiwad kinidjânis-sag?*

They are likewise well; nobody is sick. *Mino aiawag gair winawa; kawin awiia âkosissi.*

How does your sister do? *Anin eji-aiad (endigid kimisse (kishime)?)*

How does your brother do? *Anin eji-aiad (eji-bimâdisid) kissaie (kishime)?*

Is your mother in good health? *Mino aia na kiga?*

She is not well. *Kawin mino aiassi.*

She is a little indisposed. *Pangi âkosi.*

What is her illness? *Anin enapined?*

She has got a cold. *Agigoka sa.*

She has a violent headache. *O kitchi âkosin oshtigwân, o nis-sogon oshtigwân.)*

I have heard your uncle is also unwell. *Kimishome (kijishe-âkosidog gaie win.*

He has got a sore throat. *O gondâgan od âkosin.*

I have toothache. *Nibid nind âkosin.*

Has this child been sick now a long time? *Mewija âkosiban aw abinodji?*

No, not very long. *Kawin âpitchi mewija.*

Have you long been sick? *Mewija na kid âkosinaban?*

A week. Ten days. A month. *Ningo anamiegijigad. Midâs-sogwan. Ningo gisiss.*

But now I think on it; how does your aunt do? *Pitchinag nin mikwendan; anin eji-aiad (eji-bimâdisid) kinoshê kisigoss)? **

She is not yet recovered; she is yet very sick. *Kawin mashi nodjimossi, keiâbi kitchi âkosi.*

I have sore eyes, but my legs are not sore now. *Nishkinjigon nind akosinan, kawin dash nikadan nongom nind akosissinan.*

My breast is sore, (a female speaking,) but my sister has no more a sore breast. *Nin totôshimag nind âkosinag, kawin dash nimisse keiâbi od âkosissinan.*

My brother is getting better.—My mother is perfectly well. *Nis-*

* *Ninoshe*, (or, *ninwishe*,) my mother's sister. *Ninsigoss*, my father's sister.

saie (or, *nishime*) *eshkam nawatch mino aia*.—*Ningâ âpitchi mino aia*.

I am happy to hear it. *Nin minwendam iw nondaman*.

My father is quite sick ; he fell sick suddenly last night. *Noss kitchi âkosi ; sesika gi-âkosi tibikong*.

Have you any medicines ? *Mashkiki na kid aian ?*

I have many good medicines. *Anotch mashkiki wenjishing nind aian*.

Have you any purging medicine ; castor-oil, salt (for purging ; vomitive or emetic ; camphor (Opodeldoc,) etc. ? *Kid aian na jâbosigan ; bimide-jâbosigan, jiwitâgani-jâbosigan : jashiga-gowesigan ; gwendasseg, etc. ?*

This child is sick ; it has perhaps worms ; it is always occupied with his nose. *Akosi aw abinodji ; gouma ogejagimiwîdog, mojang odjanj o dajikan*.

Here is some vermituge. *Ow ogejagimi-mashkiki*.

I have the diarrhœa. I have the fever, (ague.) I have pains in the bowels, (colic.) I have pain in the breast. *Nin jâboka-wis. Nin niningishka. Nind âkoshkade. Nin kakigan nin âkosin*.

3. Of the age. *

How old are you ? *Anin endasso-bibonagisiian ?*

I am twenty years old. *Nin nijtana dasso bibonagis*.

How old is your father ? *Anin endasso-bibonagisid k'oss ?*

I don't know his age ; he is already old. *Kawin nin kikenimassi endâsso-bibonagisigwen ; jâigwa kitchi anishinâbewi*.

He (she) is young ; he (she) is a child. He is a young man ; she is a young woman. He is a man ; she is a woman. He is an old man ; she is an old woman. *Oshkibimâdisi, abinodjiwi. Oshkinaucwi. Ininiwi ; ikwewi. Akiwesiwi ; mindimoieiwi*.

He (she) is very old ; extremely old. *Gikâ ; âpitchi gikâ*.

He (she) returned to childhood. *Niâb abinodjiwi*.

You are active (vigorous) yet, although very old. *Keiâbi ki ki-jijawis ano gikaian*.

* See p. 314.

- I thank the Lord who gives me good health in my age. *Migretch nind ina debendjiged keiabi mijid mino bimâdisirin epitisiiân.*
 Are you of my age? *Epitisiiân na kid apitis?*
 I am the oldest. *Nin nin sasikis.*
 I am the youngest. *Ondass nind ondadis.*
 Who is the oldest of you two (of you both)? *Avenen sesikisid kinawa naienj (or, nijïieg)?*
 How many brothers have you? *Anin endashiwad kissaireiag (kishimeia)?*
 How many sisters have you? *Anin endashiwad kimisseiag (kishimeia)?*
 I have three older brothers, and two younger than I. *Nissiwag nissaieiag, nijïwag dash nishimeia? kwiwisensag.**
 I have two older sisters, and three younger than I. *Nijïwag nimisseiag, nissiwag dash nishimeia? ikwesensag.*
 How old is the oldest of your brothers (sisters)? *Anin endasso-bibonagisid sesikisid kissaie (kimisse)?*
 How old is the youngest of your brothers (sisters)? *Anin endasso-bibonagisid awashime egashiid kishime kwiwisens (ikwesens)?*
 You are very tall for your age. *Ki kitchi ginis epitistian.*
 Is not Paul older than William? *Kawin na Paul awashime saki-kisissi, William dash?*
 No, he is younger. *Kawin, ondass win ondadisi.*
 How old may this young woman be? *Anin endasso-bibonagisigwen aw oshkinigikwe?*
 She is young yet, but she is tall. *Oshkibimâdisi keiabi, anisha dash ginosi.*
 My cousin is adult. My nieces are not yet adult (grown up). *Gi-nitawigi nitawiss. Kawin mashi nitawigissiwag nishimisag.*
 Very seldom a person now lives to the age of a hundred years. *Kitchi wika awiia nongom ningotwâk dasso bibon bimâdisi.*

4. On the hour. †

What o'clock is it (what time is it)? *Anin endasso-dibaiganeg?*

* See p. 9.

† See p. 317.

It is one o'clock, two o'clock, etc. *Ningo dibaigan, nijo dibaigan*, etc.

The day-break will soon appear. *Jaigwa gega ta-wâban.*

The day-break appears.—The sun is rising. *Jaigwa wâban.—Gisiss bi-mokaam.*

Is it late? (speaking in the morning.) No, it is not late, it is early yet, (morning yet.) *Ishpigijigad na?—Kawin ishpigijigassinon, keiâbi kigijebawagad.*

How late may it be (in the day)? *Anin epitchi-gijigadogwen.*

Is it already noon? *Nawokwe* (or, *nawokwemagad*) *na jaigwa?* No, it is not yet noon. *Kawin mashi nawokwessinon.*

It is just noon now, twelve o'clock. *Gwaiak nawokwe nongom.* He started after twelve o'clock (noon.) *Ga-ishkwa-nawokwenig gi-mâdja.*

Three o'clock in the afternoon. *Nisso dibaigan ga-ishkwana-wokweg.*

Is it early yet? (speaking in the afternoon.) *Ishpigijigad na keiâbi?*

It is not early (in the afternoon), it will soon be evening. *Kawin ishpigijigassinon, jaigwa ani-onâgoshi.*

It is evening. It is twilight. *Jaigwa onâgoshi. Tibikabaminagwad.*

Is it late in the night?—No, it is not late. *Ishpitibikad na?—Kawin ishpitibikassinon.* *

It is night. It is a very dark night; I see nothing. *Nibâtibik. Kitchi kashkitibikad; kawin gego nin wâbandansin.*

Is it already midnight?—No, it is not yet midnight. *Abitâtibikad na jaigwa? Kawin mashi abita-tibikassinon.*

How late may it be (in the night)? *Anin epitâ-tibikadogwen?* (or, *epitch tibakadogwen?*)

It is eleven o'clock. *Midâsso tibaigan sa ashi bejig.*

It is just midnight. *Abitâ-tibikad gwaiak.*

It is now past midnight. *Gi-ishkwa-abitâ-tibikad nongom.*

I will start after midnight. *Gi-ishkwa-abitâ-tibikak nin ga-mâdja.*

I started after midnight. *Ga-ishkwa-abitâtibikak nin gi-mâdja.*

He started after midnight. *Ga-ishkwa-abitâ-tibikadinig gi-mâdja.*

Do you get up early in the morning. *Wāiba na ka kid onishka kigijeh ?*

I always get up in the morning early ; this morning only I did not get up early. *Mojag kitchi kigijeh nind onishka ; jêba eta kawin wāiba nin gi-onishkassi.*

Get up, my brother, sister, it is day-light. *Onishkân, nishim ; jaigwa gi-wāban.*

You are lazy ; you use to sleep too long. *Ki kitimishk ; osâm ginwenj ki niba ko.*

It is not yet ten o'clock. *Kawin mashi midâsso dibaiganessiuon.*
Are you accustomed to get up at ten o'clock ? *Mêdâsso-dibai-ganeg na ko kid onishka ?*

See the watch, (clock,) is it going ? *Wābam dibaigisisswan. Mad-jishka na ?*

It is not going ; I have not wound it up. I will wind it up now. *Kawin madjishkassi ; kawin nin gi-ikwabiowassi. Nongom nin gad-ikwabiowa.*

When does the sun set ? *Aniniwapi gisiss pengishimod ?*

It sets at six o'clock. *Nengotwâsso-dibaiganeg sa pangishimo.*

When will you go home ? (plur.) *Aniniwapi ge-giwêieg ?*

We will go home exactly at seven o'clock. *Najwâsso-dibaiganeg sa gwaiaik nin wi-giwemin.*

This watch is very fine. How much did it cost ? *Kitchi onijishi aw dibaigisisswân. Anin dasswâbik ga-inaginsod ?*

It costs twenty dollars. *Nijtana sa dasswâbik gi-inaginso.*

It is an old watch ; it is not new. *Gêta-aiaa, kawin oshkiaiaawissi.*

This watch goes too slow ; too quick ; it is broken ; sometimes it stops. *Aw dibagaigisisswân osâm besika ; osâm kijika ; gi-bigoshka ; naningotinong nagashka.*

When will you go out to-day ? *Aniniwapi ge-sâgaaman nongom ?*

I will go out at nine o'clock ; and before three o'clock I will come home again. *Jangasso-dibaiganeg sa nin ga-sagaam ; tchi bwa dash nisso dibaigan nin ga-bi-giwe minawa.*

Laborers work ten hours every day. *Anokiwininiwag midasso dibaigan anokiweg endasse-gijigadinig.*

How many hours do you sleep every night ? *Anin dasso-dibai-gan nebaian tebikakin ?*

I sleep six hours every night. *Ningotwasso dibaigan sa nūn nība endasso-tibikak.*

5. *For and at breakfast.*

When do you use to take breakfast? *Aniniwapi wassinūieg iker kīgijeb?*

At seven o'clock. *Najwasso-dibaiganeg sa.*

Our breakfast is ready. *Mi jaigwa wi-wissiniūang*

Come and sit down here; sit down here by my side. *Oma bi-namadabin; bi-widabimishin.*

What do you choose? *Wegonen ge-wi-aiaian?*

I will eat some fish. *Gīgō nin gad-amoa pangī.*

Here is trout, and here is white-fish. Which do you like best?

Mi aw nawégoss, aw dash atikameg. Anin aw nawatch menwenimad?

I will take some white-fish this morning. *Atikameg nin wi-amoa nongom.*

Is it fresh fish? *Oshki gīgō na?*

No, it is salted fish. *Kawin, jiwitāganī-gīgō aw.*

It is very nice; it has an excellent taste. *Gegēt kitchi onijishi; kitchi winopogosi.*

Take some bread; some crackers. *Mami aw pakwejigan; ogow pakwesigansag.*

These crackers are very fine; very good. *Kitchi onijishiway pakwejigansag; kitchi minopogosiway.*

Don't you wish to eat potatoes? *Kawin na opinig ki wiamoas-sig?*

I took some; I am eating them. I am very fond of potatoes.

Your potatoes have a good taste indeed. *Nin gimamag sa; nind amog. Nin kitchi minwenimay opinig. Gegēt minopogosiway kīd opinimiway.*

Will you drink some chocolate? *Miskwābo na ki wi-minikwen?*

I will drink some. *Nin wi-minikwen sa.*

But I will drink some coffee. *Nin dash makate-mashkikiwābo nin wi-minikwen.*

Who will drink some coffee? *Awenen ge-wi-minikwed makate-mashkikiwābo?*

I will take some. *Nin nin wi-minikwen pangî.*

Give me your cup.—That's enough ; you give me too much.

Bidon kid onâgans.—Mî iw ; osâm nibiwa ki mij.

Take some milk in it, and sugar. *Totoshâbo dagonan, sisibâk-wad gaie.*

Will you drink some more ? Give me your cup. *Minawa na ki wi-minikwen ? Bidon kid onâgans.*

I thank you ; that is enough. *Migwetch ; mî iw.*

There is also some tea, who will drink some ? *Anibishâbo gaie ôma atemagad, awenen ge-minikwed ?*

Thank you, I will drink none. *Migwetch, kawin nin nin wi-minikwessin.*

And you, sir ? *Kin dash, nidji ?*

I will drink a little, very little. *Pangî nin wi-minikwen, pangî go.*

This tea is very strong. *Kitchi mashkawâgamî ow anibishâbo.*

I like strong tea. *Nin minwendan meshkawâgamî anibishâbo.*

I don't like it, I like better weak tea. *Kawin nîn minwendansin, awashime nin minwendan tchi jagwagamî.*

You did not take any butter, do you never eat any ? *Kawin mashi totoashâbo-bimide kid odapinansin, kawin na wika ki midjissin ?*

I eat it sometimes, I will take a little. *Nin midjin sa ko, pangî nin wi-mamon.*

You eat very little of every thing. *Kitchi pépangî ki wissin.*

I thank you, I have eaten considerably. *Migwetch, eniwek nibiwa nin gi-wissin.*

I must go now, I must go to work ; I have much work to do to-day. *Nin wi-mâdja dash nongom, nin wi-anoki : nibiwa anokiwin nind aian nongom.*

6. On the weather.

How is the weather ? *Anin ejî-gijigak ?*

Is it fine weather ?—Is it bad weather ? *Mino gijigad na ? Matchi gijigad na ?*

It is fine weather.—It is bad weather. *Mino gijigad sa. Matchi gijigad sa.*

The weather is very bad. *Niskâdad, (kitchi niskâdad.)*

It is cloudy.—It is clear fair weather, the sun shines. *Anakwad.*
—*Mijakwad.*

It is dark, gloomy weather all day. *Agawa gijigad kabégijig.*

It is foggy, the sun does not appear. *Awân, kawin gîsiss bi-nagosissi.*

It blows, it is windy. *Nôdin.*

It blows hard, it is stormy. *Kitchi nodin.*

It is a dreadful time indeed. *Geget gotamigwad.*

It blows a gale, a hurricane. *Apitchi kitchi nodin.*

The wind blows cold. *Takassin.*

The wind turned, shifted. *Gwekânimad.*

I think it will rain to-day. *Ta-gimiwan nongom, nind inendam.*

It is likely enough. *Mi eget ejinagwak.*

It drizzles.—It rains.—It hails. *Awanibissa.—Gimiwan.—Sessë-gan.*

Does it rain? Does it not rain? *Gimiwan na? Kawin na gimiwansinon?*

It rained when I left home, but it does not rain now. *Gimiwanoban api ba-mâdjaiân, kawin dash nongom gimiwansinon.*

It rains again. It rains very fast. It rains a little. *Minawa gimivan. Kitchi gimivan. Agâwa gimivan.*

I am wet, I am all wet. *Nin nissâbawe, nind âpitchi nissâbawe.*

Are you not wet? *Kawin na kin ki nissâbawessi?*

I am wet too, I have no umbrella. *Mi go gaie nin, kawin sa gego agawateon nind aiansin.*

Are you afraid of getting wet? *Ki gotan na iw tchi nissâbaweian?*

Yes, I am afraid of it; I use to be sick when I get wet. *En nin gotan sa; nind âkos iko nessabaweianin.*

It is cold. It is very cold. It is extremely cold indeed. *Kissina, or kissinamagad. Kitchi kissina. Apitchi eget kissina.*

I am cold, very cold. *Nin gikadj, nin kitchi gikadj.*

I am starving with cold. *Nin gawadj.*

My fingers are benumbed with cold. *Nin takwâkiganjiwadj.*

Come in and warm yourself, there is a fire here. *Pindigen, bi-awason, ishkotewan oma.*

It snows fast.—It snows thick. *Sogipo*, or *sogipomagad*. *Mamangadépo*.

The lake, the river, etc., is freezing over. *Sâgaiagan*, *sibi*, etc., *gashkadin*.

The lake is hard frozen over. *Sâgaiagan gi-kitchi-gashkadin*.

This afternoon I will skate. *Nongom gi-ishkwa-nawokweg nin wi-joshkwadae*.

I have a fine pair of skates. *Geget kitchi onijishinon nin joshkwâdaaganan*.

It thaws now, (it is mild weather.) *Jaiqua abawa*, or *abawamagad*.

The snow is soft. The snow melts away. *Jakâgonaga*. *Gon ningiso*, or *angoso*.

It begins to be warm. *Jaiqua kijâte*, or *kijâtemagad*.

How warm is it?—It is very warm. *Geget kijâte?—Kitchi kijâte*.

I am warm. *Nind abwes*, (I sweat.)

I am excessive hot. *Nind apitchi abwes*.

Let us go into the shade. *Agawateg ijada*.

We will have a heavy rain, it is too warm. *Ta-kitchi-gimiwan*, *osâm kijâte*.

The sky is cloudy all over. *Kitchi ânakwad*.

It lightens excessively. *Kitchi wassamowag animikig*.

It thunders, the thunder roars. *Animikiwan*, *masitâgosiwag animikig*.

What a clap of thunder! *Geget kitchi animiki! Pashkakwâamog!*

Are you afraid of thunder? To be sure. *Ki gossag na animikig? E nange*.

Many people are afraid of thunder. *Nibiwa bimâdisidjig o gossâwan animikin*.

I never was afraid of it. *Kawin nin wika nin gossassig*.

Be not afraid, the storm is over. *Kego segisiken*, *jaigwa ishkwâ-niskâdad*.

It clears up. *Eshkam mijakwad*.

I see the rain-bow. *Nin wâbandan nagweiâb*.

This is a sign of fair weather. *Mi wendji-kikendaming tchi mino gijigak*.

It is very good (pleasing) that it has rained, the ground was already too dry ; but now the fields will produce well. *Kitchi minwendagwad gi-gimiwang, osâm jaigwa bibinekamigideban aki ; nongom dash weweni ta-nitawiginon kitigunan.*

It is dirty now after the rain. *Ajishkika nongom gi-gimiwang.*
It is bad walking. *Sanagad bimosseng.*

7. *For and at dinner.*

It is twelve o'clock now. Come in, we will dine. *Jaigwa na wokwe. Bi-pindigen, ki ga-wissinimin.*

Come sit down on this chair. *Bi-nabadamin ow apabiwining.*

Put another plate (cover) here. *Minawa bejig tessinagan atoiog oma.*

There is some meat here. *Wiass oma atcmagad.*

Beef, veal, pork, ham, deer-meat, bear-meat. *Pijikiwi-wiass, pijikinsiwi-wiasss, kokôshiwi-wiass, wawâshkeshiwi-wiass, makô-wiass.*

Help yourself. *Kin igo mamon minik memwendaman.*

You don't eat, are you sick ? *Kawin ki wisinissi, kid âkos na ?*

No, I am not sick, I eat much. *Kawin nind âkosissi, nibiwa nin wissin.*

Potatoes are there and turnips too. Which you like better ?

Opinig aiawag, tchiss gaie oma ate. Wagonen nawatch memwendaman ?

I will take some turnips. *Tchiss nin wi-mamon.*

Bring salt here and pepper, you did not put it on the table. *Ji-witâgan bidoiog gawissagang gaie, kawin ki gi-atossinawa adopowening.*

Take some more meat. *Minawa wiass mamon.*

This ham is very nice, I ate some. *Mandan kokoshiwi-wiass kitchi minopogwad, nin gi-midjin pangi.*

This deer-meat has an excellent flavor, and is done nicely. *he wawâshkeshiwiwiass memindaye minopogwad, weweni gaie gijidemagad.*

Have the Indians killed many deer this winter ? *Nibiwa na anishinâbeg o gi-nissawan wawashkeshiwan nongom biboninig ?*

Yes, sir, a great many; a young man killed seven deer, not long ago. *Geget kitchi nibiwa; bejig oshkinawe nômaia nijwâsswi o gi-nissan wawâshkeshiwan.*

Deer-meat is very good, I like it better than any other kind of meat. *Wawâshkeshiwi-wiass memindage minopogwad, awashime nin minwendan, kakina dash anind wiass.*

Are there many rabbits here? *Wâbosog na batainowag oma?*

There are a great many here, and the Indians are very skillful in trapping them. *Kitchi batainowag oma, kitchi wawingesi-wag dash anishinâbeg dassonawad.*

I will eat some of this rabbit. *Pangi nin wi-amoag aw wâbos.*

Are there partridges also here? *Binowag na gaie aiawag oma?*

There are, we eat them often. *Aiawag sa, naningim nind amoanang.*

In summer pigeons will be here in great quantity. *Nibing dash omimig ta-osaminowag oma.*

We must also drink at our dinner. *Ki ga-minikwemin gaie wisshinang.*

Let us drink, but we will only drink water, no wine. *Minikweda, nibi dash ki ga-minikwemin, kawin win jominâbo.*

We have all taken the temperance pledge, we will keep it. *Kakina mamawi ki gi-mamomin minikwessi-masinaigansan, ki wi-ganawendamin dash.*

I, for my part, I will always keep it faithfully as long as I live. *Nin win ged-ako-bimadisiiân nin wi-ganawendan weweni.*

And so will I. *Mi go gaie nin.*

There are also some apples here, would you eat any? *Mishiminag gaie oma aiawag, kawin na ki da-amoassig?*

I will eat some. *Nin da-amoag sa.*

I ate one, two, three, etc., apples. *Bejigominag, * nijominag, nissominag, etc., mishiminag nin gi-amoag.*

Eat some of these strawberries, there are very many now here.

Odeiminan gaie midjin, kitchi batainudon nongom geget oma.

Raspberries will also be in great abundance, by and by. *Miskwiminag miskôminag gaie ta-batainowag nâgatch.*

* See page 312.

I will eat some raspberries. *Pangi nin wi amoag miskwiminag.*
Will you take some more? *Keiâbi na ki wi aiawag?*

No, sir, I thank you; I'll eat some of these sweatmeats (preserves.) *Kawin migwetch; pangi paskkiminassigan nin wi-midjin.*

I have dined very well. *Weweni nin gi-nawokwe-wissin.*

So have I. *Mi go gaie nin.*

8. Concerning the Otchipwe language.

I wish to know well the Otchipwe language. *Apegish weweni kikendaman wi-Otchipwemoiân.*

The Otchipwe language is very difficult, I can speak it a little. *Kitchi sanagad Otchipwemoiwin, pangi nin gashkiton wi-Otchipwemoiân.*

You will soon speak it better if you endeavor. *Waiba nawatch weweni ki gad-Otchipwem, kishpin wikwatchitoian.*

I endeavor indeed very much, but I can effect nothing. *Nind ano wikwatchiton âpitchi, kawessa dash nin gashkitossin.*

I think it will be long before I learn to speak well Otchipwe. *Wika ganabatch nin ga-gashkiton weweni tchi Otchipwemoiân.*

I will always speak Otchipwe when I speak to you, if you are willing. *Nin gad-Otchipwem mo jag genominânin, kishpin minwennaman.*

Thank you, friend, do that and so I shall indeed know it sooner. *Migwetch, nidji, mi ge-dodoman, mi dash geget waiba nawatch tchi kikendamân.*

Speak slowly, my friend, you speak too fast; I cannot even understand a half of what you say. *Bêka nawatch gigiton, nidji, osâm ki dadâtâbi; kawin ganage abita ki nissitotossinon ekki-toian.*

How do the Indians call this? *Anin ow ejinikadamowad anishinâbeg?*

This is called *ijinikâde ow.*

And this, how is it called? *Ow dash, anin ejinikadeg?*

It is called *mi ejinikadeg.*

I will write down these words, and I will write all the Otchipwe

words, by these means also, I shall learn the Otchipwe language. *Nin gad-ajibianan inir ikkitowinan, nin wi-ajibianan, mi ima gaie ge-ondji-kikendaman Otchipwemowin.*

Have you nobody that would teach you constantly? *Kawin na awiia kid aiâwassi ge-kikinoamokiban mojav?*

No, I have nobody yet, but I will employ somebody to teach me regularly. *Kawin mashi awiia nind aiâwassi, nin gad-anona dash awiia ge-kikinoamawid weweni.*

I will employ you, if you will teach me, and you will come every day to give me lessons. *Kin ki gad-anonin, kishpin wi-kikinoamawian, endasso-gijigak dash ki ga-bi-kikinoamaw.*

Yes, I promise it to you, I will come every day to teach you. We will begin to-morrow. *E, kinakomin sa, endasso-gijigak ki ga-bi-kikinoamon. Wâbang ki ga-madjitâmin.*

I would be very happy if I could soon speak well the Otchipwe language, in order to preach right (well) to the Indians. *Nin da-kitchi-minwendam, waiba tchi kikendamân weweni tchi Otchipwemoiân, mi sa gwaiak tchi wigagikimagwa anishinabeg.*

Do you understand all I say, when I am speaking to you? *Ki nissitotaw ina kakina minik ekkitoiân genoninânin?*

Yes, certainly, I understand you well. *E nange ka, ki nissitoton weweni.*

Do you understand every Indian? *Kakina na anishinâbeg ki nissitotawag?*

I don't understand every one, I understand some of them; but some speak too quick when they are speaking to me, and I don't know what they say. *Kawin kakina nin nissitotâwassig, bebejig eta nin nissitotawag: anind dash osâm dâdâtabiwag genojiwadjin, kawin dash nin kikenimassig ekkitowagwen.*

When they are speaking to each other, do you understand them well? *Kishpin dash ganonidiwad ki, nissitotawag na weweni?*

When they are speaking to each other, I don't much understand them; I understand them better when they speak to me. *Kishpin ganonidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag genojiwad.*

You will soon know it, endeavor, don't be discouraged, dis-

heartened.) *Waiba nawatch ki ga-kikendan, aiangwamisin, kego jagwenimoken.*

I am not discouraged, and I will not give it up. *Kawin nin jagwenimossi, kawin gaie nin wi-anijitansi.*

9. *On traveling by land in the Indian country, (in winter.)*

When shall we start (depart) ? *Aniniwapi ge-mâdjaiang ?*

We shall soon now depart, prepare. *Jaigwa waiba ki gamâdjamin, ojitan.*

I am preparing, I am about. *Nind ojita, nind apitchita.*

Have you made my snow-shoes ? *Ki gi-gijiag na nind agimag.*

Your snow-shoes are not quite made ; I made indeed the frame, but they are not yet filled, (laced.) *Kawin mashi apitchi giji-assiwag kid agimag ; anawi nin gi-wâginag, kawin dash mashi ashkimâsossiwag.*

Who will fill them ? *Awenen dash ged-ashkimânad ?*

My wife will fill them to-morrow. *Nin widigemagan o gad-ashkimânan wâbang.*

Are my moccasins made ? *Nin makisinin na gi-gijitchigadewan ?*

Yes, my sister made them ; she has made one pair, two pair, three pair, four pair, etc. *E, o gi-ojitanan sa nimisse ; nin-gotwean, nijwean, nisswean, niwean, etc., o gi-ojitanan.*

I brought also nips, (foot-rags,) one pair, two pair, etc., for your use. *Ajiganan gaie nin gi-bidonan, ningotwean, nijwean, etc., kin ged-aioian.*

And my mittens ? *Nin mandjikâwanag dash ?*

Aha ! I forget them. I will fetch them. *Ishte ! nin giwanikenag. Nin wi-nânag.*

We will start (depart) after Sunday, on Monday. *Gi-ishkwa-anamiegijigak sa ki ga-mâdjâmin.*

We will start in two days, in three days, in four days. *Nijôgwanagak, nissogwanagak, niogwanagak, ké ga-mâdjâmin.*

What provisions shall we take for our voyage ? *Wegonen dash ged-ani-nawapoiang ?*

We will take some pork and flour ; we will also take some meat.
Kokosh, pakwejigan gaie ki ga-nawapomin, wiass gaie ki ga-nawapomin.

Is that pork cooked ; and is the flour baked into bread ; is the meat cooked ? *Gisiso na aw kokosh, pakwejigan gaie ; gijide na wiass ? (or, gijidemagad.)*

Not yet, the day after to-morrow my sister will cook the pork and bake bread ; she will also cook the meat. *Kawin mashi, awassawang nimisse o ga-gisiswan kokoshan, pagwejiganan gaie ; wiass gaie o ga-gisisan.*

Well, let us start.—I will tie up my pack, my load.) *Ambe, mādjada. Nin wi-takabidon nin bimiwanan.*

Oho ! my pack is very heavy. *Ataiā ! kitchi kosigwan nin bimiwanan.*

Do you carry all that we shall need ? *Ki madjidon na kakina go-wi-aioiang ?*

I think I have all, a little kettle, little dishes, knives, a hatchet.
Mi go kikina, nind inendam, akikons, onâgansan, mokomânan, wawakwadons.

Don't you forget anything ? have you any matches ? *Kawin na gego ki wanikessi ? Ishkotewatigonsan na gaie kid aianan ?*

Yes, they are here. Let us go. *E, atewan. Mādjada.*

We go too fast.—We go too slow. *Osâm ki kijikamin.—Osâm ki bêsikamin.*

We don't go in the right direction ; there, there ! *Kawin gwaiak kid ani-ijassimin ; wedi gosha !*

O yes ! indeed ! I almost went astray. *Ishte ! geget ! gega nin gi-wanishin.*

Hold on ! I will drink some water here. I am very thirsty, I am sweating so much. *Beka ! nin wi-minikwen nibi oma. Nin kitchi nibâgwe, osâm nind abwes.*

Don't drink too much water, and don't eat any snow, or else you will be tired very soon. *Kego osâm nibiwa nibi minikwen, kego gaie gon amoâken, gonima waiba ki gad-airkos.*

Is there a trail all along, where we are going ? *Mikanawan na mojav ejaiang ?*

There is indeed a trail, but it shows very little; it has snowed too much of late. *Anawi mikanawan, aguwa dash nâgwad; osâm gi-sogipo nomaia.*

Why! are you tired? *Anin! kid aiêkos na?*

I am not yet tired, I walk easily. *Kawin mashi nind aiêkosissi, nin mino bimosse.*

Walking is good here, it is a fine place, there is no [underwood here. *Mino bimossewinagad oma, onijishin, jibeiamagad.*

But here there is much underwood, it is bad walking indeed.

The snow is soft. The snow is deep. *Oma dash kitchi sasaga, geget sanagad bimosseng. Jakâgonaga. Ishpagonaga.*

There is no trail (no road) here; we will go astray. *Kowin oma mikanawansinon; ki ga-wanishinimin.*

We are already gone astray. That is very bad. *Mi jaigwa gi-wanishinang. Geget sanagad.*

Stop, I will look for the road, (trail.) Here it is! Come here! *Beka, nin ga-nandonean mikana. Mi oma! Ondæss!*

It is now noon, (twelve o'clock.) Let us now take a meal. *Jai-gwa nawokweg. Nakawe wissinida.*

Well! I will make a fire; we will make some tea. *Ilaw! Nin ga-bodawe; anibishâbo ki gad-ojitomin.*

I am a little tired. At the same time I have pain in one of my legs; (I am lame.) *Nawatch nind aiêkos. Baiêtoj nind âkosin bejig nikâd.*

We will not walk long now; evening is approaching. *Kawin ginwenj ki ga-bimossessimin; jaigwa ani-onagoshi.*

Where shall we camp? There is no fine place. *Anindi gegabeshiang? Kawin ningotchi onijishinsinon.*

Let us camp here; this is a fine place. *Oma gabeshida; onijishin oma.*

There is much snow, the snow is deep. I must throw out much snow, to make a camp. *Geget gônika, ishpâgonaga, (ishpate.) Kitchi nibiwa gon nin ga-webina tchi ojitoiân gabeshiwin.*

I will take (or break) boughs; I will take many, in order to make a good bed. *Jingobiq nin wi-mamay, (nin wiwokobinag;) nibiwa nin wi-mamay, weweni tchi apishimanikeiân.*

Friend, chop much wood, it will be perhaps cold to-night. *Nibi-wa manissen, nidi, ta-kissinamagad ganabatch tibikad, (ta-kissintibikad.)*

So much wood will be enough. *Mi iw ge-debisseg missan.*

Let us make fire. Let us cook. Let us eat. *Bodaweda. Tchi-bâkweda. Wissinida.*

Hang up my moccasins and my nips, (foot-rags,) to dry. *Ago-don nin makisinin, nind ajiganan gaie, tchi bateg.*

Let us lie down, the night is advanced. *Gawishimoda, jaigwa ishpitibikad.*

Halloo! let us get up; the day-break will soon appear. *Ambe! onishkada; jaigwa gega ta-wâban.*

My moccasins and nips have dried well. *Weweni gi-batewan nin makisinin, nind ajiganan gaie.*

Let us start. Is it far yet where we are going? *Mâdjada. Wâssa na keiabi ejaiang?*

We will have to sleep twice more, that is, this evening, and to-morrow; and the day after to-morrow we will arrive. *Keiabi nijing ki gad-ani-nibâmin, mi sa, nongom onâgoshig, wâbang gaie; awasswâbang dash ki ga-daywishinimin.*

We are walking smartly all day. *Weweni ki bimossemin kabe-gijig.*

Now the sun will soon set, let us camp. *Jaigwa gega ta-pangi-shimo gissis; gabeshida.*

We have come far to-day. *Wâssa nongom ki gi-daywishinimin.*

Let us make a good camp again. *Weweni minawa ojitada gabe shiwin.*

Let us get up and start. If we walk very fast, we will see this evening the house we are going to. *Onishkada, mâdjada. Kishpin âpitchi kijikaian, nongom onâgoshig ki ga-wâbandamin wakaigan ejaiang.*

I will be very glad to reach the house to-day. *Nin da-kitchiminwendam tchi oditamân wâkaigan nongom.*

The house is now near: two miles more. *Jaigwa boshowad wâkaigan; keiabi nijo dibaigan.*

There is the house. *Mi wêdi wâkaigan.*

I am very glad. *Nin kitchi minwendam.*

10. *On traveling by water, in the Indian country, (in summer.*

Friend, when shall we embark? *Aniniwapi ge-bosiang, nidji?*
I don't know. I will probably not embark soon; I have no canoe. *Endogwen. Wika ganabatch nin nin ga-bos; kawin nind otchimânissi.*

Do you intend to make to yourself a canoe? *Ki wi-ojiton na dash ki tchimân?*

Yes, I will make one soon. The bark is here; and to-morrow I will go for some cedar. *Geget, waiba nin wi-ojiton. Atemagad wigwass; wâbang dash nin wi-passaige.*

You are skilful, friend, in making canoes. *Ki wawinges, nidji, tchimânikeian.*

It is a long while since I always make canoes. Every summer I make two or three canoes. *Mewija eko-tchimanikeiân mojay-Endasso-nibin nij, nisswi gaie, nind ojitonan tchimanân.*

Make also for me a canoe, friend; I will pay you well. *Gaie nin nidji, ojitamawishikan tchimân; weweni ki ga-dibaamon.*

I will make one; I will make it perfectly well; I have nice bark. *Nin gad-ojiton sa; âpitchi weweni nin wi-ojiton; gwanatch wigwass nind aian.*

Please make it soon, friend. I will use that this summer. *Waiba ojitokan, nidji. Mi iw ged-aioiân nongom nibing.*

I intend to go far; I will be absent long. *Wassa nin wiija; ginwenj nin gad-inend.*

Yes, I will make it soon. *Geget waiba nin gad-ojiton.*

I come to see you making a canoe, You are skilful indeed, (you do it well.) *Ki bi-wâbamin tchimânikeian. Geget ki wawinges.*

Well, friend! is my canoe already made? *Anin, nidji! jaigwa na gi-gijitchigade nin tchimân?*

It is indeed all made, but there is no pitch yet on it. I will pitch it to-morrow. *Anawi kakina gi-gijitchigade, kawin dash mashî pigikadessinon. Wâbang nin wi-pigikadan.*

Here is your canoe. Are you contented? *Mi ow ki tchimân. Ki minwendam ina?*

Yes, I am contented, it is nice; I suppose it is strong. *E, nin minwendam, onijishin sa; songanodog.*

Here is your payment. *Owe ki dibdamogowin*

I thank you, sir, you pay me well. *Migwetch, nidji, weweni ki dibaamaw.*

I will embark the day after to-morrow, if it is calm. *Awasswâ-bang nin ga-bos, hishpin anwâtîng.*

I intend to hire three Indians; one will steer, and two will paddle. *Nisswi anishinâbeg nin wi-anonag; bejig taodake, nij dash ta-tchimewag.*

I ask you, Paul, first: Will you hire? I will be absent long; perhaps two months. *Kin, Paul, nitam ki gagwedjimin: Ki wi-anonigos na? Ginwenj nin gad-inend; nijo gisiss ganabatch.*

I promise you, I will embark with you. *Ki nakomin, ki gad-adaawamin sa.*

And look for two other men, Paul, who would embark with us. *Minawa dash, Paul, nij ininiwag nandawâbam gedadaawaminangog.*

I have found two young fellows. *Nin gi-mikawag nij oshkina-weg.*

Are they good paddlers? *Nita-tchimewag na?*

First rate. Would it not be better that we should row? *Apitchi sa. Kawin na nawatch da-onijishinsinon tehi ajêboieiang?*

Yes, it would be good; we go quicker by rowing, than by paddling. *Gegyet da-onijishin; awashime sa kijikam ajêboiang, ie dash tchîweng.*

I will make two oars; and I have a paddle. *Nin gad-ajitonan nijwatig ajeboianakon; abwi dash nind aian.*

Halloo, halloo, my boys! let us embark! It is very calm. *Haw, haw, kwiwisensidog! bosida! Kitchi anwâtin.*

Embark all things. Here are your provisions. Embark the axe also; the dishes and our beds; all together. *Bositoiog kakina. Mi mandan ki nawapwâninân. Wâyâkwad gaie bositoiog, onâganan, ki nibaganinanin gaie: kakina go.*

All is shipped now. *Mi kakina gi-bositchigadeg.*

All is not yet shipped; here is the tent; put it in the canoe.

Kawin mashi hakina bosjtchigadessinon ; mi ow papagiwaianegamig ; bositoiog.

Fetch it, friend John, put it here. *Bidon, nidji John, oma aton.* That's all. Let us embark ! *Mi kakina. Bosida !*

It is very calm indeed. Row smartly, my boys. *Kitchi anwâtin geget. Weweni ajeboieiog, kwiwisensidog.*

There is more and more wind ; the wind is fair, we will sail. *Eshkam nodin ; minwanimad, ki ga-bimoshimin.*

Put up the mast and hoist the sail. *Patakinig ningassimononak, ombâkobidjigeg.*

Aha ! we are sailing very fast. *Ataiâ ! geget ki kijiâshimin.*

Paul steer well ; take care of the canoe. *Weweni odaken, Paul ; ganawendan tchimân.*

It blows harder and harder ; and the sea runs higher and higher. Waves come in. *Eshkam kitchi nodin ; eshkam gaie mangan-gashka. Bosiwag tigowag.*

The wind shifted. Take down the sail. *Jaigwa gwekânimad. Binâkonigeg.*

It will be dreadful ; let us save ourselves. Is there a river near ? *Ta-kitchi-sanagad ; ôjimoda. Sibi na dago besho ?*

There is a large river ; we will fly there. Steer for that place, Paul. *Wedi kitchi sibi ; mi wedi ged-ininijimoiang. Mi wedi, Paul, ged-inikwéaman.*

This is a very fine river. I am glad that we are here. It blows harder and harder. It blows from the lake. *Geget gwanatch sibi. Nin minwendam oma aiaiang. Eshkam kitchi nodin. Nâwitch ondin.*

A dreadful time ! See, how the lake looks ! *Kitchi igoiâmigwad ! Na, ejinnagwak kitchîgami !*

The wind will probably blow long from the lake ; we will be long wind-bound here. *Ginwenj ganabatch nawitch ta ondin ; ginwenj ki ga-ginissinaogomin oma.*

Pitch the tent, boys, it will rain ; it is very cloudy. *Patakidoiog papagiwaianegamig, kwiwisensidog, ta-gimiwan ; kitchi anak-wad.*

Bring in here all our luggage, it will be very bad weather. *Pin-digadoiog oma kakina kid aîiminanin, sa-kitchi-niskadad.*

Put also the canoe better inland, lest the wind carry it off.

Tchimân gaie nopiming nawatch atoiog, tchi webassinog.

We have now been wind-bound here two days—three days—four days ; to-morrow I hope we will embark. *Jaigwa nijogwan—nissogwan—niogwan ki ginissinaogomin oma ; wâbang gana-batch ki ga-bosimin.*

We will start very early in the morning, if it is calm. *Kitchi kigijeb ki ga-bosimin, kishpin anwâting.*

Wake up, boys, get up ; it is calm, we will embark, (start.) *Goshkosiog, kwiwisensidog, onishkag ; anwatin, hi ga-bosimin.*

I see there two canoes. Let us go there and see those that travel there, (in canoes) *Tchimanân nijônag nin wâbandunan wedi. Ijada awi-wâbamada wedi bemishkadji.*

Bonjour ! bonjour ! Where do you come from ? *Bo jo ! bo jo ! Anindi wendjibaieg ?*

Sault Ste. Marie —And you ? *Bawiting sa.—Kinawa dash ?* We come from L'Anse.—What news at the Sault ? *Wikwedong nind ondjibamin.—Anin enakamig Bawitio ?*

Not any. Two children died lately.—We are starving ; we have nothing to eat. *Kawin ningot. Nij abinodjiag gi-nibowag nomaia —Nin bakademin ninawind.*

Paul, give them some pork and flour. *Paul, asham kâkoshan, pakwejigânan gaie.*

Well ! thank you !—We will eat nicely indeed. *O ! o ! mig-wetch, migwetch !—Geget nin ga-mino-wissinimin.*

And we have also nothing to smoke. *Nin manêpwâmin gaie ninawind.*

Here is some tobacco. *Ow asséma.*

Ho ! that's right, that's right ! you make us happy indeed. *O ! wendjita, wendjita ! Geget ki debiimin.*

Bonjour ! Farewell, farewell ! *Bo jo ! Mâdjâg, mâdjâg !*

Let us land , boys ; evening is approaching. *Gabada, kwiwisensidog ; jaigwa ani-onagoshi.*

Let us not land there, it is too stony. *Kego wedi gabassida, osâm assinika.*

Let us land here, there is sand here. This is indeed a fine land-

ing-place. *Oma gabada, mitowanga oma. Geget gwanatch gabéwin.*

If it is calm to-morrow, or if the wind is fair, then we will arrive to-morrow at the village. *Kishpin anwating wâbang, gonima gaie minwanimak, mî wâbâng tchi de-mijagaiang odenang.*

Let us embark (start), the wind is fair; we are happy. *Bosida, minwanimad; ki jawendagosimin.*

We are again sailing very fast. *Ni kitchi kijeishimin minawa.* The sea runs higher and higher. I am sick, I am sea-sick. I am always so, when the sea is high. *Eshkam mamangashka; nind âkos, nin majidee. Mi mojay endiân, kishpin mangan-gashkag.*

Sea-sickness is very disagreeable. I wish we should soon arrive.

Geget sanagad iw majideewin. Apegish waiba mijagaiang.

We shall soon arrive.—Here is the village we are going to. *Waiba ki ga-mijagamin.—Mi wedi odena ejaiang.*

I am glad indeed. *Geget nin minwendam.*

NOTES FOR THE AID OF BEGINNERS. (*)

OF NOUN.

There are two kinds of common nouns : the *verbal* noun, usually in *win* or *gan*, and the *root* noun, the terminations of which are various.

FORMATION OF NOUNS.

The verbal noun in *win* is formed from the reflective verb, by adding *win* to the third person singular indicative, v. g. *ânawewinidisiwin*, self-disapprobation, self-amending ; or from the mutual, by changing in the third person plural *wok* into *win*, v. g. *kagwanissakenindiwin*, mutual hatred ; or from the indefinite, by a *ding win*, *sâkikiwewin*, the action of loving some one ; or from the indefinite passive verb, by adding *win* to the first person, v. g. *sâkikhikowin*, the action of being loved ; or from a neuter or indefinite verb ending by a consonant, by adding *win* to the first mutative vowel, v. g. *gashkendam*, he is sorry, tedious ; *gashkendamowin*, sorrowfulness, tediousness ; or from the negative verb, by adding *win* to the third person singular negative : *papamittansiwin*, disobedience.

The names of instruments which for the most part end in *gan*, are formed from the termination of the verb in *djike*, signifying, to do, by changing *djike* into *djigan*, or of other verbs, by changing *ike* into *igan*, v. g. *soshkudjike*, *soshkudjigan*, a polisher ; *pakunchike*, *pakunchigan*, a piercer. We indicate here the usual formation only, as all the root nouns will be found ready formed in the Dictionary, as well as those less regular.

The root nouns are those ready formed, v. g. *pijikki*, an ox ; *abwi*, a boat-oar.

(*) These notes have been taken from the little Sautaux Grammar of Rev. G. Belcourt. We give them here for more explanations in the Otchipwe Grammar.

There are in the Otchipwe language irregular nouns changing their form according to the nouns or pronouns accompanying them ; some are the compound nouns, which are numerous ; the others are the irregular nouns, in very small number.

A horse, *pepejikôkanje*, from *pepejik*, one by one, and *okanj*, its shoe-horn, that is to say, the one who has only a single shoe-horn. Among the Cree Indians and in this country they use to say a horse, *mistatim*, from *mistsha*, big, and *attim*, composing-particle signifying a dog in the Cree language : among the Otchipwe Indians the composing particle signifying a dog is *assim*, v. g. *wâbassim*, a white dog, and by extension, after the Cree acception, a white horse.

In the possessive case, this word changes its form, for it is then irregular, v. g. a horse, *mistatim* ; my horse, *nind ay* ; my horses, *nind ayak* ; that irregularity affects that word only. The word *mistatim* is conjugated regularly ; and the word *nind ay* is also conjugated regularly according to that form.

In the vocative case, the word *n'ôs* makes *n'ôsse*, *nin ga* makes *nin ge*, *n'ôkkumis*, my grand-mother, makes *n'okko* ; they also say, *nin gwis* instead of *nin gwisiss*, my son, *nind ân* instead of *nind âniss*, my daughter ; that word *nind ân* makes also *ot ânân*, his daughter.

ON THE FORMATION OF NOUNS.

There are nouns formed from the verbs in *un* by adding *âgan*, v. g. *nind appenimun wiyaw*, I hope in his own person, *nind appenimunâgan*, my hope.

In the verbs in *h* making *ho* in the third person, the noun is formed by adding *wâgan*, v. g. *nind ondjiho-wâgan*, my defender, from *ondjiho*, he defends his body, he defends himself.

The names of fruit trees, as far as fruit trees, are formed from the singular of the name of the fruit by adding *akaonj*, v. g. *sôwimin*, grape, *sôwiminakaonj*, the vine.

Many or almost all the trees have a second name, with abstraction of their quality of fruit trees, v. g. *sôwiminâttik*, the wood of the vine ; *mittikomij*, oak ; *mittikomin*, acorn ; *mittikominakunj*, the oak as a fruit tree, female oak bearing its fruit, from *onj* which signifies in composition child, v. g. *nittam onjan*, the eldest child, the first born child ; *min* making *minak* in many plural nouns, signifies fruit in composition ; when alone, it signifies blue-berry ; it makes then *minan* in the plural number.

There are names of things signifying a dress or ornament, or a part thereof ; they are formed from the verb, by changing the final *o* in the third person into *un*, v. g. *kitshippiso*, he is belted ; *kitshippisun*, a belt ; *wiwokkwehóso*, he is wrapped up, *wiwokkwehósun*, a wrapper, a husk of peas, etc. : *tittinindjibiso*, his finger is surrounded by, *tittinindjibisun*, a ring, a digital ring.

The names of clothes generally are expressed by the termination *weyân*, *píjikki-weyân*, the skin of an ox, that is the skin with the hair on it ; and so on of all other animals, adding *weyân* to the name of the animal ; and these words are animate by acception, *píjikkiweyânak*, ox skins with their hair ; thence *wâbôweyân*, white cloth, blanket.

The numeral nouns, joined collectively, do not take the plural number, v. g. *nijowâbik*, two measures, v. g. of water, because the usual measure is a metal pot ; *nijotâbânâk*, two cart-loads.

Some nouns are nothing but the participle from which some thing has been taken off, v. g. *mekkatokonayed*, positive participle, he being clothed in black. We say : *mekkatokonaye*, a priest, the black-gown. This manner of forming nouns is generally used only in proper nouns.

The participle, adjective and verb are frequently used as a substantive, v. g. *ningo-takkopitek* or *pejik-takkopitek*, something tied up, a sheaf, etc., and plural, *takkopitekîn*. If this word was not preceded by the numeral noun incorporated with it, it would be used in the positive, v. g. *tekkopitek*

pejik. *Ningo* is the word *pejik* used in composition : one should not say *tekkopitek ningo* ; it is always more conformable with the genius of the language to use the word entering in composition, and still better to say : *ningo takkopitek*, than *pejik-takkopitek*.

The name of the place where a thing is made is formed from the indefinite, v. g. *pônakkadjike*, he casts anchor ; *pônakkadjikewang*, the place where they cast anchor, anchorage.

The particle *taji* means that one is engaged in, v. g. *taji-wissini*, he is engaged in eating.

The particle *en* used in the positive participle in many manners of saying, means the place where, v. g. the place where I am engaged in working, *entaji-anokkiyân*, my laboratory.

ON DIMINUTIVES.

The diminutive nouns are formed by adding *us* to the noun ending by a vowel, v. g. *pijikki*, an ox, *pijikkins*, a calf, a young ox. The nouns ending by a consonant take *us* after the 1st. mutative vowel, which is known by the plural of the word, v. g. *mistatim*, makes in the plural number *mistatimók* ; the *ó* in *mók* is what I call the 1st. mutative vowel : add to it *us*, you will have *mistatimous*, a small horse, a colt. *Kinebik*, *kinebikók*, whence *kinebikôns*, little adder.

The exceptions are : the words ending by *n* and taking *s* to form the diminutive of words whose last syllable is short, v. g. *sâkahigan* makes *sâkaiçans*, a small lake. It takes *ens* when that last syllable is long, v. g. *wewechanâbân*, whence *wewechanâbânens*, a small fishing-line ; *otâbân*, whence *otâbânens*, a small carriage. Do not be astonished at hearing some Indians confounding some times this rule, which one must certainly follow to speak correctly.

ON ADJECTIVES.

There are adjectives in *es* making *esi* in the 3d. person : they are formed from the noun in *gan* by adding to it *esi* in order to

make it an animate adjective, v. g. *tajindāyanesi*, he who is every where the subject of conversation ; it is rather taken amiss. *Wāwindāyan*, is taken in good part to mean a celebrated man.

TERMINATIONS OF ADJECTIVES IN *shka*, *shin*, *ssin*, *sse*.

The termination in *shka* applies to the animate and inanimate, and indicates that the thing is in the passive state of the action of the verb, v. g. *pākkākushka ishkwandem*, the door opens (by itself), or *misiwe pikushka mikkwam*, the ice is breaking everywhere.

The termination in *shin* is used for the animate and indicates the action already suffered either in falling, either in lying on the ground, either in its manner of being, v. g. *minoshin*, it lies well, or, it is well fixed in its place, v. g. a clock, a watch ; *akôtshin*, it is in its manner of being suspended, v. g. the sun, the stars, etc. ; *pokushin*, v. g. my watch, it exists broken, v. g. falling.

The adjective in *ssin* is used for the inanimate, and indicates the action already suffered, v. g. *pākkākussin ishkwandem*, the door stands open ; *minossin*, this is well laid on, suits well.

The adjective in *sse* indicates that the action is not suffered, but is made in such or such a manner when one pleases, v. g. *pākkākusse ishkwandem*, the door opens when one wishes, or, *minosse oho wākākkwat*, this axe suits well, is handy, that is to say when one makes use of it

These adjectives are formed from the indefinite in *ssidjike*, by changing *ssidjike* into *shka*, *shin*, *ssin*, *sse*, whenever the meaning of the verb is susceptible of the same. They make in the plural number, *shkâwok*, and *shkâwan* inanimate ; *ssewok*, and *ssewan* inanimate ; *shinôk*, and *ssinôn* inanimate.

All the verbs in *djike*, make the verbal adjective in *djikâso*, a nimate, and *djikâte*, inanimate ; plural, *djikâsorok*, *djikâtewan*.

The adjectives in *is* make *at* in the inanimate, v. g. *kitimâkisi*, he is miserable, he is wretched ; *kitimâkat*, would be said,

v. g. of a barren, unproductive land ; *nî ninamis*, I am weak ; *ninamat wâkkahigan*, the house is weak, not strong

The adjectives in *te* or *le*, make *ssô* or *so* in the 3d. animate person, v. g. *patakkîte*, it is planted, v. g. my knife ; *patakkisso assâtins*, the little aspen-tree is planted ; all the nouns of trees are animate, if they are not dead. *Wâbâtte*, *wâbâsso*, whitened in the sun. The adjectives in *te* make *teran* in the plural number, *tek* in the participle ; *tekin* at the plural participle. The animate adjective is conjugated like *nî minocendâgus*, with the exception that the 1st. mutative vowel is *o* instead of *i*.

Some would sometimes say *inânîwan* at the end of an adjective, v. g. *ajimâdjî-win shigwa kitimâkatinânîwan misire*, alas, wretchedness is reigning everywhere. This part of the word indicates that the thing spoken of is general and common to all, v. g. *minawânîngottonânîwan*, or *môdjikisinânîwan kitshi kijikong*, one rejoices in heaven. They say also, accordingly to the root, *kitimâki-nânîwan* ; *môdjiki-nânîwan*.

OF IRREGULAR VERBS.

1° Neuter, as *nîn gashkendam*, I am sorrowful.

2° Verbs in *un*, as *nind appenimun*, I hope in something.

3° The impersonal, as *sanakisim*, one is suffering, etc.

4° The objective verb, as *sanakisiran*, agrees with a noun in the objective case.

5° The negative verb, *kâwin nind ikkitôssi*, I do not say.

5° The contingent verb, *ekkitoyânin*, every time I say.

7° The dubitative, *nind ikkitom-ituk*, I perhaps say.

8° The verb in favor of, *nind anokkitamoua*, I work for him.

9° The verb with a double inanimate object, *nind ojittamowân*, I do it to him.

10° The verb with a double animate object, *nîn kikkenimimân*, I know of something belonging to him, v. g. his son.

The verbs in *un* make *unan* for the animate ; they are formed, 1° from the verb in *im*, by adding to it *unan*, v. g. *nind appenim*, I rely upon myself ; *nind appenimun*, inanimate,

nind appeniasunan, animate, I rely on him, I hope in him. 2° They are also formed from the indefinite by adding *n*, inanimate, *nan*, animate, v. g. *nind atâwe*, I sell, or, rather, I bargain (as it also signifies *to buy* : *nind atâwen ni mukkumân*, I sell my knife ; *nind atâwenan nind ây*, I sell my horse. 3° They are also formed from the reflected or the verbal adjective in *s*, by adding to it *un*, *unan*, v. g. *nin kashkittamâs*, I obtain for myself ; *nin kashkittamâsun*, inanimate, *nin kashkittamâsunan*, animate, etc.

These verbs are regularly conjugated in the inanimate, as any inanimate relative verb. For the animate, its three persons singular are in *an* with their plural in *ak* instead of *an*, v. g. *nind atâwenan*, *nind atâwenak*, I trade them ; *kit atâwenan*, *ak*, thou, etc., *ot atâwenan*. In all the rest of the conjugation, the animate is conjugated like the inanimate relative, v. g. *nind atâwemin*, *kit atâwenâwa*, *ôt atâwenâwân* ; a very irregular thing is that they used to say in the 3d. person plural, *atâwewok mistatimoh*, they bargain horses, without using the sign, *o*, of the 3d. person ; it is often heard, and one must say, I think, *ôt atâwenâwâh mistatimôh*, they trade horses.

The objective verb is used in the 3d. persons only ; in the indicative it is formed by adding *wan* to the 3d. person singular, and *wah* to the 3d. person singular to form the plural, v. g. his son is sick, *âkusican o kwisissan* ; his children are sick, *âkusicah o nidjânissah*.

In the participle, *ni* is added before the final *d* or *t* of the 3d. person singular participle, in all the verbs whose 3d. person singular is in *d* or *t*, v. g. *mih' anic sesekisimit o kwisissan*, here is his elder son, from *sasekisit*, 3d. person singular of the participle simple ; in the plural, *jîn* is added to it, v. g. God will judge the living and dead, *Kije Manito o ka tipakimâh pemâtisînîjîn gaye nepuudjîn* ; in this case, the *t* has a more articulated sound of *d*.

In the neuter verbs, the indicative of the objective verb is formed in the same way ; but for the participle, as those having their 3d. person singular in *ng*, make *minîjîn*, v. g. he said to

his son who was lonely, *ot inân geshkendaminittjin a kwissai-san*, from the 3d. person singular participle *gashkendang*.

The negative verb is a modification applicable to all the verbs.

FORMATION OF THE NEGATIVE.

RULE I. To form the *negative* of the relative verb animate, *ssi* is added to the 1st. person of the indicative, and it keeps that syllable throughout the whole conjugation, the verb being conjugated regularly, v. g. *kawin ni sâkihâssi*, I don't love him, *kâwin o sâkihâssin*, he does not love him, *kawin ki sâkihâssiban*, he did not love thee, etc.

The participle is formed by adding *ssiw* to the 1st. person indicative, and adding to *ssiw* the characteristic of the animate participle *ak*, v. g. *sâkihâssiwak*, *sâkihâssiwat*; but in the 3d. person we say, *sâkihâssik*, and *sâkihâssikwa* for the plural. All the rest keep *ssiw* before their respective infinitive, v. g. *sâkihâssiwang*, *sâkihâssiweg*, etc.

II. In the inanimate verb, the *ssi* is inserted between the vowel and consonant of the last syllable, and holds that place everywhere, v. g. *kawin ni sâkittôssin*, I don't love it, from *ni sâkittôn*, I love it.

In the participle, *ssi* makes *ssiw* as in the animate, with the characteristic of the inanimate participle, v. g. *sâkittôssin*, negative, *sâkittôssiwân*, *ssiwân*, *ssik*, *ssiwang*, *ssiweg*, *ssikwa*. The inanimate participle, the reflected participle, in short, all the participles similar in the affirmative are also similar in the negative.

III. The reflecting verb, all the adjectives in *s*, and the indefinite verb, form the negative of the 3d. person singular by adding *ssi*, v. g. *mashkawisi*, he is strong, *kawin mashkawissi*, he is not strong; thus formed, it is conjugated regularly through all its tenses and moods; in its participle, it is conjugated like the inanimate verb.

IV. In the verb from 3d. person to first, relative passive verb, and in the indefinite passive verb, the negative is formed from

the first person singular passive indefinite, by adding *ssi* : it remains so all through, the characteristics and mutatives being conjugated as usual : *kawin ni sâkikhikossi*, he don't love me, *kawin ki sâkikhikossi*, *kawin o sâkikhikôssin*, etc. The 3d. person passive indefinite makes : *kawin sâkihâssi*, he is not loved.

The negative is applied to the participle, 1^{re} for the passive relative *kikkemissik*, *ssinok*, *kussik*, *ssinowang*, *ssinoweg*, *kussikwa*. Its imperfect is formed by adding *iban* everywhere. 2^{re} For the indefinite passive the negative participle is formed as it is in the indefinite, *sâkikhikôssiwan*, *ssiwan*, *ssiwang*, *ssiweg*; for the 3d. person, *ssiwind*, *ssiwindwa*, plural, is added to the 3d. person singular indicative, v. g. *sâkihâssiwind*, if he is not loved; *bakkittehwaswindwa*, if they are not struck. The passive impersonal indefinite, is regular, *sâkikhikôssing*, from *sâkikhikong*, one, being loved.

V. In the verb from 1st. person to 2d. the negative is formed by changing the final *u* into *ssinôn*, v. g. *kil inin*, I tell you, *kawin kit inissinôn*, *kawin kit inissinôninim*, in the imperfect, the reciprocal characteristics of each person are added, *kawin ki ki inissinônināban*, *kawin ki ki inissinôninimowāban*, etc.

The negative participle is *inissimowān*, *inissinowagol*, *ikôssiwan*, *ikossiweg*.

VI. The verb from 2d. person to 1st. is conjugated as follows in the affirmative; it is nothing else but the 2d. person singular of the imperative of the animate relative verb preceded by the pronoun; we must except the verb *nind ina*, which makes in the imperative *iji*, or *ishi* instead of *ish*, either regularly, or irregularly, v.g.

Kāwin ki bakkitteh ussi, you don't strike me.

Kāwin ki bakkitteh ussim, you many don't strike me.

— — *ussimin*, you don't strike me.

— — *ussimimin*, you don't strike us, etc.

The imperfect, regularly, according to the negatives

PARTICIPLE.

bakkittēh ussiwan,
 — ussiwēq,
 — ussiwang.

The first mutative *n* is changed into *i* in the verbs whose mutative is *i*, v. g. *kawin ki sūkihissi*, you don't love me.

NEGATIVE, OR PROHIBITIVE IMPERATIVES.

Keko, ikkito-*kken*.
Keko, — *kkek*.
Keko, — *sita*.
Keko, — *sitāk*. D.

1° In the indefinite, these terminations are added to the first person of the present, v. g. *keko bakkittēhike kken*, or *hore-kken*, animate indefinite, don't strike.

2° In the animate relative they also add that termination to the 1st. person of the present : *keko bakkittēhwākken*, don't strike him.

3° In the animate relative, the final *n* is replaced by those terminations ; this rule concerns the animates in *ôn* only, v. g. *keko ojittōkken*, do not make it ; in the inanimate verbs in *ân*, the *n* is not taken off, but it becomes mute. *keko bakkittēhan-ken* ; then, on account of the *n*, one of the *k* becomes useless and is dropped.

4° In all the verbs that have a vowel in the 3d. person singular, that termination is added, which must be understood also as to the verbal adjectives in *s*, v. g. *keko bakkittēhotiso-kken*, do not strike yourself ; *keko anōkkikken*, do not work, *keko inābikken*, don't look ; *keko pisinātisikken*, do not be dissipated, light-headed ; *keko ākusikkāsokken*, don't pretend to be ill ; and so as to the indefinite passive, the prohibitive of which is formed from the 1st. person, *keko tūtāhokken*, let it not be done to you.

5° In the verb from 2d. person to 1st. to form the prohibitive, they change *n* in the 2d. person of the imperative into *kken*,

kkek, *kkaugen*, v. g. *keko ijishükken*, don't tell me, etc., from *ijishin*, tell me, in which the *n* is dropped.

6° In the neuter verbs in *am*, *m* is changed into a mute *n* in the prohibitive, v. g. *keko gashkendanken*, as the inanimate relative. (Vide *supra* 3°).

7° The prohibitive of the relative passive verb is formed from the 3d. person singular, by dropping *n* in the animate as well as in the inanimate, and by using in its place the usual terminations of the prohibitive, *keko ikökken*, let him not tell you ; *keko gashkendamihikukken*, let that not make you uneasy, from *öt ikôn*, and *a gashkendamihikun*, that makes him uneasy.

VII. The dubitative is formed nearly in the same way through all the voices.

1° The active indefinites as : *nin tebwe*, I say true, makes at the dubitative,

IMPERFECT.

<i>Nin tebwe</i> mituk.	<i>Nin tebwenâban-ituk.</i>
— — mituk.	<i>ki tebwenâban-ituk.</i>
— <i>tebwe-tuk.</i>	<i>tebweguban.</i>
— — <i>minâtuk.</i>	<i>nin tebweminâban-ituk.</i>
— — <i>moawatuk.</i>	<i>ki tebweminâban-ituk.</i>
<i>tebwe-tukenak.</i>	<i>tebwegubani.</i>

PARTICIPLE.

IMPERFECT.

<i>Tayebwe wânen.</i>	<i>Tayebwewanbân en.</i>
— <i>wânen.</i>	— <i>wanban en.</i>
— <i>kwen.</i>	— <i>gubanen,</i>
— <i>wingen.</i> Imp.	— <i>wingibanen</i> (Imp.)
— <i>wângen.</i> (D.)	— <i>wângubanen.</i> (D.)
— <i>wângen.</i>	— <i>wangubanen.</i>
— <i>wegwen.</i>	— <i>wegubanen.</i>
— <i>wâkwen.</i>	— <i>wâgubanen.</i>

Thus are to be conjugated in the dubitative all the verbs in *endam*, which make, v. g. *nind in ndâm-ituk*, I think perhaps ;

this said, all the others are regular : they say at the 3d. person *inendamotuk*, etc., participle, *enendamowânen*, etc. The others are regular.

The verbs taking a vowel in the 3d. person add the *m* to it in the dubitative, v. g. *nin songenimomîtuk* : 3d. person, *songenimotuk*, perhaps he presumes much of his own courage : *wâbi*, he sees : *ki wâbînituk*, perhaps you see : 3d. person, *wâbituk*, etc. The participle is regular, *wayâbîwânen*, etc., *swangemowânen*, etc.

One may see therefrom that the dubitative, either in the indicative, or in the participle, is formed from the 3d. person singular of the verb.

The mutual is conjugated as the plural of the indefinite in the dubitative, v. g. *sâkitiminâtuk*, etc.

VIII. In the animate adjectives, the negative is formed into *ssi*, v. g. *kawin mashkawisissi*, *kawin kôssigwanissi*, he is not strong, he is not heavy. The negatives of an animate adjective are formed by changing *t* into *ssinôn*, v. g. *kawin âbatassinôn* : and by adding *sinôn* to the adjectives in *u*, v. g. *kawin nôkkansinôn* : the final *n* of the adjective is then pronounced mute.

IX. The verb *in favor of* is formed by adding *ttamâwa*, *âge*, *âtan*, *âdjike*, to the root or indefinite of the verb, v. g. *nind anokki*, I work, whence *nind anokkittamâwa*, I work for him ; *nind anamihettamâwa*, I pray for him, etc.

REMARK. According to the rule IV, one might observe a deficiency, which is the objective formation of the indefinite passive verb, which is as follows, v. g. *ina*, 3d. indefinite passive person makes *inind* in the participle, and in the objective, *inimân*, *inimâh*, *okwisissan*, they say of his son, etc. ; *hishpin inimind o kwisissan*, if they say of his son. To form that objective, *nd* of the 3d. person participle is changed into *mân* for the indicative, and into *mind* for the participle, v. g. *bakkittchwa*, *hund*, makes *bakkittchumân* and *bakkittchumind*.

The irregular latin verb *inquit* is translated by *iva* which is used in the singular only, *iwiban*, *iwibanik*, in the imperfect.

REMARKS

on some particles very frequently used in the Otchipwe language.

Although these words are explained respectively in the Dictionary, we shall lay here in the reader's sight, those most frequently used, in order to impart a quicker knowledge of them.

1^o *Iko* is frequently met with in conversation and denotes affirmation, v. g. your friend sets forth a proposition which agrees well with your opinion. If you wish to tell him *yes*, you will not say *keget* only, but *keget-iko*, v. g. it is awful weather, is it not? *kagwanissakikijigat-ina* ? yes, indeed, *keget-iko*.

2^o *Issa*, denotes that one affirms something said by one's self, without minding the opinion of any other person, v. g. *keget issa kagwanissakânimat*, the wind is awful.

3^o *Akko*, in the end of a word, denotes an habitual action ; although it affects the verb, it is placed usually after the first word, v. g. *wigâs akko ni midjin*, I am in the habit of eating flesh, or merely, I eat flesh meat (being understood, when I have some). To the first vowel of these three words *iko*, *issa*, *akko*, the apostrophe is substituted, whenever they are preceded by a vowel.

4^o *Gusha*, denotes that one insists upon a proposition which one would have seemed to deny, or had already denied, v. g. *gwegak ki tipâdjimattân, ni tji*, I relate the fact exactly to you, my friend. *Keget-ina* ? Do you ? *Keget gusha*, I do, indeed.

5^o *Bina* is used when a person having being ordered to do something, it becomes necessary to give that person a new order ; then one says : *ambe bina*, go on, do.

6^o *Kuta* is used as a synonyme of *bina*, but rather improperly. It is used properly when one, after some resistance, accomplishes at last what was ordered to one, v. g. I have for a long while refused to go where he wished to bring me, I at last consent to go, and tell him so : *ambe kuta ijâta*, well, come, let us go.

7° *Ikinin* is used to affirm the truth of a thing which seemed not to be true, or was not expected to be so, v. g. from his appearance, I think he is coward, *shâgôtehe wahaw nind ijî-nawa* ; well, nevertheless he is not, *kawin ikinin* ; v. g. *nâh 'kinin epitsh mashkawisit*, see how strong he is, that is to say, I would never have suspected that he was so strong.

8° *Ambe* signifies come, let us go ; v. g. come, let us go away, *ambe, kiweta*.

9° *Nah* means the apostrophe *here*, v. g. here, my friend, I give you this, *nâh, nitji, oho ki minin*.

10° *Taka* is almost a synonyme of *ambe* ; it is the apostrophe made to one to have one relate, sing, or do something, v. g. well, you arrived lately, tell us the news, *pâwitewigan, taka, tipâdjimun enakkamigak*.

11° *Na* is a particle not differing from the interrogative, it is used in speaking to a superior or a respected person, of whom something is wished for ; v. g. hand me the bread, if you please, *taka-na, pakkwejigan ininamâwishin*.

12° *Ikish*, is a synonyme of *iko* ; it is used when one advances a proposition as true, without being very sure of it : if I am aware that one's proposition is true, I shall answer, *keget ikish*.

13° *Ajikish* is a sarcastic expression used when some body's actions prove that he is not what he pretends to be, v. g. a man pretends to be generous, or reputed so ; I see him accomplishing a deed of sordidness, and I say of him : *ajikish kijewâtisi* ; without translating, I express that idea by the ironic french phrase : *le voilà ce prétendu généreux* ; so true it is that he is a generous man.

X.— CONJUGATION OF THE VERB WITH A DOUBLE ANIMATE OBJECTIVE.

That verb is formed from the 1st. person singular of the passive animate relative, by changing *k* into *mân*, v. g. *nî sâkihik*, he loves me, whence *nî sâkihîmân*, I love that in him, v. g. *o kwisissan*, his son ; *nîm pakitinik*, he lets me go, *nîm pakitinimân*, I let that from him go ; *nî wikkupinik*, whence

nî wikkupinimân, I draw that of him ; *nîm bakkittehuk*, whence *nîm bakkittehumân*, I strike that of him. With the exception of the irregular verb, *nînd ina*, I tell him, making irregularly *nînd ik* ; I am told by him, it makes nevertheless in the double objective : *nînd inimân*, I tell him.

PRESENT—SINGULAR.

Nî sâkihimân.
ki sâkihimân.
o sâkihimân, h.

Sg. Pl.

P. Nî sâkihimânânîk.
ki sâkihimânânîk. (D.)
ki sâkihimâwâk.
o sâkihimâwâh.

IMPERFECT—SINGULAR.

Nî sâkihimâbanîk.
ki sâkihimâbanîk.
o sâkihimâbanîh.
Nî sâkihimânâbanîk.
ki sâkihimânâbanîk.
ki sâkihimâwâbanîk.
o sâkihimâwâbanîh.

IMPERATIVE.

Sâkihim.
sâkihimik.
sâkihimâta.

FUTURE—IMPERFECT.

Sâkihimôkkan, kkatwâk.
sâkihimâkkek, kkepwâk.
sâkihimâkkang, kkangwâh.

PARTICIPLE.

Sayâkihimakwa.
himatwa.

himâd
himangwa
himangitwa
himegwa
himâwâd.

IMPERFECT.

Sayâkikimakiban, wiban, etc.

Na.—In the verbs in *awa* or *owa*, the double animate objective is formed regularly, if you suppose that the passive animate relative is formed as in other verbs, and that one may say : *ni nissitottawik* ; it is therefrom formed regularly, and they say : *ni nissitottawimân*, I understand that of him.

XI. The verb with a double inanimate object is formed from the 1st. inanimate person singular indicative, in the verbs in *ôn*, by changing the final *n* into *wân*, v. g. *nind ojittôn*, whence *nind ojittowân*, I do it for him ; and from the same person in the verbs in *ân*, by changing the final *n* into *owân*, v. g. *ni wânikkâtân*, whence *ni wânikkâtamowân*, I dig that for him ; *ni nissitôtân*, whence *ni nissitôtamowân*, I understand that of him, etc. It is conjugated as above.

A LAST WORD.

In closing let it be allowed that the Indian language is perfect *in its own way*, and has many beauties not to be found in our modern languages ; for instance, the verb in the Indian idiom, is the supreme chief of the language ; it draws into its magical circle, all the other parts of speech, and makes them act, move, suffer and even exist in the manner, and in such situations as is pleasing to it. In truth a learned philologist likened the verb of the Indian language to Atlas that carries the world on its shoulders. If a language can be compared to a world, this comparison appears to us very just : for the verb can carry it entirely in its bosom.

L. J. C. & M. J.

A DICTIONARY
OF THE
OTCHIPWE LANGUAGE

A DICTIONARY
OF THE
OTCHIPWE LANGUAGE,
EXPLAINED IN ENGLISH.

PART I.
ENGLISH-OTCHIPWE.

By R. R. BISHOP BARAGA.

A NEW EDITION, BY A MISSIONARY OF THE OBLATES.

Let foreign nations of their language boast,
And, proud, with skilful pen, man's fate record ;
I like the tongue, which speak our men, our coast,
Who cannot dress it well, want wit not word.

MONTREAL:
BEAUCHEMIN & VALOIS, Publishers,
256 and 258, St. Paul Street.

1878

NOTICE.

The reader must not expect to find all the words of the English language in this first Part. of the Otchipwe Dictionary, but, of course, only such as can be given in Otchipwe. There are thousands of technical expressions and scientific words in English (and in every other civilized language), for which the uncultivated and unlearned Indian languages have no terms.

Many English words are abbreviated in the different articles in this Part, which, however, will be easily understood by the *first* word of the article. For instance, in the article "Abolish", you will find, "I ab. it"; which means, I abolish it.—And so on respectively.

REMARKS

ON THE NEW EDITION OF THE ENGLISH OTCHIPWE DICTIONARY.

1^o Wherever there is a circumflex accent on *â* or any other vowel, this letter is pronounced very long and with a certain emphasis ; v. g. *osâgîân*, he loves him ; *âmô*, a bee. When the vowels are not accompanied by this sign, they are regarded as short ; v. g. *sagaigan*, a nail.

2^o The indian words placed between parenthesis () are the Cree words corresponding to the Otchipwe expressions. The Cree verbs are always indicated by the 3rd. person singular of the Indicative mood, while in the Otchipwe they are known by the 1st. person singular ; v. g. , Otch., *nind ina*, I tell him ; Cree : *itew*, he tells him. This last idiom does not use the sign of the pronoun *o*, in the 3rd person ; it is included in the verb or rather in its termination.

3^o The idea of putting a certain number of Cree words to correspond with Otchipwe sayings, is 1st. to familiarize the people of Manitoba and of the North-West with some expressions which, although Cree by themselves, are employed, nevertheless, by those talking the Otchipwe in this country ; in the second place, to show to philologists some of the comparative differences existing between the roots of those two sister languages.

In fact, there are no Indian dialects which present more similitude than the Otchipwe or Sauteux and the Cree which are spoken by the Indians and the Half-breeds of the Province of Manitoba. The Otchipwe language, which is nothing else, (with

but few variations,) than the Algonquin, forms one of the daughters of the great Algie family, whose harangues were heard, in olden times, on the borders of the St. Lawrence and Mississippi rivers, on the shores of lake Superior, and even as far as the immense plains of the Red River. The names of rivers, of lakes and of diverse places in Otchipwe or Cree, are still in use to attest, in future times, the existence of these languages and reclaim their rights to first possession. Obligated to disappear before the white man, the haughty savage will compel his invader to preserve these first denominations, at the risk, however, of seeing them disfigured. The Dominion of Canada in adjoining to her possessions the new territories, is anxious to give them Indian names, wishing undoubtedly, by this attention, to spare the sensitive feelings of *her brother*.

As regards the relations existing between the Otchipwe and Cree, we know beforehand that we shall please indianalogists, by placing under their notice, the different resemblances and disparities which characterize the two idioms. It is difficult to demonstrate the precise time in which one has been derived from the other and has had its proper autonomy; for, all the ancient Missionaries and the travellers in the North-West speak, in their writings, of the Otchipwe or Sautaux, and of the Crees or Kinistineaux.

NEGATION.—In Otchipwe, the negation is indicated by *kawin*, before the verb with the ending *ssi*; while in Cree we simply place *namawiya* or *nama*, as the negative sign before the verb, without changing the latter; v. g. Oth. *nin ságia*, I love him; neg. *kawin nin ságiássi*, I don't love him; Cree: *ní sákihaw*, neg. *namawiya ní sákihaw*. For the participle, we say: Oth. *wiyá-bamát*, neg. *wiyábamássi*, he, not seeing him; Cree, *wiyábamát*, neg. *eka wiyábamát*.

In these two dialects the roots are almost always the same.

1° In Oth.: Whenever with very few exceptions two consonants follow each other; usually, the first is changed into *s*, for the Cree word, and *vice versa*.

OCHIPWE		CREE.
(*) <i>akki</i>	earth	<i>askiy</i>
<i>akkik</i>	kettle	<i>askik</i>
<i>ikkwe</i>	woman	<i>iskwew</i>
<i>sakka-on</i>	cane-stick	<i>saskahun</i>
<i>wiskwi</i>	bladder	<i>wikkwey</i>
<i>nappâtch</i>	the wrong way	<i>naspâtsh</i>

2° When the Ochipwe word begins by *O*, this letter is sometimes changed into *Wa* in Cree; v. g. *Onishka*, he rises up; in Cree, *Waniskaw*; *Ottawa*, *Watawa*.

3° *Na*, *No*, in Ochipwe, is sometimes changed into *ya*, *yo*, in Cree; v. g. *notin*, wind, *yotin*; *onâgan*, plate, *oydâgan*; *onayima*, he is judged so much, *oyakimaw*.

4° For the orthography of the Cree-words, we have thought proper to follow the Cree dictionaries; v. g. *U*, as the french *ou* or the Italian *u*; *y*, when two syllables follow each other, as in the sounds of *ya*, *ye*, *yi*, *yo*.

(*) Although there is, usually, only one consonant in the Ochipwe Dictionary, we here employ two because the sound of the double consonant undoubtedly exists in the pronunciation.

Some Rules for the formation of the Imperative mood of a certain number of Verbs.

All the verbs terminated, at the first person of the indic. in <i>ana</i>		Form the imperative		ex :	
<i>ana</i> }	in <i>j</i>	{ <i>nind</i>	<i>awokkana,</i>	{ <i>nind</i>	<i>awakkaj</i>
<i>ena</i> }	<i>n</i>	{ <i>nin</i>	<i>nagana,</i>	{ <i>nin</i>	<i>nagaj</i>
<i>ina</i> }	<i>n</i>	{ <i>nin</i>	<i>ajena,</i>	{ <i>nin</i>	<i>ajen</i>
<i>ina</i> }	<i>n</i>	{ <i>nin</i>	<i>webina,</i>	{ <i>nin</i>	<i>webin</i>
<i>ina</i> }	<i>j</i>	{ <i>nim</i>	<i>pakitina,</i>	{ <i>nim</i>	<i>pakitin</i>
<i>ina</i> }	<i>j</i>	{ <i>nind</i>	<i>ijwina,</i>	{ <i>nind</i>	<i>ijwij</i>
<i>ona</i> }	<i>j</i>	{ <i>nim</i>	<i>pina,</i>	{ <i>nim</i>	<i>pin</i>
<i>ona</i> }	<i>n</i>	{ <i>nind</i>	<i>anona,</i>	{ <i>nind</i>	<i>anoj</i>
<i>ahn</i> }	<i>ah</i>	{ <i>nin</i>	<i>ditakona,</i>	{ <i>nin</i>	<i>dibakon</i>
<i>ahige</i> }	<i>ah</i>	{ <i>nind</i>	<i>ijinjahwa,</i>	{ <i>nind</i>	<i>ijinj</i>
<i>ahwa</i> }	<i>ch</i>	{ <i>nim</i>	<i>bakkitehwa,</i>	{ <i>nim</i>	<i>bakkitch</i>
<i>ehan</i> }	<i>ih</i>	{ <i>nin</i>	<i>ijjohihwa,</i>	{ <i>nin</i>	<i>ijjohih</i>
<i>ehige</i> }	<i>oh</i>	{ <i>nind</i>	<i>assa,</i>	{ <i>nind</i>	<i>ashi</i>
<i>ehwa</i> }	<i>shi</i>	{ <i>nin</i>	<i>niza,</i>	{ <i>nin</i>	<i>nishi</i>
<i>ihân</i> }	<i>aw</i>	{ <i>nin</i>	<i>geza,</i>	{ <i>nin</i>	<i>geshi</i>
<i>ihige</i> }	<i>aw</i>	{ <i>nin</i>	<i>dotawa</i>	{ <i>nin</i>	<i>dotaw</i>
<i>ihwa</i> }	<i>aw</i>	{ <i>nin</i>	<i>windamawa</i>	{ <i>nin</i>	<i>windamaw</i>
<i>ohân</i> }					
<i>ohige</i> }					
<i>ohwa</i> }					
<i>assa</i> }					
<i>essa</i> }					
<i>iza</i> }					
<i>ozza</i> }					
<i>awa</i> }					
<i>awa</i> }					

passif ego

passif ego

passif ego

kawa	kaw	nim	pindikesheskawa, pindikeshkaw <i>passif</i> kago
ama		nin	wābana,
ena		nin	inapinena,
ima	m	nin	kikenima,
oma		nin	ganzoma,
am	n	nin	gaskendama,
a	to the 3d pers. sing.	nin	mādja,
e		nin	pinusse,
i		nin	pasikwi,
o		nin	pinipato,
ān	an	nin	kikendān,
ēn	en	nind	atawēn,
in	in	nin	midjin,
ōn	on	nin	sākiton,
ānan	an	nind	ijānan,
enan	en	nind	atawagēnan,
inan	in	nind	anokkinan,
onan	on	nind	appēnimonan,
aha	ah	nin	kitimaha,
eha	eh	nin	nipeha,
ihā	ih	nin	pinādjiha,
oha	oh	nin	moba,
jwa	j	nin	manijwa,
swa	s	nin	pāssa,
	with some few exceptions v. g.	nin	kiskijwa
		nin	tehakiswa
		nin	minopwa

A

ABO

A, an, *bejiq*. (Pevak.)
 Abandon; I abandon, I give up, *nind anawendjige, nind anijitam*. I abandon him, (her, it) *nin nagana, nin webina, nind inireca; nin nagadan, nin webinan, nind inirecan*. I abandon myself, *nind inirecidis*. I abandon it, (a habit,) *nin boniton*. (Ni nakataw).
 Abandoned, (in s. in.) S. Rejected.
 Abase, (in s. in.) S. Lower.
 Abhor, (hate); I abhor him, (her, it), *nin gagwânissagenima; nin gagwânissagendan*.
 Abide; I abide in him or with him. S. Enter into him.
 Ability, *wawingesirin*. (Mito-niwin).
 Abject. S. Low, mean.
 Able, skillful; I am able, *nin wawinges*. (Ni mitonin).
 Able; I am able to do it, *nin gashkiton*.
 Abolish; I ab. it, *nind angoton, nind angoshkan*. I abolish it for him, or s. th. relating to him, *nind angotamawa*.
 Abolished; it is ab., *angoshkamagad, angotchigade*.
 Abominable, (in s. in.) S. Hateful.
 Abominable; I am (it is) abom., *nin gagwânissagendagos, nin gagwanissagis; gagwânissagendagwad, gagwânissagad*.

ABS

Abort; *gih nissi*, or, *gih nissishin*. (Nipahikosissew).
 Abortive fruit of the womb, *mashkijan*.
 Abound; it abounds, there is much of it, *mishinad, batainad*. (Mitchetin).
 About, almost, *gêga*.
 Above, *pagidji; ishpininy*.
 Abridgment of s. th., *aji-takwag*.
 Abscess with matter, *mini*. I have an abscess, *nin minir*. Matter or pus is running out out of an abscess or ulcer, *minican*. My abscess bursts, *nin pashkiminishka*.
 Abscond; I abscond, *nin kas; nin kakis*.
 Absent; I am (it is) absent so long, *nind inend; inendomagad*. I am absent for so many days, *nin dassogwanend*. I am ab., *kawin nind abissi*. I am ab. for a night, *nikanend*. I am ab. two days, three days, etc., *nin nijogwanend, nin nissogwanend*, etc. I am ab. from home, *nin ondamishka*. I am ab. for such a reason, *nind ondend*.
 Absolutely, *âpitchi, pâkatch*.
 Absolution. S. Blotting out.
 Absolve. S. Blot out.
 Abstain; I abstain, *nin mindjiminidis*. I abst. from it; I

- don't eat it, (*in.*, *an.*) *nin gonwápon*; *nin gonwáponan*.
- Abstemious person, never drinking wine, *menikwessig jominabo*.
- Absterge. S. Wipe.
- Abstinence, *gonwápowin*.
- Absurd; it is absurd, *gagibadad*.
- Absurdity, *gagibadisiwin*.
- Abundance, *débisíwin*.
- Abuse, bad use, *matchi aiowin*.
I make a bad use of it, abuse it, (*in.*, *an.*) *nin matchiaion*; *nin matchiawa*.
- Abuse, (treat ill;) I abuse him, (her, it,) *nind ábindjia*; *nind ábindjitan*. I abuse with words, *nind ábinsonge*. I abuse him (her, it) with words, *nind ábinsoma*; *nind ábinsondan*.
- Abuse, abusive words, (*in.* s. *in.*) S. Insult.
- Abyss, *gondakamigissan*. There is an abyss, *gondakamigissomagad*.
- Accept. Accepted. S. Take, (accept.) Taken.
- Accident; frightful accident, *gagwánissagakamig ejiwebuk*.
- Accompany; I accompany, *nin widjiwee*. It accompanies, *widjiwemagad*. I acc. him, *nin widjiwa*. We acc. each other, *nin widjindimin*. I acc. him a little distance through politeness, *nin midjissikawa*. I acc. him going about, *nin babawidjiwa*. We acc. each other going about, *nin babawidjindimin*.
- Accompaniment, *widjiuwin*; *widjindiwin*; *babawidjindiwin*.
- Accomplish; I acc., *nin gijita*. I make him accomplish s. th., *nin gijitaa*. I make myself acc. s. th., *nin gijitaidis*, *nin gijitas*.
- Accroach; I acc., *nind adjigwadjige*. I acc. him, (her, it,) *nind adjigwana*; *nind adjigwadan*.
- Accumulate. S. Gather.
- Accusation (causing condemnation,) *batangewin*.
- Accuse; I accuse, *nin batange*; *nind anaminge*. I accuse him, (and cause by it his condemnation, or a penalty, etc.) *nin batama*. I am in a habit of accusing, *nin batangeshk*.
- Accuse; I acc. him (her, it) in thoughts of some fault, *nind anámenima*; *nind anámendan*. I acc. him, (her, it) in words of some fault, *nind anámima*; *nind anámendan*. I acc. him falsely, *nin binishima*, *nin mamijima*. I acc. him (her) of an unlawful intercourse with a person of the other sex, *nind agradamawa ihrewan*, *nind agradamawa ininiran*.
- Accuse, (impute;) I acc. him of it, (impute it to him,) *nind apagadjissitawa*, *nind apagadjissitamawa*.
- Accuser, *baiatangeskkid*; *baiatanged*.
- Accustomed; I am acc., *nin nagadis*, *nin nogadéndan*. The state or disposition of being acc., *nagadéndanowin*. I am acc. to him, (her, it,) *nin nagadenima*; *nin nagadéndan*. I feel acc. to s. th., *nin nagadénindis*. I endeavor to get acc. to s. th., *nin nagadjidís*. I am acc. to do it, to make it, *nin nagadjiton*.
- Acid. S. Sour.
- Acorn, *mitigomin*.

Acquire, (in s. in.) S. Gain. Earn. Procure.

Acquire for food; I acq. it for food, (an., in.) *nin nodjia*; *nin nodjion*.

Acquisition, *gashkitchigewin*.

Across a river, etc., I carry or convey him ther, its across a river, etc., *nind ajawaona*, *nind ajawaa*; *nind ajawaodon*, *nind ajawaan*. I am it is carried or conveyed across, *nind ajawaodjigas*; *ajawaodjigade*.

Act; I act, *nind ijitchige*, *nind anoki*. I act by mistake, *nin wanitchige*. I act foolishly, *nin gagibadjige*. I act right, exactly, *nin nissitadodam*. I act so..., *nind ijitwa*, *nind inanoki*. I act strangely, curiously, *nin namandawitchige*. I act well, *nin minotwa*, *nin minotchige*. I act wickedly, *nin matchitwa*, *nin matchitchege*. I act with patience, *nin minwadjito*. I act wrongly, *nin manwadjitchige*, *nin manjitchige*. We act (or work) together, *nin mamawitchigemin*.

Action, acting, *dodamowin*, *ijitchigewin*. Strange acting or manners, *mamandawitchigewin*, *mamandawitchigan*. Impure action, *bishigwadodamowin*, *bishigwadjdodamowin*. I commit an impure action, *nin bishigwadodam*, *nin bishigwadjdodam*.

Active; I am active, (diligent), *nin nita-anoki*. (Nitta-atus-kew).

Actually, *nougum*.

Add; I add, I put more, (in. an.) *nawatch nibiwa nind aton*;

nawatch nibiwa nind assa. I add to it, *nind aniketon*, *nin gikissiton*.

Added; there is s. th. added to it, *aniketchigade*.

Addition, *aniketchigan*. There is an addition made, *aniketchigade*.

Address; I address him, (her, it.) *nin ganona*; *nin ganodan*.

Administration. Administrator. S. Stewardship. Steward.

Admirable; I am (it is) adm., *nin mamakadendagos*; *mamakadendagwad*.

Admirably, *mamakadakamiq*.

Admiration, *mamakadendamowin*.

Admire; I admire, *nin mamakadendam*, *nin mamakadenim*.

I make him admire, *nin mamakadendamia*, *nin mamakadenimoo*. I admire him, (her it.) *nin mamakadenima*; *nin mamakadendin*.

Admirer, *maimaaendang*.

Admit; I admit him, *nind odapina*.

Adopt; I ad. him, (her it.) *nin wangoma*; *nin wangondan*.

Adopted father, mother, child, son, daughter; the same as, god-father, god-mother, god-child, god-son, god-daughter; which see respectively.

Adorn. Adorned, (in s. in.) S. Ornament. Ornamented.

Adorn, (also, paint;) I adorn, *nin wawejinge*. I adorn him, (her, it.) *nin wawejia*; *nin wawejiton*. I adorn myself for him, (her,) *nin wawejinodawa*.

Adorned, (also, painted;) I am (it is) ad., *nin waweginigas*; *wawejinigade*.

- Adore; I ad. him, *nind anamietawa, nin manadjia, nin gwanwadjia*.
- Adorer of God, *enamietawad Kije-Maniton*.
- Adorer of idols, *enamietawad masininin*.
- Adult; I am adult, *nin gijig, nin nitawig, nin nitawigijig*.
- Adulterer, *bishigwadjinini, kektchibishigwadisid inini, kekenimad bekanisididjin ikewan*.
- Adulteress, *bishigwadjikwe, kektchibishigwadisid ikwe, kekenimad bekanisinidjin ininwan*.
- Adultery, *bishigwadisiwin, kitchi bishigwadisiwin*.
- Advance; in advance, *kija, niyan*.
- Adversary. S. Enemy.
- Adversity. S. Suffering.
- Afar off, *wassa*.
- Affection, *sagiiwewin*.
- Affirm; I affirm, *e nind ikit, (I say yes.)*
- Afflict; I afflict him, *nin kashkendamia, nin kotagia*. I afflict him with words, *nind inipinema*.
- Afflicted; I am aff., *nin kashkendam, nin mamidawendam, nin gissadendam*.
- Afflicted. Afflicting. Affliction. —S. Sad. Sadness.
- Affliction, *mamiaawendamowin, gibendamowin, gissadendamowin, kashkendamowin*.
- Affliction; (in. s. in.) S. Suffering.
- Afford; I can afford it, *nin gashkiton; nin debisse*.
- Affront, *bissongewin*.
- Afraid, (in. s. in.) S. Fear.
- Afraid; I am afraid, *nind agoski*. I am af. about him, *nind agoskana*. I am afraid for myself, *nind agoskanidis*. I make him afraid by my words, *nin gotisoma*.
- Afternoon, *gi-ishkwa-nawakweg*.
- After three days, *kitchi awasswabang*.
- After to-morrow, *awasswabang, ajari-wabang*.
- Afterwards, *nigatch, panima, pama*.
- Again, *minawa, andj, minawa andj; biskab; nassab, neiab*.
- Age; I am of age, or, I am of such an age, *nind apilis*. I am at the age of discretion, *nin bisiskadis*.
- Aged, *kitchi*; aged person, *kitchi anishinabe*. I am an aged person, *nin kitchi anishinabe*.
- Agent, *ogima*.—S. Indian agent. Mining Agent.
- Agitate; I agitate it, (liquid,) *nin mamadagamissidon*.
- Agitated; it is ag. by the wind, (liquid,) *mamadagamisse*. It is ag. by the wind, (a reed, etc.) *mamadassin*.
- Aggress; I aggress, *nin madjita*.
- Aggression, *madjitawin*.
- Aggressor, *maidjitad*.
- Agree; we agree together, *nin bejiqwendamin, nin minawidjindimin*. It agrees together, *widjindimagad*.
- Agreeable, I am (it is) ag., *nin minwendagos, nind onijish; minwendawad, onijishin*.
- Agreeableness, *minwendagosiwin*.
- Agreeably, *minwendagwakamig*.
- Agriculture, *kitigewin*.
- Agriculturer, *kitigewinini*.
- Aground; I run aground paddling, *nin tchekisse*. I run ag. sailing, *nin tchekash*.

Aha! ah! *átaiá! tiwe!—Niá!*
níngé! níngô!

Ahead, *nigán.*

Aim, of an archer, *bimôdjigan.*

Aim, of a gun, *kikinawâdjitchi-*
gan.

Aim, at, (with a gun, etc.) I
aim at s. th., *nin jigwêiaband-*
jige, nin pashkingwen. I aim
at him, (her, it,) *nin jigwêia-*
bâma; nin jigwêiabandan.

Air; in the air, *ishpiming; gi-*
jigong.

Air-bladder of a fish, *opikwadj,*
(its air-bladder.)

Alabaster, *wâbâssin,* (white
stone.)

Alabaster-box, *wabassini-makak.*

Alarm, *amanissowin, gotâdji-*
win.

Alarm. S. Intimidate.

Alarmed; I am al., *nin migosh-*
kadjiaia. I am al. by s. th. I
heard, *nind amaniss.* It alarms
me, *nin migoshkadji-aiawigon.*

Alder-forest, *wadôpiki.*

Alder-Point, *Nêdôpikan.* At, to
or from Alder-Point, *Nedôpi-*
kang.

Alder-tree, *wadôp.* There are
alder-trees, *wadôpika.* Place
where there are alder-trees,
wadôpikang.

Algonquin Indian, *Odishkwa-*
gami.

Algonquin squaw, *odishkwagá-*
mikwe.

Alight; I alight upon him, *nin*
bônindawa. The bird alights,
bônî bineshi.

Alive, *gigibimadis.* I am alive,
nin bimadis. It is alive, *bi-*
madad, bimadisimagad.

All, *kakina, misi, misi gego, ka-*
kina gego. All of it, *in., an.,*

endassing; endashid. All of
us, *endashiang.*

All, (in compositions,) *kabé.*

Alliance, *widokodadiwin.*

Allied. S. Associated.

All kinds, *anôth, wûagi.*

Allow; I allow it to him, *nin*
mina.

Allow, (in. s. in.) S. Permit.

All Saints day, *kakina ketchitwa-*
wendagosûljig gijigong ebidjig
o gijigadomiwa.

All Souls day, *techibaigijig.*

All is spent, all spent, (*an., in.*)
techagisse; techagissemagad.

Allure. Allurement.—S. Entice.
Enticing.

Almighty, *misi gego netawitod.*

Almost, *gega.*

Alms; I give alms, *nin jaja-*
wendjige, ketimagisid nin
mina gego.

Almsgiving, *jajawendjigewin.*

Alone, *nijike.* I am alone, *nin*
nijikewis, nin bejig. I am alone
in a canoe, *nin bejigôkam, nin*
nijikeôkam. I am alone in a
house, *nin nijikewab.* I am
alone, I have no more a wife;
I have no more a husband,
nin bishigowis.

Already, *jâigwa, jigwa, ajigwa;*
aji, jaie, jajatie.

Also, *gaie.*

Altar, *anamessike-adopowin, an-*
amessikan. Pagidinige-adopo-
win, pagidjige-adopowin.—S.
Sacrificing-altar.

Altar-cloth, *anamessike-adopo-*
winigin.

Alter. S. Change.

Altercation. S. Quarrel.

Altered; I am (it is) alt., *nind*
andjigas, nin andjitchigâs;
andjigade, andjitchigade.

Alternately, *memeskkuat*.

Although, *ano, missawa*.

Alum, *jiwabik, mikwaming ejinagway mashkiki, waitabish-kisiqway mashkiki*.

Always, *majay, apine, kaginig, papagwash*.

Always the same, *mi apine*.

Am; I am, *nind ar, nind aia*. I am with him, *nin widjiaawa*. I am in a certain place, *nin dajike, nin danis*. I am so, *nind ijiwebis*. I use to be so, *win nita-ijiwebis, nin wake-ijiwebis*.

Amability. S. Amiability.

Ambition, *askwanisiwin*.

Ambitious: I am amb., *nind askwanis*. (Akawâtamowin).

Ambush, lying in ambush, *akan-dowin*. I lie in ambush, *nind akando*. I lie in ambush for him, *nind akkamawa*. (N't askamâwaw).

Amen, *mi ge-ing*.

American, *Kitchimokoman*, (Big-Knife).

American boy, *Kitchimokomanens*.

American girl, *Kitchimokomanikwens*.

American woman, *Kitchimokomanikwe*.

Amiable; I am amiable, *nin miwendagos, nin sagiigos*.

Amiability, *minwendagosiwin, sagiigosiwin*.

Amicability, *kijadisiwin, kijewadisiwin*.

Amicable; I am amicable, *nin kijadis, nin kijewadis*.

Amidst, among, *mégwaîi*.

Ammunition, (powder and shot), *pashkisiqewin*.

Among, amongst, *megwe*. I am

somewhere amongst others, *nin dagoaia*. It is somewhere amongst other things, *dagoaia-magad*. I am sitting somewhere among others, *nin dagwab*. I count him (her, it) among others, *nin dagogima; nin dagogindan*. I count myself amongst others, *nin dagogonidis*. I die amongst others, *nin dagoné*. I name him (her, it) among other words I pronounce, *nin dagowina; nin dagowindan*. I put him (her, it) somewhere among other objects, *nin dagossa; nin dagoton*. I stand somewhere amongst others, *nin dagogabaw*. I swallow it amongst other objects, (an., in.) *nin dagogona; nin dagogondan*.

Amuse. Amusement, (in. s. in.) S. Noisy amusement.

Ancestor, *kitisim*.

Anchor, *bonakadjigan*. I cast anchor, *nin bonakadjige*. I lift the anchor, *nin wikwakwaan bonakadjigan*.

Anchor; I anchor it, (in., an.) *nin bonakadon; nin bonakana*.

Ancient, *geté*.

And, *gaic; achi; dash*. (Mina.)

Andiron, *agwitchikijeigan*.

Anew, *minawa, minawa andj, nêiab*. (Kittwam).

Angel, *Anjenî*. I am an Angel, *nind Anjeniw*. (Okijiko).

Angelica-root, *wike*.

Anger, (rancour,) *nishkendjigewin, nishkadisiwin, bitchinawesewin*. I keep anger a long time, I am rancorous, *nin nishkeninge, nin nishkendjige*. I use to keep anger a long time, *nin nishkendjigeshk*. Bad ha-

bit of keeping anger, *nishkend-jigeshkiwin*. I keep anger or rancour towards him, (her, it,) *nin nishkenima*; *nin nishkenda*. We keep anger towards each other, *nin nishkenindimin*. Mutual anger or rancour, *nishkenindiwin*. Anger in the heart, *nishkideewin*. I hear him with anger, *nin nishkadisitawa*. We hear each other with anger, *nin nishkadisitamimin*. I provoke him to anger, *nin nanishkadjiu*. We provoke each other to anger, *nin nanishkadjiudimin*.

Angry; I begin to be angry, *nin maljigidus*. I am an., *nin nishkadis*, *nin bitchinaures*, *nind iniwes*. I come here an., *nin biljigidus*. I get an. on account of., *nind ondjigidus*. I am too an., *nind osamigidus*. I go out an., *nin sagidjigidus*. I use to be an., *nin nishkadisishk*. I look an., *nin nishkadjingwee*, *nin nishkadjingweshka*. I am an. being sick, *nin nishkine*. I make people an., *nin nishkiwee*. I make him an., *nin nishkia*, *nin bitchinaurea*, *iniwesia*. I make him an. holding him, *nin nishkina*. I make him an. with my words, *nin bitchinawema*, *nin nishkima*. We make each other an. with our words, *nin nishkindimin*. My heart is angry, *nin nishkidee*.

Animal, *awessi*. Small animal, *manitowesh*. Wicked dangerous animal, *matchi aiawish*. (Pijiskiw).

Animate; I animate, *nin gagán-*

songe. I an. him, *nin gagán-soma*.

Ankle-bone, *pikoganán*, *pikwakoganán*.

Annoy. Annoying. Annoyance, (in. s. in.) S. Trouble. Troublesome. Troublesomeness.

Annihilate; I an. it, (an., in.) *nind apitchi banadjiu*; *nind apitchi banadjiton*.

Anniversary; I come (it comes) to the anniversary, *nin tibishka*; *tibishkenajad*.

Announce; I an., *nin windamaga*, *nin kikendamiiwe*, *nin kikendamodjiwe*. I an. him s. th., *nin windamawa*. I an. it, *nin windamaga*.

Announcing, *windamagewin*.

Annunciation of the B. V. Mary, *Kitchitwa Marie od ana-mikagowin*.

Anodyne drops for tooth-ache, *wibida-mushkiki*.

Anoint; I anoint him, (her, it,) *nin nomina*; *nin nominan*.

I anoint his head, (grease it,) *nin namákoma*. Grease to anoint the head, *namákwéwin*. I anoint (or grease) my head, *nin namákonidis*. (Ni tominaw).

Anon, *naningotinong*, *naningotinongin*.

Another; I am another person, *nin bakánis*. Another one, *bekanisid*. It is another thing, *bekánad*. Another thing, *bekanak*. I am of another nation, *nin bakánwaiagis*. It is of another sort, *bakánwaiagad*. I take another route, *nin baké*, *nin bakéwis*. (Pitus awiyak).

Answer, *nakwítamowin*. I give him an answer, *nin nakwéte-*

wa. I give bad disrespectful answers, *nind ajidewe, nind ajidewidam*. I give him bad answers, *nind ajidema*.— (S. Gainsay).

Answer; I answer, *nin nakwétage, nin nakwétam*. I answer him, *nin nakwétawa*.

Ant, *enigô*.

Anticipation; by anticipation, *kija, nigan*.

Antipathy, S. Hatred.

Ant's hill, *enigowigamig*. ant's house.)

Anvil, *ashotataigan*.

Anxious; I am an. about him, *nind agoskana*. I am an. about myself, *nin agoskanidis*.

Apart, *opimeaii, maién*.

Ape, *nandomakomeshi*.

Ape; I ape him, imitate him, *nind cinawa*. (N't ayisina-waw).

Apostate, *waicbinangod anamiewin*.

Apostatize; I ap., *nin webinan, nind anamiewin*.

Apostle, *Jesus okikinoamaganan*.

Apostume, *mini*.

Apothecary, *mashkikikéwinini*. Female apothecary, *mashkikikéwikwe*.

Apothecary's art or trade, *mashkikikéwin*.

Apothecary's laboratory, *mashkikikewigamig*.

Apothecary's shop, *mashkikiwigamig*.

Apparition. S. Vision.

Appear; I appear, *nin nâgwi, nin nâgos*. It appears, *nâgwad*. I appear so..., *nind ijinagwi*. I make myself appear, (in a vision,) *nin nâgwiidis*. I appear (it appears) changed, dif-

ferent, *nind andjinagos andjinagwad*. (N't ijinakusin).

Appear, (in. s. in.) S. Visible.

Appearance, *nâgosiwín*. I have (it has) an astonishing app., marvellous app., *nin mamandawinagos; mamandâwinagwad*. I have (it has) a beautiful app., *nin onijishabaminagos; onijishabaminagwad*. I have (it has) a changed app., *nind andjinagos; andjinagwad*. I give him her, it a changed or another app., *nind andjinagosia, nind andjinagwia; nind andjinagwiton*. I take another app., *nind andjinagwi, nind andjinagwiidis*. I have (it has) a clean app., *nin bininagos; bininagwad*. I have a curious ridiculous app., *nin goshkonâgos*. I have a fine-looking app., *nind ojiiawes, nin mikawâdis*. I have (it has) a fine app., *nin minwabaminagos; minwabaminagwad*. I have (it has) a frightful app., *nin gagwânissaginagos, nin gotâsinagos; gagwânissaginagwad, gotâsinagwad*. I cause him (her, it) to have a frightful app., *nin gotâsinagwia; nin gotâsinagwiton*. I have a roguish app., *nin mamandéssadendagos*. I have a sickly app., *nind âkosinagos*. I have (it has) such an app., *nind ijinagos; ijinagwad*. I give to myself such an app., *nind ijinagwiidis*. I have (it has) an ugly app., *nin manabaminagos, nin maninagos, nin manjiawes; manabaminagwad, maninagwad*.

* NOTE. To form the respective substantives corresponding to the verbs of

Appease ; I appease, *nin gâgisonge*. I appease him, *nin gâgisomat*, *nin gâgijia*, *nind odjilchia* ; *nin wangawima* ; *nin wangawina*. I app. him for somebody, *nin gâgisondamanu*. I app. myself, *nin gâgisondis*.

Appeased ; I am app., *nind anisendam*, *nin wanakiwendam*. The waves are app., *anwaweiashila*.

Appellation, *ijinikasowin*.

Apple, *mishimin*. Dry apples, *bale mishiminag*.

Apple-peel, *mishimini-okonass*.

Apple-tree, *mishiminatig*.

Appoint ; I appoint him, *nind onakona*. I appoint him to s. th., *nind inakona*. (N't kiskimaw).

Appointment, *onakonigewin, inakonigewin*.

Appreciate ; I app. him, (her, it,) *nind apitenima* ; *nind apitendan*. (N't ispiteyimaw).

Apprehend ; I app. *nin segendam*.

Apprehend danger. S. Fear.

Apprehension, *segendamowin*. (Astâsiwin).

Apprentice, *kikinoamagan*, *kikinamawind*.

Approach ; I app., *nin nasikage*. I app. him, (her, it,) *nin nâsikawa*, *nin beshodjia*, *nin beshosikawa* ; *nin nâsikan*, *nin beshodjilon*, *nin beshosikan*. We app. each other, *nin nâsikodadimin*, *nin beshosikodudin*.

this article, you have only to annex them to the *animate* verb, and you have the substantive. AS. *Nin mîmîndawinagos* ; *mîmîndawinagostwin*, astonishing appearance.

Appropriate ; I app. s. th. to me, *nin dibendamonidis*. (Ni tibeyittamâsun)

Approve ; I app. him, *nin wawinawea*. I approve of it, *nin minwabandan*.

Approve, (in s. in.) S. Permit.

April, *bebokwedagimung-gisiss*.

Apron, *inapisowin*. (Ayeikiwipisim).

Archangel, *Kitchi Anjeni*.

Archbishop, *Naganîsid Kitchimekatewikwanaie*.

Archer ; I am a good archer, *nin wawinake*. I am a poor archer, *nin minawike*.

Ardent liquor, *ishkotewabo*.

Ark, *Noc u nabikuan*.

Ark of the covenant, *Gaiat-ijilwawini-makak*.

Arm, *onikama*. The right arm, *kitchinik*, *okitchinîama*. The left arm, *namândjinik*, *onamîndjinikana*. My, thy, his arm, *ninik*, *kinik*, *onik*. I have arms, *nind onika*. I have a dead arm, *nin nibôwinike*. I have hairy arms, *nin mishinike*, *nin memishinike*. I have large arms, *nin mamânginike*. I have a long arm, *nin ginônike* ; I have long arms, *nin gagânonike*. One of my arms is longer than the other, *nin nabanêginonike*. I have only one arm, *nin nabanênike*. I have a short arm, *nin takonike* ; I have short arms, *nin tatakonike*. One of my arms is shorter than the other, *nin nabanêtakonike*. I have a small arm, *nind agassinike* ; I have small arms, *nin babiwinike*. I have a stiff arm, *nin Ichibatakanike*. I have strong arms,

nin mashkawinike. — I have convulsions in my arm, *nin tchitchibinikeshka*. I have pain in my arm, *nin dëwinike*. I have a scar on my arm, *nind odjishinike*. I have spasms or cramps in my arm, *nind otchinikepinig*. I have my arm stretched out in a certain manner, *nind ijiniken*. I stretch out my arm, *nin jibiniken*; *nin passaginiken*. I stretch out my arms, *nin jinginike*. I stretch my arm out towards him, *nin jibiniketawa*; I stretch out his arm, *nin passaginikena*. — I break my arm, *nin bokonikeshin*. My arm is broken, *nin bokonike*. I dislocate my arm, falling, *nin kotigonikeshin*. My arm is dislocated, *nin kotigoniketa*. I dislocate my arm, *nin gidiskakonikeshin*, *nin bimiskonikeshin*. My arm is dislocated, *nin gidiskakoniketa*, *nin bimiskoniketa*. I draw back my arm, *nind odjiniken*. I feel his arm, *nin godjinikena*. I hold or carry under my arm s. th., *nin sinsiningwandjige*. I hold or carry him (her, it) under my arm, *nin sinsiningwama*; *nin sinsiningwandan*. I lift up my arm, *nind ombiniken*. I make him move his arm, *nin nanginikeshkawa*. I put my whole arm in, *nin nikinisse*. I rub his arm with medicine, *nin sinigonikebina*. I show forth my arm, *nin saginiken*. I stretch out my arm, *nin dajoniken*. I have my arm stretched out, *nin dajonikeshin*. I sit with down-

hanging arms, *nin jinginiket*. I walk with down-hanging arms, *nin jinginikeosse*. My arm is stretched and hanging down, *nin jibinikaqodjin*. My arms are stretched and hanging down, *nin jinginkegodjin*. I take him by the arm, *nin saginikena*. I tire his arm, *nind aiekonikewina*, *nind ishkinikewina*. It tires my arm, *nind aiekonikewinigon*, *nind ishkinikeninigon*. — My arms are cold, *nin takinike*. My arm is cut off, *nin kishkinike*. I cut off his arms, *nin kishkinikejwa*. My arm is pierced, *nin jibanikejigas*. My arm shakes, *nin nininginike*. My arm is swollen, *nin bāginike*. My arm is much tired, *nind apitchinikeb*. My arms are warm, *nin kijonike*. My arm is wounded, *nin mākinike*. — The other arm, *nabanēnik*, *āgawinik*. (Nabatenisk.)

Armed; I am armed, *nind āshwi*. I am well armed and dangerous, *nind akōtewagis*. (Nimāskwew).

Armpit; my, thy, his armpit, *niningwi*, *kiningwi*, *oningwi*.

Arms of a warrior, armor, *ashwiwin*. (Nimāskwewin).

Around, *giwitaii*.

Arrange; I arrange, *nind inakonige*, *nin dibowe*. I arr. it in a certain manner, *nind inakonon*. I arr. him, (her, it), *nin dibowana*, *nin dibowadan*. I arr. it right, *nin gwaiaakoton*. I arr. it well, put it up well, (an., in.) *nin naakona*; *nin naakonon*, *nin naakossidon*. (Ni nahastasun).

Arrange, (mend;) I arr. it (*an.*, *in.*) *nin nanâina* ; *nin nanâiton.* (Ni nahinaw).

Arranged ; it is arr., *inaakonigade*, *naakonigade*.

Arrest. Arrested, (in s. in.) S. Seize. Seized. (Ni takusinini).

Arrive ; I arrive, *nind odishiwe*, *nind odilaawe*. I arr. by land,

nin dagwishin. I arr. by water, *nin mijaga*, *nin mijagamekawa*, *nind odilaawe*. It

arrives, *dagwishinomagad*. I arr. in the night, by land, *nin nibaodilaawe*, *nin bi-nibaam*.

I arr. in the night, by water, *nin nibâmijaga*. I arr. at half-way, *nind abitosse*. It arrives

at halfway, *abitossemagad*. I arr. to the shore, walking on the ice, *nind agwaadagad*,

nin mijagad. I arr. at the summit of a mountain, *nin pagamamadjiwe*, *nin gijamadjiwe*. I arr. sailing, *nin pagamash*. It arrives by the wind,

pagamassin. I arr. running, *nin pagamabato*. I arr. here in passing by, *nin bimûdagurishin*. I arr. in due time, *nin gëssikage*. I arr. to him (her,

it) in due time, *nin gëssikawa* ; *nin gëssikân*. I arr. to him in good time, *nin gëssikona*. I arr. too late, *nin mēdassikage*. I arr. too late to him, (her, it)

nin mēdassikawa ; *nin mēdassikan*. I arr. to him (her, it) in the night, *nin nibaodilaawa* ; *nin nibaoditan*. I arr. to the

moment of seeing him, (her, it), *nind odissabama* ; *nind odissabandan*. I arr. at home,

nin pagamadis. I make him arr. somewhere, *nin dagwi-*

shima. I arr. somewhere, *nin pagamishka*, *nin pagamisse*. It arrives, (happens),

pagamadiamagad, *pagamishkamagad*, *pagamissemagad*. The time arrives, *kabessemagad*. It arrives, (a certain time)

odjitchisse. It arrives again, *tibishkosse*.

Arrogant ; I am arr., *nin gotamigwenim*.

Arrogant. Arrogance. S. Proud. Pride.

Arrow, *mitigwanwi*. (Atus.)

Arrow-head, arrow-point, *nabowewanwi*.

Arrow made of wood, *pikwak*. (Webisis).

Arrow with an iron head or point, *assâwan*. Long arrow, *giuwakwanwi*.

Arse, (buttocks,) *miskwassab*.

Artery, *kitchi m iskuriah*.

Artful ; I am artful, cunning *nin gagaiënis*.

Artfulness, *gagaiënisuwin*.

Ascend ; I ascend a mountain or hill in a certain way, *nind inamadjiwe*. I ascend a mountain, *nind amâdjiwe*, *nind ojîdadjiwe*, *nind ojîdakiwe*. I ascend a mountain or hill running, *nind amâdjiwebato*. I ascend a mountain carrying s. th. on my shoulder, *nind amâdjiwenige*.

Ascension-day, *api Jesus gijigand ejad*.

As far as, *binish*.

Ashamed ; I am ash., *nind agatch*, *nin mēnissendam*. I am ash. before him, *nin agatchitawa*. I am ash. of him in thoughts, *nind agatenima*, *nin mēnissenima*. I am ash

of myself, or before myself, *nin agatenindis, nin menissenindis*. I am ash. of it, *nind agatchitan, nin menissendan*. I am ash. of it in thoughts, *nind agatendan, nin menissendan*. I make him ash., *nind agatchia, nin menishea*. I make him ash. with my words, *nind agasoma, nin menishima*. It makes me ashamed, *nind agatchiigon, nind agasomigon, nin menishimigon*. Ni nepewisin).

Ash-colored; it is ash-colored, (stuff. in., an.) *jipingwegad; jipingwegisi*. It is ash-col., (in., an.) *jipingwande, jipingwadile; jipingwadissa, jipingwasso*. I dye ash-colored, *nin jipingwasige*. I dye it ash-col., (in., an.) *nin jipingwadissan, nin jipingwansan; nin jipingwadisswa, nin jipingwanswa*.

Ashes, *pingwi; pangwi*. On ashes, *mitchipingwi*. The upper white part of ashes, *jigwapingwane*. Ashes are put on me, *nin pingwiwinigo*. I put ashes upon him, *nin pingwiwina*. I throw ashes on me, *nin pingwaodis*. I throw ashes upon him, *nin pingwawa*. I have ashes on my face, *nin jipingwingwe*. I slide and fall in ashes, *nind odadjipingwesse*. (Pihkko).

Ash-tree, *agimak*. Another kind of ash-tree, *gawakomij*. Another kind, *papagimak*. Another kind again, *wissagak*.

Ash-Wednesday, *pingwi-gijigad*.

Aside, *opiméaii, atchilchaii, bakéaii, maién*. I step aside, *nin*

bakégabaw. I step aside for him, I go out of his way, *nin bakégabawitawa*.

As it were, *nindigo*.

Ask; I ask, *nin nandotamage, nin nandotam*. I ask him for s. th., *nin nandotamaua*.

Ask; I ask a question or questions, *nin gagwedure*. I ask him a question, *nin gagwedjima*. We ask each other questions, *nin gagwedjindimin*.

Ask alms. S. Beg

Ask for s. th. to eat. I ask for s. th. to eat, *nin pagwishiiwe*. I ask him (her, it) for s. th. to eat, *nin pagwishia; nin pagwishiton*. I am in a habit of asking to eat, *pagwishiiweshk*.

Asking, *nandotamowin, nandotamagewin*. Asking for s. th. to eat, *pagwishiiwewin*. Habit of asking for s. th. to eat, *pagwishiiweshkiwin*.

Ask with hope; I ask with hope, *nin pagossendam, nin pagossenim, nin pagossendjige*. I ask him, *nin pagossenima*. I ask for it, *nin pagossendan*.

Asking with hope, *pagossendamowin*. I am (it is) worth asking, *nin pagossendagos; pagossendagwad*.

Asleep, *pawengwai*. I fall asleep, *nin bishkongwash*. I am asleep, *nin niba*.

As much, as many, *tibishko minik*. (Tatto).

Aspen-tree, *asádi*. Another kind of aspen-tree, *manasádi*.

Asperse. Aspersation.—S. Sprinkle. Sprinkling.

Ass, *memangishe; mengishkai*.

Assemble. Assembly.—S. Meet together. Meeting.

Assiduous working, *nila-anoki-win*. (Nitta-atuskew).

Assist; I assist him, *nin 'widokawa, nin widjiwa, nin nijkawa, nin nijokamawa*. We assist each other, *nin widokodadimin, nin widjindimin*.

Assist, (in. s. in.) S. Help.

Assistant, *wadokasod*.

Associate, *widjiwagan*.

Associate. S. Company.

Associated; we are associated, *nin widokodadimin*.

Association, *widokodadiwin*.—S. Company.

Assumption of the B. V. Mary, *api kitchitwa Marie gijigong ejad*.

Asterisk, *anangons*.

Astonish; I ast. him, *nin mamakadendamwa*.

Astonished; I am ast., *nin mamakadendam*.

Astonishing, *mamakadlakamiy*.

It is ast., *mamakadendagwad*.

I do astonishing things, *nin mamandadodam*. Astonishing doing, *mamandadodamowin*.

Astonishment, *mamakadendamowin*.

Astray. S. Go astray.

Astronomer, *anangon kekenimad*.

At, *ichig', ichigaii*.

At all events, at any rate, *potch*. (Eyiwek. Missawatch).

At first, *wai'shkat*.

At last, at length, *gegapi, ishkwatch*.

At once, *sesika, gesika*.

Attached; I am attached to him, (her, it,) *nin sagia, nin maminawenima; nin sagiton, nin maminawendan*.

Attack, (in s. in.) S. Insult.

Attack. Attacker.—S. Aggress.

Aggression. Aggressor.

Attendant, *oshkabewiss*.

Attention, *babamendamowin, aiangwâmendamowin, angwamendamowin*. I pay attention, *nind aiangwamendam, nind angwamendan, nin babamendam, nin babamindam*. I pay attention to him, (her, it,) *nind aiangwamenima, nind angwamenima, nin babamenima, nin babamima; nind aiangwamendan, nind angwamendan, nin babamendan, nin babamindan*. We turn

our attention to one another, *nin babamenindimin, nin babamendamadimin*. I turn my attention to myself, *nind aiangwamenindis, nin babamenindis*. I pay att. to s. th. relating to him, *nin babamendamawa*. Attention is paid to me, *nin babamendagos*. Att. is paid to it, *babamendagwad*.

At that time, *iwapi*. (Ekuspi).

At the top, *ishpiming*.

Attract; I attract him, *nin wikobina*. It attracts me, *nin wikobinigon, nin wikoshka, nin wikonawis*.

Attract, (in. s. in.) S. Tempt.

Auction, *bibâgalandiwin*. I sell at auction, *nin bibâgatawe*.

Audacious; I am audacious, *nin songidee*. Audacious person, *swangideed*.

Audacity, *songideewin*.

Auger, *biminigan, kitchi biminigan*.

Augment. S. Increase.

Augur, *onwatchesigewinini*.

Augur; I augur, *nind onwat*.

- chige*. I augur of him, *nind onwatawa*.
 Auguration, *onwatchigwin*.
 August, *min gisiss*.
 Aunt, (father's sister) my, thy, his aunt, *ninsigoss, kisigoss, asigossan*.
 Aunt, (mother's sister,) my, thy, his aunt, *ninoshe, kinoshe, onoshéian*.
 Authority, power, *gashkiewi-siwin*. I have authority, *nin gashkiewis*.—S. Power.
 Avarice, *saságisiwin*.
 Avaricious; I am av., *nin saságis*. Avaricious person, *seságisid*.
 Avenge; I avenge a bad doing on him, (I render him evil for evil,) *nind ajédibaamawa*. I avenge it, *nind ajédibaan*.
 Avidity. S. Covetousness.
 Avoid, (in. s. in.) S. Fly.
 Avowal, sincere avowal, *gwaiak dibadjimowin, gwaiakwadjimowin*.—I make a sincere avowal, *nin gwaiakwadjim*.
 Await; I await him, (her, it,) *nin bia; nin biton*.
 Awake; I awake, *nin goshkos, nind amádjisse, nin amasika*. I awake starting up, *nin goshkonguash*. I awake perfectly, *nind abisinguash*.—I awake him, *nind amádjia, nind amádina, nind goshkosia*. I awake him by pulling or pushing, *nin amádjirchina*. I awake him by making noise, *nind amad-ururwa*.
 Aware; I am aware of it, *nin kikendan*.
 Away, *alchitchaii; awáss*.
 Awful; it is awful, *gotami-gwendagwad*.
 Awkward. Awkwardness.—S. Stupid. Stupidity.
 Awkward situation, *sanagisiwin*. I am in an awkward difficult situation, *nin sanagis*. I put him in an awkward situation, I cause him trouble, *ni sanagisia*. (Ayimisiw).
 Awl, *migoss*. (O-kátjik).
 Axe, *wagákwad*. Small axe, *wagákwadons*. Old bad axe, *wagákwadosh*. (Tchikahigan).
 Ay, ay! o!

B

BAC

Babe, baby, *oshki-abinodji*.
(Awasisi).

Bachelor, *wadigessig inini*.

Back, *opiku anama, pikwan*.
My, thy, his back, *nin pikwan, ki pikwan, o pikwan*. I fall on my back, *nind ajigidjisse*. I have pain in the back, *ni déwipikwan*. My back is cold, *nin takipikwan*. I have a sharp back, *nind oshaiawigan*. (Otak).

Back again, *néiab*. I come back again, *nin bi-giwe*, or, *neiab nin biija*.

Back and forward, *ajaok*. (Kek-wesk).

Backbasket, or anything to carry s. th. in it, *awadjinagan*.

Backbite; I backbite, *nin pagwanonge, nin dajinge*. I backbite him, (her, it,) *nin pagwanoma, nin dajima; nin pagwanondan, nin dajindan*.

We backbite one another, *nin pagwanondimin, nin dajindimin*.

Backbiting, *pagwanondiwin, dajindiwin*.

Backbone, *tatagigwan, nawá-wigan*.

Back of the hand, *pikwane-nindj*. I strike him with the back of my hand, *nin pikwanénindjilawa*.

BAD

Backslider, *ejéssed*. I slide back, *nind ajéssé*.

Backsliding, *ajésséwin*.

Backwards; I draw (move) backwards, *nind ajéta*. I fall backwards, (on my back,) *nind ajigidjisse*. It falls backwards, *ajigidjissemagad*. I am driven backwards by the wind, *nind ajéiash*. It is driven by the wind, *ajéiassin*. I move him (her, it) backwards, *nind ajébina; nind ajébinan, nind ajébidon*. I move backwards, sitting, *nind ajéb*. I run backwards, *nind ajébató*. I walk backwards, *nind ajéasse*.

Bad, *matchi*. It is bad, *manádad*. I am (it is) bad or disagreeable, (considered such,) *nin manéndagos; manéndagwad*. I think he - she, it is bad, *nin manádenima; nin manádendan*.

Bad being, *matchi aiaawish*.

Badger, *missakakwidjish*.

Bad language, offensive words; I use bad language in a certain manner, *nind inápinewidam*. I use bad l. towards him, (her, it,) *nind inápinema; nind inápinewidan*.

Bad language, wicked speaking, *matchigijewewin, manádwe-*

win, mánágidonowin, máná-silagosiwin. I use bad wicked l., *nin mánáduwé, nin máná-gidon, nin mánásitagos.*

Bad life, *matchi bimadisiwin.* I live a bad life, *nin matchi bimadís.*

Bad luck, *massagwadisiwin.* I cause him bad luck, *nin massagwia.*

Badly, *mámanj, tébinak.*

Bad-mouth, *matchi odon.*

Badness, *matchi ijiwebisiwin.*

Bad River, *Mashki-sibi.*

Bag, *mashkimod, pindágan.*

Bad old bag, *mashkimodash.*

Small bag, *mashkimodens.*

So many bags full, *dassóshkin.*

One bag full, *ningotóshkin.*

Two bags full, etc., *nijóshkin,*

etc. I put in a bag, *nin pindaganiwe.* I put in a bag, (in., an.) *nin pindaganiwen :* *nin pindaganiwenan.* I make a bag

or bags, *nin mashkimodake.*

It is sewed up in the shape of a bag, *mashkimodégwade.* Stuff

for bags, *mashkimodévegin.*

Bait (in a trap), *midjimikandji-*

gan.

Bait ; I bait a trap, *nin midji-*

mikandán dassonagan.

Bake. S. Cook.

Bake, (in. s. in.) S. Stew.

Bake bread ; I bake bread, *nin*

pakwéjiganike.

Bake in hot ashes ; I bake in h.

a., nin ningwaabwe. I bake

it in h. a., (in., an.) *nin nin-*

gwaabwen ; nin ningwaabwe-

nan.

Bake-house, bakery, *pakwéjiga-*

nikewigamig.

Baker, *pakwejiganikewinini,*

pekwejiganiked.

Baking, bread-baking, *pakweji-*

ganikewin.

Baking-oven, *pakwejiganikan.*

Balance. S. Scale.

Bald ; I am bald, *nin papash-*

kwákondibe. Bald person, *pe-*

pashkwákondibed. I am half

bald, *nin jishigaanikwe, nin*

wapagakindibe.

Baldness, *papashkwákondibewin*

Ball, *nimiidiwin.* I give a ball,

nin nimiíwe.

Ball. S. Musket-ball. Playing-

ball.

Ballast, *sidogawishkodjigan.*

Ballast ; I ballast it, *nin sidoga-*

wishkodon.

Ballasted ; it is ball., *sidoga-*

wishkode.

Ball of thread, *pikodjan.* I wind

it up on a ball, *nin pikodjan-*

oadon.

Ball-play, *pagaadowewin,*

—S. Crosier.

Ball-room, *nimiidiwigamig,*

(dance-house.)

Balsam, *papashkigiw ; nomini-*

gan.

Bandage of a wound, *sinsobiso-*

win.

Bank, (sand-bank.) S. Shoals.

Banner, *kikinawadjion, kiki-*

nawadjin, kikiweon.

Bans of marriage ; I publish his

bans, *nin bibagima anamiewi-*

gamigong. I publish bans of

marriage, *nin bibagimag wa-*

widigendidjig. Publication of

bans, *bibagiwin.*

Baptism, *sigaaandadiwin.*—S.

Private baptism.

Baptism given, *sigaaandagewin.*

Baptism received, *sigaaandago-*

win, sigaaandasowin.

Baptize ; I baptize, *nin sigaan-*

dage. I bap. him, *nin siga-andawa*.
 Baptized ; I am bap., *nin sigandas, nin sigandjigas*.
 Bar, S. Shut up.
 Barber, *gashkibasowinini*.
 Barber-shop, *gashkibasowigamig*.
 Barber's trade or occupation, *gashkibasowin*.
 Bare-armed ; I am b. a., *nin jâshâgininike*.
 Barefoot ; I am b., *nin jâshâginiside*.
 Bare hands ; I have b. h., *nin jâshâgininindji*.
 Bare-headed ; I am b. h., *nin jâshâginindibe*.
 Bare-legged ; I am b. l., *nin jâshâginigade*.
 Barge, *mitigo-tchimân, nabagit-chimân*.
 Bark ; the dog barks, *migi animosh*. The dog barks at him, (her, it,) *animosh o miginân ; ô migidan*. (Mikisimow).
 Bark, *wigwass ; onagek*. I take off the bark from trees, *nin babagwaajigwe*. I take it off, bark, in., an., *nin tchiganagkwaan ; nin tchiganagk-wawa*. The bark cannot be taken off, *pakwani mitig*. I eat the interior bark, *nin nôskwas*. (Wayakesk-waskway).
 Bark-canoe, *wigwass-tchimân*. Waskwayosi.
 Bark for smoking, *apâkosigan*. I mix my tobacco with bark, *nind apâkosige*. (Aspâkusâwew).
 Barking, *migiwin*. (Mikisimowin).
 Bark-shelter, *agwanapakwaso-*

win. I put myself under a bark-shelter, *nind agwanapakwas*.
 Barley, *manomin wesowawang*. (Iskwesissak).
 Barn, (thrashing-floor,) *apagandaigewigamig*.
 Bar of a canoe, *bimidassa, pin-dassa*.
 Barrel, *mâkak, makâkossag ; wawûendagan*. Under a barrel, *anaminakak*. So many barrels full, *dassossag*. One barrel full, *ningotossag*. Two barrels full, etc., *nijossag*, etc. I make a barrel or barrels, *nin makakoke*.
 Barrel-bottom, barrel-head, *gashkissagaigan*. I put the bottom or the head to a barrel, or box, *nin gashkissagaan makak*.
 Barrel-staff, *makakossagwalig*.
 Barrow carried on the shoulder, *biminiganak*.
 Base. S. Bad.
 Base-viol, *kitchi-najabiigan, kitchi-kitotchigan*.
 Bashful ; I am bashful, *nind agatchishk, nind agatchiwardis, nind agatchiwis*. I am bashful in speaking, *nind agasom, nind agatchim, nind agatchitagos*. Nepewisiwi.
 Bashfulness, *agatchishkiwin*.
 Basin of water, *waiânag*. There is a basin of water, *wânagad, wanashkobiamagad*.
 Basis, *ashotchissitchigan*.
 Basket, *agôkobinagan, watabimâkak*. I make baskets, *nind akôkobinaganike, nin watabimâkakoke*.
 Bassfish, *ashiyan ; manashigan*.
 Basswood, *wigob, wigobimij*.
 Bark of basswood, *wigob*.

Bastard, *giminidjagan*. I give birth to a bastard, *nin giminidji*.

Bastard-loon, *ashimang*.

Bat, *papakwainulji*.

Bath, bathing-house, *pagisowigamig*.

Bathe ; I bathe, *nin pagis*. (Pâ-kâsimow).

Bathing, *pagisowin*.

Bathing-tub, *pagisowimakak*.

Battle. S. Fight.

Bay, *wikwed*. In a bay, from or to a bay, *wikwedong*. There is a bay, *wikweia*. I walk around a bay, *nin giwilaiajagame*. I go in a canoe around a bay, *nin giwilaam*. (Wasaw).

Bayonet, *nabadjashkaigan*, *nimashkaigan*.

Be ; I am, *nind aia*. I am so..., *nind ijiwebis*. It is, *awan*. It is so..., *ijiwebad*. It was, *iban*. I am (it is) thought to be in such a place, *nin danendagos* ; *danandagwad*. There is, *dago*, *dagomagad*, *aiaimagad*, *ale*, *alemagad*.

Beach ; on the beach, *agaming*. Along the beach, *ijjodew* ; *titibew*. I walk on the beach, *nin ijjodew* ; *nin titibew*. I coast, (near the beach or shore,) *nin ijjodewaam* ; *nin titibewaam*. There is a fine even beach, *anatamanga*.

Beadle, *genawendang ishkwan-dem anamirwigamigang*.

Beads, (rosary,) *anamimeminag*.

Beak ; its beak, (of a bird,) *okoj*.

It has a long beak, *ginikoje*.

It has a short beak, *takokoje*.

Beam, *agwawanak* ; *bimidaagan*.

Bean, *miskodissimin*.

Bear, *makwâ*. Young bear, *makôns*. Male bear, *nabek*. Skin of a male bear, *nabekwaian*. Female bear, *nojek*. Skin of a female bear, *nojekwaian*. I hunt bears, *nin nandawâkwe*.

Beard, *mishidonagan*. I have a beard around the mouth, *nin mishidon*. I have a b. around the chin, *nin mishidamikan*. I have a b. on the cheeks, (whiskers,) *nin mamishanowe*. I have a b. on the throat, *nin mishigondagan*.— I have no beard, *nin pashkodon*. I pull my beard out, *nin pashkodonebinidis*. I pull his b. out, *nin pashkodonebina*.

Bear-meat, *makôwiass*.

Bear's bone, *makôgan*.

Bear's claw, *makogânj*.

Bear's croup, *makogigan*.

Bear's den or hole, *makwâj*.

Bear's head, *makoshtigwan*.

Bear-skin, *makowaiam*, *makwaian*. A small bear-skin, *makwaianens*.

Bear-snowshoe, *makwassagim*.

Bear's potato, *makopin*.

Bear's tree, *makwalig*.

Beast, *awessi*.

Beat, (in s. in.) S. Surpass.

Beat ; the sea beats against s. th., (the waves beat,) *apagadashka*. The waves beat against my canoe, *nind apagadjiwebaog*. It is beating against s. th., *apagadjissemagad*. The waves are beating against s. th., *apagadashkawagligowag*.

Beaten ; I am (it is) beaten, *nin pakiteigas* ; *pakiteigade*.

Beautiful, *gwanatch*. I am (it is) beautiful, *nin gwanatchiw*, *nind onijish*, *nin bishigenda-*

- gos*; *gwanálchiwan*, *onijishin*, *bishigendagwad*.
- Beauty, *gwanálchiwin*, *onijishiwin*, *bishigendagosiwin*.
- Beaver, *amik*. Young beaver, *amikons*. Young beaver under two years, *awenishé*. Young beaver between two and three years, *abáawé*. Young beaver of three years, *bakémik*, *patamík*. Male beaver, *nabémik*. Female beaver, *nojémik*. Female beaver bearing young ones, *andjímik*. I hunt beavers, *nin nandomikwe*, *nin nodamikwe*. I live like a beaver, *nind amikwagis*.
- Beaver-duck, *amikoshib*.
- Beaver-fur, *amikobiwai*.
- Beaver Island, in Lake Michigan, *Amikogenda*.
- Beaver's bone, *amikôgan*.
- Beaver's dam, *okwanim*.
- Beaver's hole, (not lodge,) *amikwaj*.
- Beaver's kidney, *wijina*.
- Beaver-skin, *abimnikwai*.
- Beaver's lodge, *amikwish*.
- Beaver's tail, *amikosow*, *amikwano*.
- Because, *ondji*, *wendji-*, *sa*.
- Beckon; I beckon, *nind aini-nige*. I beckon him, *nind aini-namawa*.
- Beckon, (in. s. in.) S. Nod.
- Bed, *nibagan*. Under the bed, *anímibagan*. I go to bed, *nin gawishim*. Any thing used as a bed to lie upon, *apishimon*.
- Bed-bug, *mini-godjissi*, *ogowessi*, *maiajimagosid* *manitons*, (the stinking insect.)
- Bed-fellow, *wibémagan*.
- Bedsheet, *nibáganigin*.
- Bedstead, *nibáganatig*, *nibáganak*.
- Bee, *amo*.
- Beech-nut, *ajawémín*.
- Beech-tree, *ajawémij*.
- Beef, *píjikiwíass*.
- Beer, *jingobabo*, *kitchi jingobabo*. Beer made of fir-branches, *jingobabo*.
- Beet, beetroot, *miskokádak*, *miskotchiss*, *miskwatchiss*.
- Before, *nond*; *bwa*, *tchi bwa*, *bwa mashi*. Mayowes.
- Before, beforehand, *kija*; *naiâg*; *nigan*.
- Before all, *nakawé*.
- Before, (formerly,) *gaiat*.
- Before me, *enassamiân*; *enassamabiân*; *enassamigabawiiân*; *enassamishiiân*.
- Before my eyes, in my face, *enassamishkinjigwiiân*.
- Before something, *enassamimagak*; *enassamissing*.
- Beg; I beg for s. th. to eat, weeping, *nin mokenem*. I beg him for s. th. to eat, weeping, *nin mokenemotawa*.
- Beg, (mendicate;) I beg, *nin nandotamaye*. I am in a bad habit of begging, *nin nandotamageshk*. I beg him for s. th., *nin nandotamawa*. I beg him for help, *nin nandotoma*. I beg for it, in. an. *nin nandotan*, *nin nandotamagen*; *nin nandotamagenan*.
- Beg, in. s. in. S. Ask with hope.
- Beggar, *nendotamaged*, *bebânan-dotamaged*.
- Beggary, begging, *nandotamagewin*; *nandotamageshkiwin*.
- Beg for s. th., (in. s. in.) S. Ask for s. th. to eat.

Begging for s. th.—S. Asking for s. th. to eat.

Begin; I begin, *nin madjita*. I begin some work, *nin madjikan*. It begins, *madjissemagad*, *madjissin*; *madjikamigad*.

Beginning, *madjitawin*; *madjikamowin*. In the beginning, *madjitang*; *waieshkat*.

Behave; I behave, *nind ijiwebis*, *nin bimadis*, *nind inadis*. I behave so... *nind ijiwebis*. I behave otherwise, *nind andjjiwebis*, *nind andji-bimadis*. I beh. decently, chastely, *nin binadis*. I beh. impurely, *nin winadis*, *nin bishigwadji-jiwebis*, *nin gagibadis*. I beh. badly, *nin matchi ijiwebis*. I beh. well, *nin mino ijiwebis*. I beh. too badly, *nind osamitchige*. I make him beh. so, or be so, *nind ijiwebisia*.

Behavior, *ijiwebisiwin bimadisiwin*, *inadisiwin*. Good beh., *mino ijiwebisiwin*. Bad behavior, *matchi ijiwebisiwin*. Changed beh., *andji-bimadisiwin*, *andjjiwebisiwin*. I change my beh., *nind andji-bimadis*, *nind andjjiwebis*. Decent chaste beh., *binadisiwin*. Impure beh., *bishigwadjiwebisiwin*, *winadisiwin*, *gagibadisiwin*.

Behind, *agawaii*, *agawaii*. Behind the lodge or house, *awassigamig*, *agawigamig*. Behind the island, *agawiminiss*. Behind the others, *ishkweiang*, *ishwéaii*.

Behold! *bina*! *nashké*!

Being, *aiaa*. Young being, *aiaans*. Great being, *kitchi*

aiaa. Wicked being, *aiaawish*, *matchi aiaawish*.

Be it so, *mi ge-ing*; *apeingi*. (Pitane).

Belch; I belch, *nin megandji*; *nin babisibi*.

Belfrey, *kitotagan agodeg*.

Belie; I belie him, *nin giranimu*.

Belief, *debweiendamowin*.

Believe; I bel., *nin debwetam*, *nin debweiendam*. I believe in him, *nin debweienima*. I bel. him, *nin debwetawa*. I bel. it, *nin debwetân*.

Believer, *daiebwetang*, *gagikwe-win daiebwetang*.

Bell, *kitotagan*; *tewessekaigan*. Small globular bell, *jinauwad-jigan*.

Bellow; the ox or cow bellows, *masitagosi pijiki*.

Bellows, *bôdadjishkotawan*.

Belly, *omissadama*, *missad*. My, thy, his belly, *nimissad*, *kimissad*, *omissad*. I have pain in the belly, *nind akoshkade*. I have a big fat belly, *nin pikodji*, *nin pikonagiji*. I have a large belly, *nin mangimissade*, *nin manginagiji*, *nin mangidji*. I have a red belly, *nin miskwashkade*. My belly is swollen up, *nin bodadjishka*. I put it in my belly, or I have it in my belly, (*in.*, *an.*) *nin wadendan*; *nin wadenima*.

Belly of an animal, *môdji*.

Below, *tabashish*, *nissaii*, *nissâki*, *nissâdjican*.

Belt, (girdle,) *kitchipisowin*. (Pakwâttehun).

Woolen belt, *miskogad*. Wool

for belts, *mishkogadeiab*. I make a belt, *nin mishkogadike*.

Bemoan. S. Weep over.... Weeping over...

Bench, *apabiwin*, *tessabiwin*.

Bend, bow; I bend, *nin wâginige*. I bend it, (*in.*, *an.*) *nin wâginan*, *nin jawâginan*, *nin saweshkan*; *nin wâgina*, *nin jawâgina*, *nin sawêshkawa*. I bend it towards me, *nin bidaginan*. It bends, *jasharabis-senagad*.

Bend, (fold); I bend it, (*in.*, *an.*) *nin biskinan*; *nin biskina*. I bend my arm, *nin biskiniken*.

Bend; I bend or incline myself, *nin naweta*.

Beneath, (under,) *an âma i i*, *anâming*.

Beneficial, *jawendjigewin*, *jajawendjigewin*, *nitâ-jawendjigewin*.

Beneficent; I am ben., *nin jajawendjige*, *nin nitâ-jawendjige*.

Beneficial. S. Useful.

Benefit, *mino dodamowin*, *jawendjigewin*. I bestow a benefit, *nin jawendjige*. I bestow benefits, *nin jajawendjige*.

Benefit; I benefit him, *nin jawenima*, *nin mino dodawa*. I benefit myself, *nin jawenindis*, *nin mino dodas*. The act of benefitting, *jawendjigewin*, *jajawendjigewin*.

Benevolence, *kijadisiwin*, *kijewadiswin*.

Benevolent; I am ben., *nin kijadis*, *nin kijewadis*.

Benighted; I am ben., *nin non-detibishka*.

Benighted, (ignorant;) I am ben., *nin tibikadis*.

Benignity. S. Benevolence.

Bent, (bowed;) I am (it is) bent, *nin wagishka*; *wagishkamagad*.

Bent, (folded;) it is bent, *biskamagad*, *biskigishka*, *biskinigade*.

Bent backwards; I am bent b. *nin jashajita*.

Bent forwards; I am bent f., *nin wagenis*. I am bent by old age, *nin wagigika*. (Wâkisiw wâkikkaw).

Benumbed; I am ben., *nin gikimanis*. My arm is ben., *nin gikimaninike*. My foot is ben., my feet are ben., *nin gikimaniside*, *nin babisigisidewadj*. My hand is ben., my hands are ben., *nin gikimaninindji*, *nin babisigimindjijewadj*. My leg is ben., *nin gikimanigade*.

Berry; a kind of red berry, *winissimin*.

Bet, *atâdiwin*. (Attâtuwin).

Bet; I bet, *nind atâge*. I bet it. (*in.*, *an.*) *nind âtagen*, *nind aton*; *nind atagenan*, *nind atawâ*. (Atamew).

Bête-grise Bay. *Pagidawewin*. At, to or from Bête-grise Bay, *Pagidawewining*.

Betray; I bet. him, *nin pagidina*. (Misimew).

Better; a little better, *babénag*.

Between, *nawaii*, *nassawaii*. (Tastawieth).

Bewail; I bew. him, (her, it,) *nin mawima*, *nind ondadémonan*; *nin mawindan*, *nind ondadémon*.

Bewail. Bewailing.—S. Weep over... Weeping over...

Bewilder; I bew. him, *nin giwashkwecindamia*. I am be-

wildered, *nin givashkwecindam*.
 Beyond, *awâss wedi*.
 Bible, *Kije Manito o masinaigan*.
 I swear on the Bible, *Kije Manito o masinaigan nind otjindan*.
 Bid; I bid him go home, or back, *nin givénajäwa*.
 Bier, *lechibai-oniganatig*.
 Big, *kitchi* I am big, *nin mindid*. It is big, *mitchamagad*.
 Bigamist, *najokwerid*. I am a bigamist, *nin nijokwer*.
 Bilberry. S. Whortleberry.
 Bile, *osâwâbân*.
 Bilious; I am bilious, *nind osâwâbi*.
 Bill, *masinaigans*.
 Bill, (beak;) its bill, (of a bird,) *okej*.
 Bill of divorce, *webinidiwi-masinaiganwebinidiwi-ojibiigan*.
 Billow, (wave,) *tigow*.
 Bind; I bind, *nin sagibidjige*, *nin mindjimapidjige*. I bind him, (her, it), *nin sagibina*, *nin mindjimapina*; *nin sagibidon*, *nin mindjimapidon*. I bind him, fetter him, *nin mamandjigwapina*. I bind him, (her, it) well, *nind aindapina*, *nin wawenapina*; *nin aindapidon*, *nin wawenapidon*. I bind or tie well his pack, *nin wawenapidamawa wiraj*. I bind it in the middle, (in., an.) *nind abitotchipidon*; *nind abitotchipina*. I bind it again or otherwise, (in., an.) *nind andapidon*; *nind andapina*. I bind them together, (in., an.) *nind ansapinadonan*; *nind ansapinag*. (Takkopitew).
 Bind, (in. s. in.) S. Tie.

Bind; I bind or fetter his hands, his feet. S. Hand. Foot.
 Birch-bark, *wigwass*. Birch-bark for a lodge, *wigwassapakwei*. I look for birch-bark, *nin nandokwam*. I am taking off birch-bark, *nin wigwassike*. (Waskway).
 Birch-bark bog, *wigwassimakak*.
 Birch-bark canoe, *wigwass-tchimûn* (Waskway-ot).
 Birch-bark dish, *wigwass-onâgan*.
 Birch-bark lodge, *wigwassiwigimig*.
 Birch-tree, *wigwass*. There are birch-trees, *wigwassika*. In a place where there are birch-trees, *wigwassikang*. The birch-trees are white, *wassakodewan wigwassan*. (Wayak-esk).
 Bird; a small bird, *binéshi*; a large bird, *binéssi*. Young little bird, *panadjâ*. A kind of bird, *pashkandamo*. The bird flies quick, *kijisse bineshi*. The bird flies low, *tabassisse bineshi*. The bird has his wings closed, *nabwangesika bineshi*. The bird is naked, has no feathers, *pashkosi*, *papashkosi bineshi*. The bird carries s. th. in his beak, *nimaige bineshi*. The bird starts, *pasigrao bineshi*. (Pivesis).
 Bird; a kind of black bird, *segibanwanishi*. A kind of blue bird, *ojawane*. A kind of gray bird, *okanisse*. A kind of white bird, *odamaeweshi*.
 Birth, *ondadisiwin*, *nigiwin*. I give birth, *nind ondadisike*, *nin nigawass*. I give him (her, it) birth, *nind ondadisia*,

nin nigia ; *nind ondadisiton*, *nin nigiton*. I give birth to a child for him or to him, *nin nigitawa*. Premature abortive birth, *nishiwîn*. Nittâwîkiw. Birth ; I give birth, (in. s. in.) S. delivered.

Birth-day, *nigiwini-gijigad*, *on-dadisiwini-gijigad*.

Birth-giving, *nigitarassowin*, *on-dadisiwîn*.

Biscuit, (sea-bread,) *anâkona*.

Biscuit, (small cake,) *pakwêjigans*.

Bishop, *Kitchi-mekatewikwanaie* (Kitchi-ayami-hewiyiniw).

Bitch, *nojessim*, *gishkishê*, *animosh*. The bitch is to have young ones, *andjissimo animosh*. (Kiskânak kiskisis).

Bite ; I bite, *nin takwange*. I am in a habit of biting, *nin takwangeshk*.— I bite him, (her, it,) *nin takwama* ; *nin takwandân*. I bite him much, cruelly, *nind abindama*. (Takkwamew).

Bite off ; I bite off, *nin pakwendjige*. I bite off a piece of it, (an., in.) *nin pakwema* ; *nin pakwendân*.

Bitter ; it is bitter, (in., an.,) *wissagan*, *wissaga* ; *wissagisi*. It is bitter, (liquid,) *wissagâgami*. It is bitter, (leaf,) *wissagibag*.

Bittern, (bird,) *moshkaossi*, *ganawabimogissiweshi*.

Bitterness, *wissagisiwîn*.

Black, *makate-... Kaskitewawî*. I am black, *nin makatéwis*, *nin makatéwive*. It is black, (in., an.) *makatéwa* ; *makatéwisi*. It is black: Metal, (in., an.) *makatéwabikad* ;

makatéwabikisi. Thread, (in., an.,) *makatewabigad* ; *makatewabigisi*. Liquid, *makatewagami*.

Black ; I dye black, *nin makatewadissige*, *nin makatewansige*. I dye it black, (in., an.,) *nin makatewadissân*, *nin makatewansân* ; *nin makatewadissa*, *nin makatewanswa*.

Black ; I paint it black, (in., an.,) *nin makatekodon* ; *nin makat-kona*.— It is painted black: Metal, (in., an.,) *makatewabikiniyâde* ; *makatewabikiniyâso*. Wood, (in., an.,) *makatewakoniyâde* ; *makatewakoniyâso*, *makatewissaginiyâso*.

Blackbird, a kind of blackbird, *makateianak*.

Black cloth, *makatewegin*. (Kaskitewegin).

Black dog, *makatewassim*. (Kaskitewastim).

Black duck, *makateshib*. (Kaskiteshib).

Blacken ; I blacken, *nin makatéwitchige*. I blacken him, (her, it,) *nin makatéwishkawa*, *nin makatewishima* ; *nin makatéwishkân*, *nin makatéwisiton*, *nin makatewiton*. (Kaskitewinam).

Blacken, (in. s. in.) S. I paint it black.

Blackfoot Indian, *Ayâtchinini*.

Black-foot woman, *Ayâtchininikwe*.

Blacking, (especially for boots or shoes,) *makatewitchigan*, *mitigwakisini-makatewitchigan*.

Black-lead for polishing stoves with, *apissabik*, *wassikwadew-aigan*, *wassikwabikaigan*.

Black River, *Makatewagami*,
Makatewagamirisibi.

Black serpent, *makateginebiq*.

Blacksmith, *awishtoia*. I am a
blacksmith, *nind awishtoiaw*.
(Oyahisuw).

Blacksmith's shop, *awishtoia-
wigamig*. (Oyahisuwikamik).

Blacksmith's trade, *awishtoia-
wiwin*.

Bladder, S. Urine-bladder.

Blame; I blame him, (her, it,)
nind anwenima; *nind anwen-
dan*.

Blanket, *wâboiân*. My, thy, his
blanket; *nikonass*, *kikonass*,
okonass. I tie up high my
blanket, *nin takwambis*. I tie
my blanket under my chin,
nin sagânikamambis. (Wâbo-
weyân akkup).

Blanket moccasin, *wâboiakisin*.
I wear blanket-moccasins, *nin
wâboiakisine*.

Blaspheme; I blas., *nin bata-
gijwe*, *nin matchigijwe*, *nind
inâpinewinam*. I blas. him,
(her, it,) *nind inâpinema*; *nin
inâpinendan*. (Wiyakimow).

Blaspheming, *bata-gijwewin*,
inâpidewin. (Wiyakimowin).

Blaze; I make the fire blaze,
nin biskakonendjige, *nin bis-
kakone-ton* or *nin biskakonean
ishkote*. The fire blazes, *mish-
wakone*, *biskakone* or *biskane
ishkote*. The fire blazes up
high, *namatâkone ishkote*.
The fire blazes up by the wind,
biskane-iassin ishkote. (Wasas-
kutew).

Blaze on a tree, *wassâkwaigan*,
wawabijagakwaigan, *kikina-
wadakwaigan*.

Blaze trees; I blaze trees, *nin*

wassakwaige; *nin kikinawa-
dakwaige*. The trees are blaz-
ed, *kikinawadakwaigade*.

Bleach; I bleach it, *nin wâbish-
kigiton*. (Wâpâsam).

Blearedness, *tchissigawisibing-
wewin*.

Blar-eyed; I am bl., *nin tchis-
sigawisibingwe*. Pasakâbiw).

Bleed; I bleed, (let blood,) *nin
bâskikweige*. I bleed him, *nin
bâshkikwêwa*.—Bleeding, the
act of bleeding somebody, *bas-
kikweigewin*.

Bleed; I bleed, (shed blood,) *nin
miskwiw*. I make him bleed,
nin miskwiwia.—I bleed at
the nose, *nin gibitân*. I bleed
at the nose by a fall, *nin gibi-
taneshin*. I make him bleed
at the nose by a blow, *nin
gibitaneganâma*. (Mikkowiw).

Bless; I bless him, (her, it,)
nind anamietawa; *nind ana-
mietan*. I bless it, (in., an.)
nin sigaandan; *nin sigaand-
awa*. (Sawewimew).

Blessed; it is blessed, (in., an.)
sigaandjigâde; *sigaandjigâso*.

Blessed water, *anamiewâbo*.

Blind; I am blind, *nin gagi-
bingwe*. I make him blind, I
blind him, *nin gagibingwea*.
(Nama wâbiw).

Blindfold; I bl. him, *nind ag-
wingwebina*, *nin gagibingwe-
bina*.

Blindfolded; I am bl., *nind ag-
wingwebis*, *nin gagibingwebis*.

Blindness, *gagibingwewin*.

Blind person, *gegibingwed*.

Blind; I blink with the eyes,
nin papâsangwab, *nin pas-
sanganab*, *nin papâsangaa-
nab*.

Blister. S. Visicatory.

Blister; I have a blister; *nind abishkwebigis*. I have a blister on my hand, *nind abishkwebiginindjishin*. I have a blister on my foot, *nind abishkwebigisideshin*.

Block, *kotawân*.

Block; in a block, *mâmawi*. (Mikko ni mik.)

Blood, *miskwi*. Coagulated blood, *wadô*. (Let blood. S. Bleed.) My blood is coming out, *nin sâgiskwagis*. I stain him, (her, it) with blood, *nin miskwiwia*; *nin miskwiwiton*.

Bloody, (stained with blood;) I am, (it is) bloody, *nin miskwiw*; *miskwiwan*. I strike him bloody, *nin miskwiwaganâma*.

Bloody flux, *miskwabiwin*. I have the bloody flux, *nin miskwabi*. (S. Dysentery.—S. Issue of blood.)

Bloom, blossom, *wâbigon*.

Blot out; I blot out, *nin gassiamage*. I blot it out, *nin gassian*. I blot it out to him, (forgive him,) *nin gassiamawa*. We blot out to each other, (pardon each other,) *nin gassiamadimin*.—I blot out a writing, *nin gassibian*. I blot him out, strike out his name, *nin gassibiwa*.

Blotted out; it is blotted out, *gassiigade*. It becomes blotted out, *gassikamagad*.

Blotting out, *gassiamagewin*, *gassiamadiwin*.

Blow; I blow, *nin bodâdjige*. I blow him, (her, it,) *nin bodânâ*, *nin bodâdan*. I blow a sick person, *nin babwedana*,

(*nin babodana*.) I blow the fire with bellows, *nin bodâdjishkotawe*.—It blows, (it is windy,) *nodin*; *animad*.

Blue. S. Sky-blue.

Blunder. S. Mistake.

Blunt; it is blunt, *ajiwa*, *âjiwassin*, *ajiabikissin*.

Bluntish; it is bl., *pangi ajiabikissin*.

Blush; I blush, *nin miskwingesse*.

Board; I go on board, *nin bos*. I put him, (her, it) on board, *nin bosia*; *nin bositon*. It is on board, (*in*, *an*.) *bositchigade*; *bositchigâso*.

Board (plank,) *nabagissag*. Small board, *nabagissagons*. I make it of boards, *nabagissagokadan*. It is made of boards, *nabagissagokade*. Hut or house made of boards only, *nabagissagowigamig*.—The board is narrow, *agassadesi nabagissag*. The board is wide, *mangadesi nabagissag*. Under a board, *anâmissag*. In the middle of a board, *nâwisag*.

Boarding, *ashangewin*, *ashandiwin*; *wissiniwin*.

Boarding-house, *ashangewigamig*.

Boarding-master, *ashangewini*.

Boarding-mistress, *ashangekwe*.

Board-road. S. Plank-road.

Boast; I boast of..., *nin mamikwas*, *nin nawijim*. (Mamiyâkâtjimow).

Boaster, S. Braggart.

Boasting, *mamikwasowin*.

Boat, *mitigo-tchimân*. (Mistik'osi).

Boat-builder, boat-maker, *tchamâniked*, *tchimânikewinini*.

Bodkin, *niğoss*.

Body, *wiławima*. My, thy, his body, *niław*, *kiiław*, *wiław*. I have a body, *nind owiław*. I have it in my body, (in me,) *nind owiławinodan*.— In the side of the body, *opiména*. I make him lie on his side, *nind opiméshima*. I have convulsions in my body, *nin tchit-chibishka*.

Body; in a body, *mámawí*.

Bog, *wábashkiki*.

Boil; I boil s. th., *nind onsekwe*. I boil it, (in., an.) *nind onsân*; *nind onswa*. It boils, *ondémagad*. The kettle boils, *onso akik*.

Boiling water, *wéndeg-nibi*.

Bois-blanc Island, *Wigobiminiss*.

Bomb, *bimoshkodawân*.

Bombasin, *gaskigin*.

Bond, *takobinigowin*.

Bone, *okanima*. My, thy, his bone, *nikân*, *kikân*, *okân*. (Os-kan). A bone comes out of my body, *nin sagiganeshin*. A certain bone in the leg, *nitchishibodagan*. I have pain in the bones, *nin dewigan*.— I have large bones, *nin mamangigan*. I have small bones, *nin biwigan*, or, *nin babiwigane*. I have strong bones, *nin mashkawigane*, *nin songigane*.

Bonnet, *wiwakwân*. (Astotin).

Book, *masinaigan*. A small book, *masinaigans*. I open a book, (or letter,) *nin pakiginan masinaigan*. I close a book slightly, *nin palabinan masinaigan*. I close it briskly,

nin palabiwebinan, or, *nin palakowebinan*.

Book-case, *masinaigani-lessabân*.

Boot, *mitigwakisin*.

Bore; I bore him, (her, it) through, *nin jabopagwanéwa*; *nin jabopagwaneân*. (Pakunehwew).

Bore, (in. s. in.) S. Pierce.

Born; I am, (it is) born, *nin nig*, *nind ondadis*; *nigimagad*, *ondadisisimagad*.

Born again. S. Reborn.

Born with; I am born with it, *nin giginig*. (Kikinittâwikiw).

Borrow; I borrow, *nind atawange*. I borrow of him, *nind atawama*. I borrow it, (in., an.) *nind atawangen*; *nind atawangenan*. I am in a habit of borrowing, *nind atawangeshk*. Bad habit of borrowing, *atawangeshkiwin*. (Nandattâmwow).

Borrowed; any thing borrowed, *awiigowin*.

Borrowing; anything borrowed, *awiigowin*.

Borrowing, *atawangewin*. (Awihâsuwin).

Bosom, *pindomowin*. I put it in my bosom, (in., an.) *nin pinomon*; *nin pinomonan*. (Pimoyuw).

Boss, *nâganisid*, *ogima*.

Boss in a copper-mine, *miskwabikokeogima*

Both, (in compositions,) *etawa...*, *etawi...*

Both, *naienj*, *neienj*, *nij*. On both sides, *etawaii*. Both sides of the body, *etawina*.

Bother; I bother him, *nin migoshkadja*. It bothers me, *nin migoshkadjiigon*.

Bottle, *omodai*. Little bottle or vial, *omodens*. (Motevâbisk).

Bottom; I bottom a barrel, *nin gibidiean makak*.

Bought; I am, it is bought, *nin gishpinadjigas*; *gishpinadjigade*. A bought object, *gishpinadâgan*. It is a bought object, *gishpinadaganiwan*.

Bound; I am bound, or fettered, *nin mamandjigwapis*, *nin mamandjigwapidjigas*, *nin mindjimapis*, *nin mindjimapikaigas*, *nin mindjimapidjigas*. It is bound, *mindjimapide*, *mindjimapidjigade*. (Takkupisuw).

Bounty S. Benevolence.

Bow, *mitigwab*. Bow over the Indian cradle, *agwingweon*. (Atchâbiy).

Bow, Bowed, (in. s. in.) S. Bend. Bent.

Bow down; I bow down, *nin jagashkila*. I bow down before him, (her, it), *nin jagashkilawa*; *nin jagashkılan*. (Wâkinew).

Bowels, *onagij*. I exonerate the bowels, *nin misi*. I exonerate the bowels in my bed, *nin mitingwan*. I have pains in the bowels, *nind akoshkade*. Pain in the bowels, *akoshkadewin*. (Kisiwaskatewin).

Bowl, *onâgans*.

Bowman. S. Archer.

Bowsprit, *niganâkwaigan*.

Bow-string, *atchâb*.

Box, *makak*. Small box, *matakons*. Wooden box, *makakosag*.

Boy, *kwiwisens*. I am a boy, *nin kwiwisensiw*. The first-born boy of a family, *madjikiwiss*. I am the first-born boy of the

family, *nin madjikiwissiw*. (Nâbesis).

Bracelet or ring around the wrist, *anân*; around the arm, *kitchiwebison*. (Atchan).

Brag; I brag of myself, *nin mamikwas*.—S. Praise, (flatter.)

Braggart, bragger, *mamadâgo-winini*, *memikmasod*. I am a braggart, *nin mamikwas*.

Bragging, *mamikwasowin*.

Brain; my, thy, his brain, *ninindib*, *kinindib*, *winindib*. (Wiyitip).

Brainpan. S. Skull.

Branch, *wâdikwan*, *odikwan*. There are branches, *bigwebimagad*. The tree has branches, *bigwebimagisi mitig*. I cut off branches, *nin majidikwanaige*, *nin tchigandaweige*. I cut off the branches of a tree, *nin majidikwanewa mitig*, *nin tchigandawewa mitig*. The tree has large branches, *mamangidikwanagisi mitig*. (Musâwâtikwanew).

Brand, *keshkakideg*.

Brandy, *ishkotewâbo*, *meshkawagamig ishkotewâbo*, (strong fire-water.)

Brass, *osawâbik*.

Brass-wire, *osawâbikons*.

Brass-wire collar, *osawâbikonabikawâgan*.

Brave; I am brave, *nin songidee*. Brave courageous person, *swangideed*. (Nâbekkâsow).

Brave, Bravery.—S. Courageous. Courage.

Brave. Brave warrior.—S. Hero. Bravery, *songideewin*.

Brawl. Brawling.—S. Quarrel. Quarreling.

Brazenfaced. S. Shameless person.

Brazier, *akikokerinini*.

Brazier's trade, work, business, *akikokewin*.

Breach; there are breaches, *tatuwakwissin*.

Bread, *pakwéjigan*. Unleavened bread, *wembissitchigásos sig pakwejigan*. Leavened bread, *wembissitchigásod pakwejigan*. (S. Leavened).

Breadth; one breadth, (of stuff or cloth,) *bejigoshk*. Two breadths, etc., *nijoshk*, etc. So many breadths, *dassoshk*.

Break; I break it, (*in.*, *an.*) *nin bigoshkân*, *nin bigwaan*; *nin bigoshkawa*, *nin bigwawa*. (Pikunew pikupitew.) I break it to pieces, (*in.*, *an.*) *nin bigonân*; *nin bigona*. I break it by letting it fall down, (*in.*, *an.*) *nin bigwissidon*; *nin bigwishima*. It breaks falling down, (*in.*, *an.*) *bigwissin*, (*bigossin*); *bigwishin*, (*bigoshin*); *bigwenishin*. I break it in two, (*in.*, *an.*) *nin bokobidon*; *nin bokobina*. I break it to small pieces, (*in.*, *an.*) *nin bissaan*; *nin bissawa*. I break it to small pieces in my hand, (*in.*, *an.*) *nin bissibidon*; *nin bissibina*. I break it, (a dish, *in.*; a watch, *an.*) *nin passaân*; *nin passawa*. I break it to pieces by striking, (*in.*, *an.*) *nin bisaganandân*; *nin bissaganâma*. I break some long object, (*in.*, *an.*) *nin bokossidon*, *nin bokoshkan*; *nin bokoshima*, *nin bokoshkawa*. It breaks, *bokotchishka*, *bokwasika*.—I break a bone, *nin bokwaigane*. I

break branches on the road, *nin bokomige*. I break my canoe, *nin bigoneshin*, *nin bokoshin* *nin tehimân*. I break a commandment, *nin bigobidon ganasongewin*. I break a field, *nin bigwakamigaan kiligan*. I break my nose falling, *nin bissagidjaneshin*. I break the point of s. th., *nin bokokajenân*. The tree breaks, *biskibagishka mitig*. Sticks break under the feet, *bokwemagad*.

Break (in s. in.) S. Tear.

Break down; I break down, (I am ruined,) *nind angoshka*, *nin bigoshka*. It breaks down, (it is ruined,) *angoshkamagad*, *angomagad*, *bigoshkamagad*. I break it down, *nin bigobidon*, *nin nissakobidon*. I break it down by striking, (*in.*, *an.*) *nin bigogyanandân*; *nin bigoganâma*.

Breakfast, *kigijeb-wissiniwin*. I take my breakfast, *nin kigijeb-wissin*. (Kikijebamitjisuwin).

Break off; I break it off, (*in.*, *an.*) *nin bokoshkobinân*, *nin bokwanwissidon*; *nin bokoshkobina*, *nin bokwanwishima*. I break off a piece, (*in.*, *an.*) *nin pakwebidon*; *nin pakwebina*. I break off a piece of wood, (*in.*, *an.*) *nin pakwégaan*; *nin pakwégawa*. I break it off by small pieces, (*in.*, *an.*) *nin pigishkibidon*; *nin pigishkibina*. It breaks off, (falls off,) *pakweshkamagad*. (Pak k we pitew).

Break open; I break it open, *nin nassidiéan*. It breaks open, *nassidiéssin*, *nassidiéshka*.

Break, (split;) I break it, *nin*

passikan, nin passiton. It breaks, *passikamayad.*
 Break through; I break through s. th. with my foot, *nin bokisse.* I break through the ground, *nin bokakamigisse.*
 Break to pieces; I break it to pieces, (*in., an.*) *nin passibidon; nin passibina.* It breaks to pieces falling from a height, (*in., an.*) *pigishkissin; pigishkishin.*
 Breakers. S. Shoals.
 Breast, *okakiganana, lakigan.* My, thy, his breast, *nin lakigan, ki kakigan, okakigan.* (Was-kigan). I have pain in my breast, *nin dewakigan.* I have hair on the breast, *nin mishakigan.* I warm my breast, *nin kijakiganes.* I cover my breast, *nin kashkakiganeodis.* I uncover my breast, *nin mijishakiganebinidis, nin mijishakiganenidis.* My breast is uncovered, *nin mijishakiganeshin, nin mitakiganeshin.* My breast is uncovered indecently, *nin nibadakigan.* I uncover his, (her) breast, *nin mijishakiganebina, nin mijisnaki-ganena.*
 Breast, woman's breast, *totosh.*
 Breast-pin, *kashkakiganeon.*
 Breast-plate, *essimig.* Breast-plate of silver, *jonitawessimig.*
 Breast-plate of porcelain, *mi-gisstiessimig.*
 Breath, *néssewin, pagidanâmo-win.* My breath is short, *nin takwanam.* My breath smells bad, *nin manjiwagwanam.* (Yeyewin).
 Breathe; I breathe, *nin nesse,* *nin pagidanam.* I breathe

forth, *nin nassanam.* I breathe into him, *nin nessenodawa.* I breathe otherwise, *nind andanam.* I breathe deeply, *nin joganam.* I breathe interruptedly, *nin kishkanam.* I br. by long intervals, *nin jajibanam.* I br. with difficulty, *nind akwanam, nind ishkanam, nind aiekwanam.* I can be long without breathing, *nin jibanam.* I br. my last, *nind ishkanam.* (Yeyewyeyekâmo-w).
 Breechcloth, *ansiân.*
 Breeches, *gibodreigwasson.*
 Brick, *miskwabiganowassin.*
 Bride, *wa-widiged ikwe.*
 Bridegroom, *wa-widiged inini.*
 Bridge, *ajogan.* There is a bridge made, *ajoganikade.* I make a bridge, *nind ajoganike.* I walk over a bridge, *nind ajoge.*
 Bridle, *sagidonebidjigan.* The horse has a bridle on, *sagidonebidjigâso bebejigoganji.* (Tâ-pitonepitchigan).
 Brigand, *makanduewinini.*
 Bright; I make it bright, *nin washkeiabikishkan.*
 Bright, (*in. s. in.*) S. Shine. Shining.
 Brightness, *wasseiâsiwin.*
 Brim; I brim it, (*in., an.*) *nin nassabashkinadon; nin nassabashkinaa.*
 Brimstone, *osâwi-makate.*
 Brine, *jiwilaganabo.*
 Bring; I bring, *nin bidass.* I bring him, (her, it,) *nin bina, nin bidoma; nin bidon, nin bidondan.* I bring him s. th., *nin bidawa, nin bidamawa.* I bring him, (her, it) to some place, *nin dagwishima; nin*

- dagwissilon*. I bring him, (her, it) ashore on my back, from a canoe or boat, *nind aguwa-ma*; *nind aguwañdan*. (Pesiwew petaw).
- Bring back; I bring him, (her, it) back again, *nin bi-giweuina*, *neiab nin bina*; *nin bi-gewiwdon*, *neiab nin bidon*. (Ki-wittahew).
- Bring down; I bring him, (her, it) down, *nin bi-nissiwina*; *nin bi-nissiwidon*.
- Bring forth, (in. s. in.) S. Birth. —S. Yield fruit.
- Bring in; I bring him, (her, it) in, *nin pindigana*; *nin pindigadon*. I bring in wood, *nin pindigenisse*. (Pesiwew).
- Bring to light; I bring him, (her, it) to light, *nin mokawa*, *nin mokina*; *nin mokaan*, *nin mokinan*.
- Bring up; I bring him, (her, it) up, *nind ikwegia*, *nin nilawegia*; *nind ikwegilon*, *nin nilawigilon*.
- Bring with; I bring with me, *nin bigigis*. I bring him, (her, it) with me, *nin bi-gigisinan*; *nin bi-gigisin*. I cause him to bring along with him s. th., *nin bi-gigisia*. It brings along with it, *bi-gigisimagad*. (Kikiwisiw).
- Brittle; it is brittle, (in., an.) *kāpan*, *kapadad*; *kapisi*, *kapadisi*. (Kāspisiw).
- Broad, (in. s. in.) S. Wide.
- Broad axe, *tchigigaigan*.
- Broil; I broil it, (in., an.) *nin bansan*; *nin banswa*. (Pāswew).
- Broken; it is broken, *bigoshka*, *makishka*, *bigobidjigade*. It is broken to pieces, (in., an.) *bissaigade*; *bissaigaso*. It is broken to pieces by s. th. that fell on it, (in., an.) *bissikode*; *bissikoso*. The ground or soil is broken up, *bigwakamigaigade*. Something is broken in my body, *nin bokodjishka*. (Piku-payiw).
- Broken. S. Infirm.
- Broken branch on the road, *bokonigan*.
- Brook, *sibiwishé*.
- Broom, *tchigataigan*, *tchishataigan*. (Webahigan).
- Broomstick, *tchigataiganak*, *tchigataiganatig*.
- Broth, *nabób*, *wiáassabo*. (Mitjimañbüy).
- Brother, my, thy, her brother, *nin awema*, *kid awema*, *od aweman*. My, thy, his older brother, *nissaie*, *kissaie*, *ossaieian*. My, thy, his younger brother, *nishime*, *kishime*, *oshimeian*. We are brothers, *nind oshimeindimin*. (N'istès ostesa).
- Brother-in-law; my, thy, his brother-in-law, *nita*, *kita*, *witan*. My, thy, her brother-in-law, *ninim*, *kinim*, *winimon*. (N'ista).
- Brother or friend; my, thy, his brother, (friend,) *nidjikiwé*, *kidjikiwé*, *widjikiwéian*; or, *nikāniss*, *kikaniss*, *wikanissan*. He is my brother, (friend,) *nind owidjikiwéma*, *nind owikanissima*. We are brothers, (friends,) *nind owidjikiweindimin*, *nind owikanissindimin*. (N'itjiwa otjiwama).
- Broth-pot with legs, *okádakik*.
- Brought; it is brought here, (in., an.) *bidjigade*; *bidjigáso*.

- It is brought somewhere, (*in., an.*) *dagwissitchigâde* ; *dagwissitchigâso*.
- Brought in ; I am brought in, *nin pindiganigo*. He (she, it) is brought in, *pindigana* ; *pin-digade*, *pindigadjigade*.
- Brought up ; I am brought up, *nin nitawigiigo*, *nin nitawig*.
- Brow. S. Forehead.
- Brown ; I am brown, *nin sigwaningwewadj*.
- Browse, *kibins onimik*.
- Browse ; it browses, (a beast,) *onimikoke*, *gishkâkwandjige*. (*Mâmattwettawew*).
- Bruise, *jashagoshkosowin*, *das-sosowin*.
- Bruise ; I bruise him, (her, it,) *nin banasikawa*, *nin banasikan*.
- Bruised ; I am bruised by s. th. that fell upon me, *nin jashagoshkos*.
- Brush, clothes-brush, *binawéigan*.
- Brush ; I brush clothes, *nin binawéige*.
- Brush, painting-brush, *bijjio-biigan*.
- Bucket, for fetching water, *nadobân*, *nimibagan*.
- Buckle, *adabikissidjigan*.
- Buckler, *pakâkwaan*.
- Bud, *onimik*, *wanimik*. — S. Germ.
- Butflâo, *maskodé-pijiki*. (*Mas-kutewimustus*).
- Buffalo-robe, *pijikiwegin*. (*Mustusweyan*).
- Buffet : I buffet him, *nin passanowéwa*, *nin nabagaskinindjitawa*.
- Buffoon, *wembâjisid*. I play the buffoon, *nind ombâjis*, *nin babapinwe*.
- Buffoonery, *ombajisiwin*, *babapinwewin*.
- Bugbear, *gagawetadjitchigan*.
- Bugle, *bodâdjigan*.
- Build, I build a lodge, *nind ojige*. I build a house, *nin wâkaige*.
- Builder, *ojigewinini*, *wâkaigewinini*.
- Building, *ojigewin*, *wâkaigewin*.
- Bulky : I am, (it is) bulky, *nin mindid* ; *mitchâ*. (*Misikitiw*).
- Bull, *nabé-pijiki*.
- Bullet, *anwi*. (*Mousassinïy*).
- Bullet-mould, *anwikadjigan*.
- Bundle, of hay or some other *in.* obj., *takobideg*.
- Bundle, of shingles or some other *an.* obj., *takobisowag*.
- Bundle or packet of fur, *mikindagan*.
- Buoy to a net, *okandigan*. Another kind of buoy, *okandikan bikodjikosod*. (*Ayâpâttik*).
- Buoy. S. Sea-mark.
- Burbot, *awâssi*, *awâssissi*.
- Burial, *pagigendamowin*.
- Burn, *tehagisowin*. (*Kisisowin*).
- Burn ; I burn, *nin tchâgis*. I burn and weep, *ni sessessakis*. It burns, *tchâgide*. I burn s. th., *nin tchâgisige*. I burn him, (her, it), *nin tchagiswa* ; *nin tchagisan*. I burn myself, *nin aqrâbikis*. *Kisisow*. I burn him, *nind aqrâbikiswa*. I burn (it burns) in a certain place, *nin danakis*. *danakide*. (*Pasitew*). I burn entirely, to coal, *nind akakanakis*. It burns to coal, *akakanakide*, *akakanakate*. I burn him, (her, it) to coal, *nind akakanakiswa*, *nind akakanakisan*. I burn (or make)

- coal, *nind akakajeke*.—I burn (it burns) all up, *nin kashkakis*, *nin tchâgakis*, *kashkakide*, *tchâgakide*. I cease (it ceases) burning, *nind ishkwaiakis*, *ishkwaiaakide*. It burns through, *kishkakide*, *bigode*. I burn it through, (*in.*, *an.*) *ni kishkakisan*, *kishkakiswa*.—I burn it for fuel, (*in.*, *an.*) *nin bodawen*, *nin bodawenan*.—I burn s. th. to make a good odor, *nin minomagwekisige*. I burn s. th. on metal (*in.*, *an.*) to make a good odor, *nin minomagwabikisan*, *nin minomagwabikiswa*. (*Kisiswew*).
- Burn up; I burn (it burns) up entirely, *nin tchâgakis*, *tchâgakide*. I burn him, (her, it) up entirely, *nin tchâgakiswa*, *nin tchâgakisan*. I burn up all my fuel, *nin tchâgakisama*.
- Burnt; it is burnt in a certain manner, *inidemagad*. It is too much burnt, *osamakidemagad*.
- Burnt forest, *wissakode*. There is a burnt forest, *wissakodewan*. (*Wipuskaw*).
- Burnt-sacrifice, *tchâgisige-pagidinigewin*.
- Burst; I burst it, *nin tâtosshkan*. It bursts, *pâshkikamagad*. It bursts by freezing, *pashkakwadin*, *passadin*. It bursts by heat, *pâshkide*. I make burst (berries,) *nin pashkiminassige*. I make them burst, (berries, *in.*, *an.*) *pashkiminassanan*; *nin pashkiminassawag*.
- Burst asunder; I burst (it bursts) asunder, *nin nanawisse*; *nanawissemagad*. (*Pâskitew*).
- Bury; I bury him, *nin pagide-*
- nima*. I bury him her, it under s. th., *nin ningwara*, *nin ningwaakana*; *nin ningwaan*, *nin ningwaakadan*. (*Nahinew*).
- Burying-place, *ningwaa kan*, *tchibégamig*. (*Kikwâhâskâw*).
- Bush, *kibinsan*. In the bushes, *anibishikang*. (*Nipisikubâk*).
- Bushel, *dibaigan*, *dibaiminan*.
- Business; *anokiwin*, *inamokiwin*. Troublesome difficult business, *animakamigisiwin*. I have a difficult business, *nind animakamigis*. (*Atuskewin*).
- Bustle; I bustle about, *nin bâijita*.
- Busy; I am busy, *nind ondamita*, *nind ondamis*, *nind ondamakamigis*, *nind akamigis*. I am busy at s. th., *nind ondamitchige*. I am busy at my child, (children,) *nind ondamonje*. I am no more busy, *nind ishkwakamigis*. (*Otamiyuw*).
- But, *dash*, (after the word), *anisha dash*. (*Maka*).
- Butcher, *nitagewinini*. (*Nipahipiijiskiwe*).
- Butcher. S. Kill animals.
- Butchering, *nitagewin*.
- Butter, *totoshâbo-bimide*, *osâwabimide*. I butter bread, *nin jijowa pakwejigan*. The bread is buttered, *jijoigaso pakwejigan*.
- Butterfly, *memêngwa*. (*Kâmâmak*).
- Buttocks, *miskwassab*. I have large buttocks, *nin pikwakosagidiie*. (*Oppwâm*).
- Button, *boto*. I button myself up, *nin gibwandjakwaodis*. (*Aniskamân*).

Buy ; I buy, <i>nin gishpinage, nin gishpinadjige</i> . I buy him, (her, it,) <i>nin gishpinana ; nin gishpinadon</i> . I buy for myself, <i>nin gishpinamadis</i> . I buy him ther, it for myself, <i>nin gishpinamadisonan ; nin gishpinamadison</i> . I buy it for him, <i>nin gishpinadawa, nin gishpinadamawa</i> . (Otâwew).	Buzzing fly, <i>kitchi âmo</i> .
Buzz ; it buzzes, <i>gaskwemagad</i> .	By-and-by, <i>nâgatch, pitchinag, gomâpi, pama, panima</i> . Tcheskwa.
	By heart, <i>pagwana</i> .
	By little and little, <i>pepangi ; gegapi</i> . (Ayâpisiâ).
	By meat, <i>apândjigan</i> .
	By no means, <i>kawin bâpish, kawéssa</i> . (Namawâtch).
	By the side of..., <i>opiméaii</i> .

C

Cabbage, *kitchi anibish*. (Otehepok).

Cable, *kitchi biminakwân*.

Cake, *pakwejigans*.

Calash, *titibidabân*, *babamibai-go-titibidabân*.

Calendar, *gijigado-masinaigan*. (Akinokkwekijikasinahigan).

Calf, *pjikiins*. (Mustusus).

Calf of the leg; the calf of my, thy, his leg; *ninân*, *kinân*, *onânan*. (Otâsiskitân).

Calico, *kitagigin*. Calico for curtains, *agobidjiganigin*.

Call, *nandomigosiwîn*.

Call; I call, *nin nandwewem*. I call for him, (her, it,) *nin nandwewema*; *nin nandwewendan*.

Call loud; I call loud, *nin bibag*. I call him (her, it) loud, *nin bibagima*; *nin bibagindan*. It calls me, *nin bibagimigon*. (Tepwâtew).

Call, (name;) I call him, (her, it,) *nind ijinikana*, *nind ina*, *nin wina*; *nind ijinikadân*. *nind idân*; *nin windan*. I call myself so..., *nind ijinikanidis*, *nin winidis*.

Call, (summon, invite;) I call, *nin nandonge*, *nin nandondjige*. I call him, *nin nandoma*. I call them together, *nin mawandonandomag*. I call by firing guns, *nin nandwewesige*.

Call upon; I call upon his name, *nin wawina*.

Called; I am called in a certain manner, *nind ijinikanigos*. I am (it is) called so..., *nind ijinikas*, *nin wins*, *nind ijiwins*; *ijinikade*, *ijiwinde*.

Called, (summoned, invited;) I am called, *nin nandomigo*, *nin nandomigos*, *nin nandondjigas*.

Calling, *bibagiwîn*.

Calm; I calm myself, *nind anissendam*.

Calm; it is calm, *anwâtin*; *doggissin*. The water is calm like a mirror, *wâssikogamissin*. It is calm after a heavy sea, *ishkwaiagamisse*. (Ayowâstin).

Calumet of red stone, *miskwas-sinopwâgan*.

Calumniate; I cal., *nin dajinge*. I calumniate him, (her, it,) *nin dajima*, *nin modjimotawa*; *nin tajindan*. We cal. each other, *nin dajindimin*. (Ayimomew).

Calumniation, calumny, *dajindiwîn*.

Calumniator, *dejingeschkid*. I am a calumniator, *nin dajingeschk*.

Calumnious; I am cal., *nin dajingeschk*. (Matchi-ayimwew).

Calvary, *wijiganikan*.

Camel, *pekawwigang*, *megwawigang awessi*.

Camp, *gabêshiwîn*, *nibewîn*.

Camp; I camp, *nin gabêsh*. I camp from distance to distance, *nin bimodegos*.

Camphor, *gwedasseg*.

Camping, *gabéshiwín*. Camping from distance to distance, *hí-modegosíwín*.

Can; I can, *nín gashkitón*. I can do nothing with him, (her, it,) *nín bwanawia*; *nín bwanawiton*.

Canada, *Monia*. In, from or to Canada, *Moniang*.

Canadian, *moniâwinini*, *wemiti-goji*.

Canadian woman, *m o n i â k w e*, *wemiti-gojikwe*.

Canal, *sibikadjigan*. I dig or make a canal, *nín sibikadjige*. There is a canal made, *sibikâde*.

Cancer, *manadapinewín emowemagak*. I have a cancer, *nind amôg*.

Cancerous; I am can., *nind amôg*.

Candle, *wassakwanendjigan*.

Candlestick of metal, *wassakwanendjiganabik*.

Candlestick of wood, *wassakwanendjiganatig*.

Cane, (walking stick,) *sakaon*. I use it as a cane, *nín sakaon*.

Cane-sugar, *sibwagani-sisibâkwat*.

Cannibal, eater of human flesh, *windigo*; *windigokwe*.

Cannot; I cannot, *nín bwanâwi*, *kawín nín gashkitossin*. I cannot make it, or get it, *nín bwanawiton*.

Canon, *kitchi-pâshkisigan*.

Canon-ball, *kitchi-pashkisigan anwi*.

Canoe, *tchimân*. (Osi. A small canoe, *tchimanens*. A bad old canoe, *tchimânish*. So many canoes, *dassonnag*.

Two canoes, three canoes, etc., *níjonag*, *nissonag*, etc. I have a large canoe, *nín mangôn*. I have a small canoe, *nind agasson*.—The canoe is high, *ishponagad tchimân*; it is low, *tabassônagad*. The canoe is large, *mangônagad tchiman*; it is small, *agassônagad*. The canoe is long, *ginônagad tchiman*; it is short, *takônagad*. The canoe is sure, (not dangerous,) *kitagwinde tchiman*; it is not sure, (it is rolling,) *gokokwamagad*.—In the canoe, *pindonnag*. I am alone in a canoe, *nín bejigokam*, *nín nijikeokam*. We are two, three, etc., in a canoe, *nín níjôkamin*, *nín nissôkamin*, etc.

We are so many in a canoe, *dassôkamin*.—In the foremost part of a canoe, *wanakodjonnag*, *nitamonagong*; in the stern, *odakaning*.—Under the canoe, *anâmonag*. On this side of the canoe, *ondassônag*; on the other side, *awassônag*.

—I carry a canoe to the water, *nín madâdon tchimân*, or, *nín madâssidon*. I push my canoe from the shore, *nín nimiraweshka*. The canoe goes out into the lake, *niminaweshkamagad tchiman*. I have nothing in my canoe, *nín pijishigonagam*. My canoe breaks, *kishkissin nín tchimân*. I mend my canoe, *nín wawejauton nín tchimân*.

Canoe-bark, *tchimanijig*. (Was-kwây-osi).

Canoe-maker, *tchamaniked*, *tchimanikewinini*. I make a canoe, *nín tchimanike*. (Astoyuw).

Canoe-making, *tehimanikewin*.
Canoe-measure, *dibaanon*.

Canoe-model, *wanades h k o d j i-gan*.

Canvass, (sail-cloth,) *ningassi-mononigin*.

Cap, *wiwakwân*, *nebâgag wiwakwân*. Cap made of cloth, *manitoweginowiwakwân*. (Astotin).

Capable. S. Able.

Cape. S. Point of land.

Capricious; I am cap., *nin bashigwadis*.

Captive, *awokân*. I am a captive, (in Indian captivity,) *nind awokânir*.

Capsize; I cap., (in a canoe, boat, etc.), *nin gonabishka*. I cap. in a rapid, *nin gonababog*. I capsize (upset) him, (her, it,) *nin gawina*; *nin gawinan*.—S. Overthrow.

Capuchin, *wiwakwân*.

Carabine, *bemûdekaleg pâshkisigan*.

Carbonized; it is car., *akakanakide*, *akakanate*. I am car., *nind akakanadis*.

Carcass, *jigoshigan*.

Card-playing, *atâdiwin*, *atage-win*.

Card. S. Playing-card.

Care; I care, *nin babamendam*. I care for him, (her, it,) *nin babamenima*, *nin sabenima*; *nin babamendan*, *nin sabendan*. I don't care for him, *nind ajidema*. I care for myself, *nin babamenindis*.—I take care of somebody, *nin bamiwe*. I take care of him, (her, it,) *nin bamia*; *nin bamiton*. I take care of myself, *nin bamiidis*, *nin bamikoda-*

dis. I am taken care of, *nin babamendjigas*. It is taken care of, *babamendjigade*.

—I take well care, *nind angwâmis*, *nind aiangwâmis*. I take well care of it, *nind aiangwâmendân*, *nind aiangwâminân*, *nind angwâmendân*, *nind angwâminân*.—I take care of it, (in., an.) in order to conserve it long, *nin manadjiton*; *nin manadjia*.—I have too much care, *nind osamendam*. Too much care, *osamendamowin*. I take care of sick persons, *nin gatiwe*. I take care of him in his sickness, *nin gatina*. (Pisiskeyimew).

Care, (in. s. in.) S. Take care.

Careful, (orderly;) I am careful, *nin insagâkamis*. (Pisiskeyitam).

Carefulness, (good order,) *sagâkamisiwin*.

Careless; I am careless, *kawin* *nin sagâkamisissi*.

Carelessly, *mamanj*.

Carnage, *nissidiwin*. (Metchihitwin).

Carp, (fish,) *namebin*. Large carp, *papagessi*.

Carp-bone, *namebinigan*.

Carpet for a floor, *apishimoni-gin*. (Anâskewin).

Carp-River, *Namebinî-sibi*.

Carpenter, *wakaigewinini*, *ojigewinini*.

Carpenter, (in. s. in.) S. Joiner.

Carpentry, *wakaigewin*, *ojigewin*. I work carpentry, (build houses,) *nin wakaige*.

Carriage. S. Cart.

Carried away; I am, (it is) carried away, *nin madjidjigas*,

nin madjiwidjigas ; madjidjigade, madjiwidjigade.

Carrot, *osawakadukons.*

Carry ; I carry or convey him, (her, it,) *nind ijiwina ; nind ijiwidon.* I carry it to him, *nind ijiwidawa, nind ijiwidamawa.* I carry s. th. in a basket, *nind awadjiwane.* I carry it for him, *nind awadjiwana-
wa, nin bimiwidawa, nin babimiwidawa.* We carry it for each other, *nin babimiwidadin.* I carry it elsewhere, (in., an.) *nin bakéwidon ; nin bakewina.* I carry it to him, *nin madjidawa, nin madjiwidawa, nin madjiwidamawa.* I carry it on s. th. (in., an.), *nin nimaan ; nin nima.* I carry (or convey) him, (her, it) further than I ought, *nind ansuwina ; nind ansuwidon.* I carry in a canoe, *nind awadagadass.*

Carry away ; I carry him (her, it) away, *nin madjina, nin madjiwina, nin bimiwina ; nin madjidon, nin madjiwidon, nin bimiwidon.* (Sipwettahew). I carry myself away, *nin madjiwinidiss.* I carry him (her, it) away in a canoe or boat, *nin madjiôna ; nin madjiôdon.* I carry him (her, it) away on my back, *nin madjiôma, nin madlôma ; nin madjiôndan, nin madondan.* I cannot carry him (her, it) away, *nin bwawina ; nin bwawidon.*

Carry back again ; I carry (lead or convey) him, (her, it) back again, *nin giwewina ; nin giwewidon.*

Carry down ; I carry him (her,

it) down, *nin nissandawaa ; nin nissandawaton.*

Carry in ; I carry him (her, it) in, *nin pindigana ; nin pindigodon.*

Carry in or on a carriage or sled or sleigh ; I carry in a carriage, *nind awadass, nind awadjidabi.* (Otâbew). I carry it in or on a carriage, etc., (in., an.) *nind awadon ; nind awana.* I carry stones, *nind awadassini.* I carry wood, *nind awadanisse.* I carry for myself, *nind awadjiwana-
dis.* I carry for somebody, *nin awadjiwana-
ge.* I carry for him, *nind awadjiwana-
nawa.*—Carrying in or on a carriage, etc., *awadjidabiwin, odabiwin.* (Otâbâtw).

Carry in or on one's self ; I carry in or on me, *nin gigishkage.* I carry him (her, it) in me or on me, *nin gigishkawa ; nin gigishkan.* (Pimoyuw kiskawew).

Carry in the mouth ; I carry in my mouth, *nin nimandjige.* I carry him (her, it) in my mouth, *nin nimama ; nin nimandan.* (Takkwamew).

Carry on the back ; I carry a pack or load on my back, *nin bimiwane, nin bimôndan.* (Nayatchikew). I make him carry a load on his back, *nin bimiwane, nin bimondaa.* I carry somebody on my back, (a child, *nin bimomawass.* (Nayew nayawasuw). I carry him (her, it) on my back, *nin bimôma ; nin bimôndan.*—I carry a heavy pack, *nin kosigowane.* I can hardly carry my load, *nin bwawane.* I can hardly

- carry him, (her, it,) *nin bwa-ôma*; *nin bwaôndan*. (Kawis-kosow). I carry too heavy a load on my back, *nind osâmi-wan*. I carry it all at once, *nin dêbiwane*. I can carry the whole of it, *nin gashkiwane*. I can carry him (her, it) on my back, *nin gashkôma*; *nin gashkôndan*. I carry a load in advance, *nin bidjitass*.
- Carry on the shoulder; I carry on my shoulder, *nin biminige*. I carry him (her, it) on my shoulder, *nin biminigana*, *nin onigana*; *nin biminigadan*, *nind onigadan*. I make him carry s.th. on his shoulder, *nin biminigadamou*, *nind onigadamou*.
- Carry out; I carry him (her, it) out of doors, *nin sagisia*, *nin sagidina*, *nin sagidjwina*; *nin sagisiton*, *nin sagidinan*, *nin sagidjiwidon*. (Wayawitahew).
- Cart, *odabân*, *titibisse-odabân*, *titibidaban*. I make carts, I am a cartwright; *nind odabanike*, *nin titibidabanike*.
- Cartilage, *kakâwandjigan*.
- Cartman, *wedabiâd bebejigogan-jin*.
- Cartwright, *titibidabanikewini*, *odabanikewinini*, *wedabaniked*.
- Cartwright's business or trade, *odabanikewin*, *titibidabanikewin*.
- Carve; I carve, *nin masinikodjige*. I carve it, (*in.*, *an.*) *nin masinikodân*; *nin masinikona*.
- Carved; it is carved (*in.*, *an.*), *masinikode*, *masinitchigade*; *masinikoso*, *masinitchigaso*.
- Carved image, (statue,) *masinikodjigan*.
- Carver, *masinikodjigewinini*.
- Carver's chisel, *masinikodjigan*.
- Carving, *masinikodjigewin*.
- Cascade, cataract: there is a cascade, a cataract, *kakâbika*, *kakâbikawan*. In a place where there is a cataract, to or from such a place, *kakâbikang*, *kakâbikawang*. (Pâwis-tik).
- Case, *pîndanonikadjigan*. I put it in a case or cover, (*in.*, *an.*) *nin pindaodon*; *nin pindaona*. It is in a case, (*in.*, *an.*) *pindaode*; *pindaoso*.
- Case for arrows, *pindanwân*. (Pittatwân).
- Casern, *jimaganishi-wakaigan*.
- Cash, *gwaiaak jonîia*.
- Cask, *makakossag*.
- Cassock, *mekatwikwanâie o babisikawagan*.
- Cast; I cast, *nind apagijiwe*. I cast him (her, it) somewhere, *nind apagina*; *nind apagiton*, *nind apagitan*.—S. Throw
- Cast, (*in.*, *s. in.*) S. Mould. Moulded.
- Casting-house, *ningikosigewigamig*.
- Cast iron, *sagaigadeg biwâbik*.
- Castor-oil, *bimide-jabosigan*.
- Cast off. S. Throw away.
- Castrate; I castrate him, *nin pakwejwa*, *nin kishkijwa*. (Maniswew).
- Castrated; I am cast., *nin kishkijigas*.
- Castration, *pakwejodiwin*, *kishkijigasowin*.
- Cat, *gajagens*, *minons*. Male cat, *nabé-gajagens*. Female cat, *ikwe-gajagens*.

Catamenia. S. Monthly flowings.

Cataract. S. Cascade.

Catarrh, *agiy, agigokawin.*

Catch; I catch him (her, it) with my hand, *nin debibinā ; nin debibinan.* I catch him (her, it) with my hand hastily, *nin nawādina ; nin nawādinan.* I catch it for him, *nin nawadinamawa.*

Catch, (crush;) I catch his hand (or finger) between the door, *nin tagwakonindjiwa.* My hand or finger is caught, *nin tagwakonindjishkos.*

Catch fish; I catch so many fishes in my net, *nin dassōbina.*

Catch in a net; I catch in a net, (or nets,) *nin pindaan.* I catch him (her, it) in a net, *nin pindaana ; nin pindaadon.* I catch myself (or I am caught) in a net, *nin pindaas.* (Nak-wātewi).

Catch in the air; I catch it, (*in, an.*), *nakwēbidon ; nin nakwēbina.*

Catch with a hook; I catch with a hook, *nind adjigwadjige.* I catch him (her, it) with a hook, *nind adjigwana ; nind adjigwadan.* It catches, *adabikissin.*

Catechumen, *wa-siguandosod.*

Catechism, *Kateshim.*

Catholic, *katolik.*

Catholic Christian, *katolik enamiad.*

Catholic religion, *katolik enamiwin.*

Cause; I cause it to him, (her, it,) *nin dodawa, nind inikawa, nin mina ; nin dodan, nind inikan.* I cause it to myself,

nin dodas, nin minidis. It causes me s. th., *nind inikayon.*

Cause of anger or condemnation, *ondenindiwin.*

Cause to one's self. S. Deserve.

Cave. S. Cavern.

Cavern; there is a cavern in a rock, *wimbabikamagad.* There is a cavern in a mountain, *wanadinamagad.*

Cease; I cease, *nind anwata, nin bisanab.* I cease working, *nin bonita.* I cease speaking, *nin bonwewidam.* It ceases, *bisanabimayad, anwatamayad.*
Cease, boni-, (in compostions.) I cease to be thirsty, *nin boninibâgwe*, etc.

Cedar. S. Cedar-tree.

Cedar-bag, cedar-sack, *gijikashkimod.*

Cedar-bark, *wanagek, onagek.* I take off cedar-bark, *nin gashkaanagekwe.* The cedar-bark can be taken off, *pakweshka wanagek.* Pakkwaniwi.

Cedar-branch, *gijikândag.* I break and gather cedar-branches, *nin manâjide.*

Cedar-forest, cedar-swamp, *gijikiki.*

Cedar-tree, *gijik.* Young small cedar, *gijikens.* (Mânsikiska).

Cedar-wood, *gijik.*

Cede, (deliver); I cede him, (her, it), *nin pagidenima ; nin pagidendan.* I cede it to him, *nin pagidinamawa.*

Celebrated. Celebrity.—S. Renown. Renowned.

Cellar, (under the floor of a house,) *anamissag-wânikan.*

Cemetery, *tchibegamig.*

Cense. S. Incense.

Censer, *pakurenessatchigan*, *minomagwabikisigan*.

Censure; I censure him, *nin dajima*. We censure one another, *nin dajindimin*. (Atâweyittamâwew).

Census, *agindjigadewin*. (Aki-miwewin).

Cent, copper-cent, *j o m â n i k e*, *miskwâbikons*, *osâwâbikons*.

Centre; in the centre, *nawaii*. It is the centre, *nawaiiwan*, *nassawaiiwan*, *nissawaiiwan*.

Certain, *gwaiaik*. A certain, *bejig*. (Peyak).

Certainly, *abidëkamig*, *geget*, *angwamass*, *gwaiaik*. Yes, certainly, *e nange ka*, *aningwana*. (Tâpwe-ketchina).

Certificate, *debwewini-masinai-gan*.

Cerumen. S. Ear-wax.

Chagrin. S. Sadness.

Chair, *apâbiwin*. I take chair, *nin namadab*.

Chalice, *anamie-minikwâtchigan*.

Chalk, *wâbishkibejibiigan*, *wâbishkibeshai-gan*.

Chambermaid, *anokitâgekwe*, *bamitâgekwe*.

Chance, *jâwendâgosiwin*, *minwâbamewisiwin*. I have a good chance, *nin jawendagos*, *nin minwâbamewis*. (Papewewin).

Chandler, *wassâkwanendjigani-kewinini*. I am a chandler, (I make candles,) *nin wassâkwanendjigani-ke*.

Change; I change it, (*in.*, *an.*) *nind andjion*; *nind andjia*. I change (or alter) s. th. for him, *nind andjitawa*, *nind andjitamawa*.—I change my

clothes, *nind andjikwanaie*. I change my life, my conduct, *nind andji-bimâdis*, *nind andjijiwëbis*. I change my lodge, *nind andjige*. I change my mind often, *nind aiajawendam*, *nin binâiendam*, *nin binassawagendam*. I change my name, *nind andjinikani-dis*. I change his (her, its) name, *nind andjinikana*; *nind andjinikadan*. I change my shoes, *nind andakisine*. I change a writing, *nind andjibian*. (Meskutchi-pimâtisiw meskutaskisine, etc.).

Change, exchange; I change it, (for some other object, *in.*, *an.*) *nin meshkwatonan*; *nin meshkwatona*. I change it to him, *nin meshkwatonamawa*.

Changed; I am (it is) changed, *nin andjiaia*; *andjigade*, *andjitchigade*. Changed life or conduct, *andji-bimadiswin*. Changed name, *andjinikaso-win*, *andjirinsorin*. I have (it has) a changed name, *nind andjinikas*; *andjinikade*. Changed writing, *andjibiigan*. Meskutëkâtew.

Change, exchanged; it is changed into..., *meshwatosse*.

Changed, strange; I am (it is) changed, strange, *nin maiagendagos*; *maiagendagwad*. I find him (her, it) changed, *nin maiagenima*; *nin maiagendân*. I find myself changed, *nin maiagenindis*. I look (it looks) changed, strange, *nin maiaginagos*; *maiaginagwad*. I see him (her, it) changed, *nin maiaginawa*; *nin maiaginan*. (Mâmaskâtjinâkusiw).

Changing; it is changing fur, (an animal,) *andawe*. (Pina-wew).

Changing-house, change-house, *andjikwanawigamig*.

Changing of mind, inconstancy, *aijawendamowin*.

Channel, *ināonan*. Channel between islands, *jibatig*.

Chap, *oshkinaw*.

Chapel, *anamiewigamig*, *anamiewigamigons*.

Chapped. S. Cracked.

Charcoal, *akakanje*. I burn (or make) charcoal, *nind akakanjek*. Place where they burn charcoal, *akakanjekân*.

Charcoal-man, *akakanjekewini-ni*.

Charcoal-man's business or trade, *akakanjekewin*.

Charitable; I am ch., *nin kijâdis*, *nin kijewâdis*, *nin nitajawendjige*. I am ch. to him, *nin kijewâdisitara*. We are ch. to each other, *nin kijewâdisitadimin*.

Charitable heart, *jawendamideewin*. I have a ch. heart, *nin jawendamideewin*.

Charitable person, *kejewâdisid*, *netajawendjiged*.

Charity, *kijewâdisiwin*, *kijâdisiwin*, *jawendjigewin*, *jajawendjigewin*, *jawenindiwîn*, *jajawenindiwîn*. I practise charity, *nin jajawendjige*, *nin jajaweninge*, *ketimâgisid nin jawenima*. We do charity to each other, *nin jawenindimin*, *nin jajawenindimin*. I ask him charity, *nin kitimâgimotara*.

Charity of heart, heartfelt charity, *jawendamideewin*.

Chaste; I am chaste, *nin binis*,

nin binidee, *nin nibwaka*. (Kanâtisiw).

Chastely; I behave ch., *nin binâdis*. (Kanâtji-pimâtisiw).

Chastise; I chastise, *nin bashanjeige*. I ch. him, *nin bashanjeiwa*. (Pasastehwew).

Chastised; I am ch., *nin bashanjeigas*.

Chastisement, *bashanjeigewin*; *bashanjeogowin*.

Chastity, *binâdisiwin*, *binisiwin*. (Kanâtji-pimâtisiwin).

Chastuble, *anamessike-agwewin*.

Chatter; I chatter, I speak too much, *nind osamidon*.

Chatter; I chatter with the teeth, *nin madweiabideshin*, *nin madweiabideshimon*, *nin papagabidewadj*.

Cheap; I am (it is) cheap, *nin wendis*, *nin wenipanis*, *wendad*, *wenipanad*. I think it is cheap, *an*, *in*. *nin wenipawenima*; *nin wenipawendan*. I sell cheap, *nin wendwe*, *nin wendis*. Wet-takisuw, wettakimew).

Cheat; I cheat, *nin waiejinge*. I use to cheat, *nin waiejingshek*. I cheat him, (her, it,) *nin waiejima*; *nin waiejindan*.—S. Deceive.

Cheated; I am ch., *nin nanbânis*.

Cheated, (in. s. in.) S. Deceived.

Cheater, *weiejinged*, *weiejingshekid*.

Cheating, *waiejingewin*, *waiejingshekwin*.

Cheek, *onawama*. Manâway n'anâway, wanâwaya). My, thy, his cheek, *ninow*, *kinow*, *onowan*. The right cheek, *okitchinowama*, *kitchinow*. The left cheek, *onamandjinowama*, *na-*

mandjinow. My cheeks are red, *nin miskwanow*. I paint my cheeks red, *nind osânamani*. My ch. are swollen, *nin baganow*. I have dirty ch., *nin wiigishkanow*. I have hollow ch., *nin grarabanow*. I have large ch., *nin mamân-giganow*. The other cheek, *nabaninow*.

Cherry, *okwêmin*. (Takkwahe-min).

Cherry-tree, *okwîmij*. (Takkwa-heminâttik).

Chest, *makak*. (Mâskigan).

Chesnut, *kitchi jawemin*.

Chew; I chew, *nin jashagwand-jige*. (Mâmâkwatchiken). I chew it, (in., an.) *nin jashag-wandan*; *nin jashagwama*. I chew pitch, *nin jashagwami-giwe*. (Misimiskiwew).

Chewed object, (in. & an.) *jashagwanendjigan*.

Chicken, *panadjà pakaakwens*.

Chief, *ogima*. Second chief, *anikêogima*. I am a chief, *nind ogimaw*, *nind ogimakaniw*, *nind ogimakandage*, *nind ogimâkandaw*, *nind ogimâkandamage*. I make him a chief, *nind ogimawia*. (Okimâkkâtew). I am chief over him, (her, it,) *nind ogimakandawa*, *nind ogimakandan*. I live or act like a chief, *nind ogimâwadis*.

Chief, (in. s. in.) S. Superior.

Chief's hat, (crown,) *ogimâ-wiwâkwân*. (Okimâwastotin).

Chief's lodge or house, (palace,) *ogimawigamig*.

Chief's wife, *ogimâkwe*. I am the chief's wife, or a female chief, *nind ogimâkwe*. I

make her a female chief, *nind ogimâkweia*.

Chieftain. S. Chief.

Chieftainship, *ogimâwiwin*, *nigânisiwin*.

Child, *abinodji*, *onidjânissima*.

Awâsis. My, thy, his child, *nindjâniss*, *kinidjâniss*, *onidjânissan*. Adopted child, *nidjânissikawin*. Like a child, *abinodjiing*. I am a child, *nind abinodjiw*. I play the child, *nind abinodjiikas*. I am with child, *nind adjik*, *nind aiawa abinodji*, *nin gigishkawa abinodji*. I have a child from..., *nind ondônje*. I have only one child, *nin bejigonje*. I have many children, *nin hissagonje*, *nin niskonje*. I have a child (or children), *nind onidjâniss*. I have no children (or a few children), *nin manêonje*. I have two children, three children, etc., *nin nijônje*, *nin nissonje*, etc. All the children of a family, *ningotônjan*. I am child to somebody, *nind onidjânissimigo*. I am his (her) child, *nind onidjânissimig*. I have him, (her, it) for a child, *nin onidjânissinan*; *nind onidjânissinulan*.

Child; like one's own child, *onidjânissingin*.

Childhood, *abinodjiwin*.

Childish; I am ch., *abinodjiing nind ijucebis*.

Childishness, *abinodji-ijucebisiwin*.

Chimney, *bodâwân*. I make a chimney, *nin bodawânike*. Kutawânâbisk.

Chimney-sweeper, *pewindeiged*, *pawindeigawinini*. I am a

chimney-sweeper. I sweep chimneys, *nin pawindeige*.
 Chin; my, thy, his chin, *nindamikan*, *kidamikan*, *odamikan*.
 (Mikwaskunew).
 Chinaware. S. Porcelain.
 Chine. S. Backbone.
 Chip, *biwigigan*. I make chips, *nin biwigaiqe*.
 Chippewa Indian, *Otchipwe*. I am a Chippewa Indian, *nind otchipwem*.
 Chippewa language, *otchipwemowin*. I speak the Chippewa language, *nind otchipwem*. I translate it in the Ch. language, *nind otchipwewissiton*. It is translated in the Ch. language, *otchipwewissitchigade*. It is in Chippewa, *otchipwewissin*.
 Chippewa squaw, *otchipwekwe*.
 Chippewa writing, *otchipwewibigan*. I write in Chippewa, *nind otchipwewibiige*.
 Chisel, *pagwanegaigan*, *panibigaigan*. Hollow chisel, *tehi-ga'mikwan*. Hollow chisel to make incisions in maple-trees, *agwakwan-biwabik*.
 Chocolate, *miskwabo*. I make (or cook) chocolate, *nin miskwaboke*.
 Choice, *onabandomowin*, *wawenabandamowin*. (Nawasowabamowin).
 Choke, (eating or drinking;) I choke him, (her, it,) *nin pakwenishkoma*; *nin pakwenishkodon*. I choke myself, *nin pakwenishkonidis*. It chokes me; *nin pakwenishkagan*. (Atohuw-atohuhew).
 Choke, (suffocate;) I choke him with a rope, *nin kashka-*

bignamara. I choke myself with a rope, *nin kashkabiginamas*. Kippwatamow.
 Choke, (in. s. in) S. Hang. Strangle.
 Choked, (eating or drinking;) I am ch., *nin pakwenishkag*, *nin pakwenibi*.
 Choleric. S. Passionate.
 Choose; I choose, *nind onabandjige*, *nin wawenabandjige*. I choose him, (her, it,) *nind onabama*, *nin wawenabama*; *nind onabandan*, *nin wawenabandan*. (Nawasowabamow).
 Chop; I chop wood, *nin manisise*, *nin kishkigaige*. (Nikuttew). I chop green wood, *nind ashkati-goke* I chop dry wood, *nin mishiwatigoke* I chop into small sticks, *nin bissigaige*, *nin biwigaisse*. I chop into chips, *nin biwigaisse*. I chop it into chips, *nin biwigaan*—I chop for people, *nin manissage*. I chop for him, *nin manissawa*. I chop for myself, *nin manis-sas*.
 Chopper, *menissed*. Somebody's chopper, *manissagan*.
 Chopping, *manissewin*.
 Chosen; I am it is chosen, *nind onabandjigas*, *nin wawenabandjigas*, *onabandjigade*, *wawenabandjigade*.
 Chosen object, *onabandjigan*, *wawenabandjigan*.
 Church, *anamiwigamig*.
 Church-banner, *anamic-kikina-wadjan*.
 Church-organ, *kitchi-pipigwan*. (Kitotchigan).
 Church-steeple, *kitotagan agodag*.
 Church-tithes. S. Tithes.

Christen S. Baptize.
Christian, *enamiad* I am a Christian, *nind anamia*. I am no Ch., *kawin nind anamiassi*. I become a Ch., *nind odapinan anamiewin*. I am a good strong Ch., *nin songanamia*. A good strong Ch., *swanganamiad*.

Christianity, Christian religion, *anamiewin*.

Christmas, *Niba-anamitigijigad*

Cigar, *tetibibaginigasod assema*

Cinnamon, *niskwanajek*, *meskwanagekosid wanagek*.

Cipher, *agindassowin*, *agindassobiigan*. (Akittasuwin).

Cipher; I cipher, *nind agindass*, *nind agindassobüge*, *agindassowinan nind ojibiinan*.

Ciphering, *agindassobiigewin*.

Circumcise; I cir. him, *nin pakwejwa*.

Circumcised; I am cir., *nin pakwejog*, *nin kikinawâdji*, *nin kikinawâdendâgos*.

Circumcision, *pakwejodiwin*; *kikinawâdjion*, *kikinawâdendâgosiwin*.

Cite. S. Call.

City, *odena*, *kitchi odena*. There is a city, *odenâwan*.

Clandestinely. S. Secretly.

Clap; I clap my hands together, *nin pâpassinindjiodis*. (Pâpaditchitehehamaw).

Claw; its claw, *oshkanjin*. Claw of a cow or ox, *pijikiwiganj*.—S. Hoof. (Pijiskiwaskasiy).

Clay, *wâbigan*. White clay, *wâbaban*. Red clay, *meiswâbigan*, *osaman*. I put clay on, I plaster with clay, *nin wâbigaige*. (Wâbatonisk).

Clay-bank; there is a clay-bank, *kishkabânonikaga*.

Clay-plastering, *wâbigaigewin*.

Clean; I am (it is) clean, *nin binis*, *binad*. (Kanâtisiwi). It is clean: a board, *binissagisi*; a floor, *binissâga*; a house or room, *binate*; a liquid, *binagami*; stuff, *in*, *binigad*; stuff, *an*, *binigisi*—I clean him, (her, it), *nin binia*; *nin biniton*. I clean it, (a board,) *nin binissagia*. I clean it, (a floor,) *nin binissagiton*. I clean s. th. for him, *nin binitawa*, *nin binitamawa*. Kanâtjihew.

Clean or dress fish; I clean fish, *nin pakajawc*. I clean a fish, *nin pakajwa gigo*.

Clean, (in. s. in.) S. Wipe.

Cleanness, cleanliness, *binisiwin*. (Kanâtisiwin).

Cleanness of heart, *binideewin*. I have a clean heart, *nin binidee*. (Kanâtjitehewin).

Cleanse; I cleanse him, (her, it), *nin binia*; *nin biniton*.

Cleanse, (in. s. in.) S. Wash clean.

Cleansed; I am (it is) cleansed, *nin biniigos*; *biniigâde*.

Cleansed by fire; I am (it is) cl. by fire, *nin gassiiakis*; *gassiiakide*.

Clear; it is clear, (in the woods,) *jibriâmogad*, *jishigâakwâgade*. I clear land, *nin majiige*, *nin majiikonige*. The act of clearing land, *majiigewin*, *majiikonigewin*. Musawâta-hikewin. Tawakahikewin).

Clearing, *majiigan*, *majiikonigan*. There is a clearing, *papashkwamogad*, *papashkwamamiga*. There is a clearing

- made, *majiigâde, papashkwai-gâde*. I make a clearing, *nin majiige, nin papashkwaiige*. A clearing is seen through the woods, *babawasse, jajibawassakweia*. (Sipeyaw).
- Cleaver, *passigaigan*.
- Cleave, split; I cleave, *nin passigaige*.—S. Split.
- Cleave, (stick;) I cleave to s. th., *nind agoke*. It cleaves to s. th., *agojin, agokemagad*.
- Clemency, *minwadendamwin, kijewâdisiwin, kijâdisiwin*. (Yospisiwin).
- Clement; I am cl., *nin kijewâdis, nin kijâdis, nin minwadendam*. (Yospisiw).
- Clerk, *ajibiigewinini, wejibiiged*.
- Clerk's office, *ajibiigewigamig*.
- Cliff, cliff, *ajibik*. There is a cliff, *ajibikoka, kishkabika*.
- Climb up; I climb up on a tree, etc., *nind akwandawe*. (Ket-chikusiw).
- Cloak, *kitchi babisikawâgan*.
- Clock, *dibaigisisswân*. I make clocks, *nin dibaigisisswânike*. (Pisimokkân).
- Clock-manufactory, *dibaigisisswânikewin*.
- Clock-manufacturer, *dibaigisisswânikewinini*.
- Clog, *mitigo-makisin*. (Mistikos-kisin).
- Close by, *tchig', tchigaii*.—S. Near.
- Closet; there is a closet made, *pikissanagokâde*. In the closet, *pikissanagong*.
- Cloth, *bosmakatewegin*. Black cloth, *bosmakatewegin*. (Kaskitewegin). Red cloth, *miskwegin*.
- Clothe; I clothe him, (her, it), *nin bisikona, nind agwia; nin bisikonan, nind agwiton*. I clothe myself, *nind agwiidis*. We clothe one another, *nind agwiidimin*. (Akwanahwe).
- Clothe, (in. s. in.) S. Dress.
- Clothes, *agwiwin, madindagan*. I put my clothes on, *nin bisikwanaie, nin wawepis*. (Pustayonissew). I put him his clothes on, *nin bisikona, nin wawepina*. I change clothes, *nind andjikwanaie*. I have double clothes on, *nin bitokwanaie*. I have many clothes, *nin madindass*. I give him clothes, *nind agwia, nin madindamawa, nin madimona*.
- Clothing, *madindagan, bisikagan, agwiwin*. The giving or receiving of clothing, *agwiidiwin*. I give him clothing, *nin agwia*.
- Clothing-store, *madindagan iwigamig*.
- Cloud, *anakwad*. (Waskow). Black cloud, mourning cloud,) *nitâganakwad*. Dark cloud, or, there is a dark cloud, *pashagishkanakwad*. There are small curled clouds, *gitchiganakwad*. The clouds are red, *miskwânakwad*. (Clouds from the north, west, etc. S. North. West, etc.)
- Cloudy; it is cloudy, *anakwad, ningwakwad*. (Iyekwaskwan).
- Clove, *sagâigans menomagwak*.
- Clover, *nessobagak*.
- Clyster. S. Injection.
- Clyster-pipe, *pindabawâdjigan, siginamâdiwin*.
- Coach. S. Cart.
- Coachman. S. Cartman.
- Coal, *akakanje*. (Kaskaskasew).

- I burn or make coal, *nind akakanjeke*. Place where coal is burnt, *akakanjekân*. I burn him (her, it) to coal, *nind akakanakiswa*; *nind akakanakisan*. I am (it is) burnt to coal, or, I burnt (it burns) to coal, *nind akakanakis*; *akakanakide*, *akakanate*.—There are coals, *akakanjeke*, *akakanjewan*. I gather burning coals together, *nin mawan-dokije*.
- Coal-house, *akakanjewigamig*.
 Coal, red-hot coals, *miskokinje*.
 Coal. S. Pit-coal.
- Coarse; it is coarse, thin, light, (stuff,) (*in.*, *an.*) *babigwétagad*; *babigwetagisi*.
- Coast; I coast, *nin bimâjaam*, *nin jîjodewaam*, *nin tchigewaam*. (Sisoneskam).
- Coat, *babisikawâgan*, *bisikawâgan*. (Miskutâkây).
- Coat of cloth, *manitowegino-babisikawâgan*.
- Cobweb, *assabikeshiwassab*.
- Cock, *pakaakwe*, *nabé-pakaakwe*.—Cock's crest, *pakaakwe o patakibinweon*.
- Cock of a gun, *obwâmens*.
- Cock; I cock a gun, *nind ajigî-dabikinan pâshkisan*.
- Coffee, *makate-mashkikiwâbo*. I make coffee, *nin makate-mashkikiwâboke*.
- Coffee-house, *makate-mashkikiwâbokewigamig*.
- Coffee-mill, *bissibodjigans*.
- Coffer, *makak*.
- Coffin, *tchibai-makak*.
- Cohabit; I cohabit, *nin widige*. I cohabit with her, (him,) *nin widigema*. We cohabit, *nin widigendimin*. (Wikittuwok).
- Cohabitant, *widigemâgan*. (Wikimâgan).
- Cohabitation, *widigendiwin*, *widigewin*.
- Colander, *jâbwajigawitchigan*.
- Cold, bad cold, *ajig*, *ajigokawin*. I have a bad cold, *nind ajigoka*.
- Cold, *gikadjîwin*.
- Cold; it is cold, *kissina*. It is cold by the wind, *takâssin*. It is cold in a building, *takate*. It is a cold night, *kissintibikad*.—I am cold, I feel cold, *nin gikadj*, *nin bingedj*, *nin takênis*. (Kawat-chiw). I am very cold, *nin niningadj*. I am cold, my body is cold, *nin takis*. I soon feel cold, *nin nitâ-gikadj*, *nin wakewadj*. I can endure much cold, *nin jîbadj*.—I catch cold, I become cold, *nin takash*. I make him catch cold, *nin takashima*. My hands are cold, *nin gikadjjinindjiradj*. My feet are cold, *nin gikadjisidewadj*. My ears are cold, *nin gikadjitawagewadj*. I weep from cold, *nin mokawadj*.—It is cold, (liquid,) *takâgami*. It is cold, (metal, *in.*, *an.*) *takâbikad*; *takâbikisi*.
- Colic, *akoshkâdewin*. I have colics, *nind akoshkâde*. (Kisiwaskatew).
- Collar, *nabikawâgan*, *nabikâgan*.
- Collar-bone, clavicle, *bimidakiganan*.
- Collar of a coat, etc., *apikweia-wegwasson*.
- Collect. Collected.—S. Gather. Gathered.

Collectively, *mámawí*.

Colored ; I am colored, a colored person, *nín makatewis*, *nín makat-wíwe*.

Colored person, *mekatewisid*, *mekatewíwe*, *makatewíass*. (Kaskitewiyás).

Color of ripeness ; it has the color of r., (in., an.) *gijande* ; *gijansa*.

Colt, *bebejigoganjins* ; *manijins*. (Piponâskus).

Comb, *binákwan*. Large dressing comb, *pashkábidé-binákwan*, *nassáigan*.—Comb for horses, *nasikwíigan*.

Comb ; I comb myself, *nín nasikwé*. I comb him, *nín nasikwíwa*.

Combat. S. Fight.

Come down ; I come down, *nín binissandawe*. I come down on a rope, *nín nissabigita*. I come down flying, *nín bi-nan-jisse*. (Nittakusiw).

Come forth ; I come forth, *nín moki*, *nín mokas*. It comes forth, *mokissénagad*, *mokishkamagad*. I come forth by the current of a river, *nín moka-bog*. (M a h a b o y u w). I come forth, out of the water, *nín mokibi*, *nín moshkam*. I come (it comes) forth to the surface of the water, *nín mokijsse* ; *mokijsse-nagad*. I come (it comes) forth to the surface of the water, and float, (floats, *nín moshkaagwíndjin* ; *moshkaagwínde*.—The water comes forth, *mokidjiwan nibi*. It comes forth, *sagigin*.

Come from ; I come from..., *nind ondjí*, *nind ondjíba*, *nind*

ondadís. It comes from..., *ondjímagad*, *ondjibamagad*, *ondadad*, *ondjissin*, *onsikunagad*.

Come here ; come here, *ondáss*, *ondáshán*. Astam. I come here, *nín bi-íja* ; *nín bidjija*. I come here for some reason, *nín bi-iníka*, *nín bi-onsika*. I come here weeping, crying, *nín bidadem*. I come here speaking, talking, *nín bidwewidam*. I come to tell s. th., *nín bidád-jim*, *nín bidádjimotage*. I come to tell it, *nín bidádjimotan*. I come to tell him, *nín bidádjimotawa*. I come here to trouble him, *nín bi-nígoshkásikawa*.—I come with snow-shoes, or on snow-shoes, *nín bidagimosse*. I come here running, *nín bidjibato*. I come here dragging s. th., *nín bidjidábi*. It comes sliding, *bidjibide*.

Come in ; I come in, *nín pindige*. It comes in, *pindigemagad*. I come in to him, *nín pindigawa*. I come (or go) into him, (her, it,) *nín pindigeshkawa* ; *nín pindigeshkan*. It comes in me, *nín pindigeshkágon*. I come in (or go in) in a canoe or boat, *nín pindjidawaam*.

Come out ; I come out, *nín bisagaam*. It comes out, *bi-sagwamomagad*, *bi-sagidjisse-nagad*. I come out of the water, *nind agwata*, *nind agwabita*.

Come to..., I come to him, (her, it,) *nín bi-nasikawa*, *nín bi-odissa* ; *nín bi-nasikan*, *nín bi-oditan*. I don't come to him, her, it, *nín nondéshkawa* ; *nín nondéshkan*. It comes

- to me, *nind odissigon, nind odissikagon, nind odjissikagon*. It does not come to me, *nin nondeshkagon*.—I come to the shore, *nind agwaam*. (Kapa-wa). I come to the shore out of the water, *nind agwaiadagas*. It comes to the shore by the wind, *agwaiassin*.—I let it come to him from hand to hand, *nind anikénamāwa*.
- Come upon; I come upon him, *nin pagidjinotawa, nin pagamishkawa*. It comes upon me, *nin pagamishkagon*. It comes to pass, *pagamishkamagad*.—I come upon him and make him fall, *nind apagasikawa*. It comes upon me and makes me fall, *nind apagasikagon*.
- Come with. S. Bring with.
- Come, *biwīde*. (Okiyutew).
- Comfort; I comfort, *nin sengi-deeshkage, nin songideeshkawe*. I comfort him, *nin songideeshkawa*.
- Comfortable life, *mino aiāwin*.
- Comforter, *swangideeshkawed*.
- Coming; I am coming here, *nin bidassamosse*. I am it is coming on, *nind apisika; apisikamagad*. I am coming on the ice, *nin bidadagak*. I am coming here in a canoe or boat, *nin bidassamishka*. I am it is coming with the wind, *nin bidash; bidassin*. The wind is coming, *bidanimad*.
- Command; I command him s. th. urgently, *nin pāpījima*. I com. it urgently, *nin pāpījīdan*. (Sikkimew).
- Command, (in. s. in.) S. Reign.
- Commander, *nigānossewinini*.
- Commandment, *ganāsongewin*. I make commandments, *nin ganāsonge*. (Itasowew).
- Commence. Commencement.—S. Begin. Beginning.
- Commerce, *atāndiwin, atāwe-win*.
- Commission, (word sent,) *mit-chitwe-win*. I give or send a commission, *nin mitchitwe*. I give or send him a commission, *nin mitchitchima*. I give or send a com. for it, (in., an.) *nin mitchitwen; nin mitchitwenan*. (Itwehiwewin).
- Commit; I commit, *nin dodam*. I make him commit some action, *nin dodamoa*.
- Commit; I commit or intrust s. th. to his care, *nin ganawendaa, nin ganawendamona*.
- Common; in common, *māmawi*.
- Common-hall. S. Judgment-house.
- Communicant, *wedapinang jāwendāgosiwin*. (Eyamihesas-kamut).
- Communicate; I com. it, *nin windamāgen*. I com. it to him, *nin windamāwa*.
- Communication, *windamāgewin*.
- Communion, *Jāwendāgosiwin*. I take communion, *nin jāwendagos, nind odapinan Jāwendāgosiwin*. (Ayamihe-saskamowin).
- Communion of Saints, *ketchit-wāwendāgosidjig o widokodawiniwa, anamié-widokōladi-win*. We are in the Communion of Saints, *nind anamié-widokodādimin*. (Ayamihestamākewok o kanātātchākwe-wok).
- Companion, *widjiwagan, widjindinowāgan*.

Company, *anikominderiwin*. (Witjettuwin). There is a company, *anikomindemagad*. We form a company, *nind anikominderimin*.—I keep company with him, *nin widjawa, nin widokawa*.—I keep comp. with him in religious respect, *nind anamie-widokawa*.

Company, (in. s. in.) S. Keep company.—S. Help.

Compared to... S. Esteemed equal.

Comparison, *awétchigan*. I make a comparison, *nind awétchige*.

Compass, *wawiebiigan*.

Compass ; it compasses me, *nin giwitashkagon*.

Compassed. S. Enclosed.

Compassion, *kitimágeningewin, kitimágendjigewin, kitimágenindiwin, jáwendjigewin, kije-wádisiwin*. I have comp. on him, (her, it,) *nin kitimágenima, nin jáwenima ; nin kitimágendan, nin jáwendan*.—I excite comp. with my words, *nind inigatagos, nin kitimágitagos*.

Compassionate ; I am comp., *nin kitimágendjige, nin jáwendjige, nin kijewádis*.

Complaint, *gagimidonowin*.

Complaisant ; I am comp., *nin minurewis*.

Compliments, *anamikágewin ; anamikágowin*. I give him my comp., *nind anamikawa*. We give or send comp. to each other, *nind anamikodádimin*.

Compliments, (in. s. in.) S. Nod with the head.

Comport ; I comport myself in a certain manner, *nind ijiwebis*.

Comportment, *ijiwebisiwin*.

Computation, *widjibindiwin*.—S. Drink together.

Computator, *widjibimagan*.

Comprehend ; I comp. it, *nin nissitotán*.

Comprehend, (in. s. in.) S. Understand.

Comprehensible ; it is comp., *nissitotágwad*.

Compress. S. Press together.

Comrade, *widjiwâgan*.

Comrade ; my comrade, *nidji ; nidjikiwé, nidjikiwesti*.

Conceal. S. Hide.

Conceive ; I conceive it, *nin nissitotán*.

Conceive, (in. s. in.) S. Understand.

Conclude. S. Consolidate.

Concord, *bejigwendamowin*.

Concord, (in. s. in.) S. Peace.

Concubinage, *anisha widigendiwin, matchi widigendiwin*. (Pisikwâtchi-wikittuwin).

We live together in concubinage, *anisha nin widigendimin*.

Concubine ; I am a conc., *anisha nin widigema inini*. I keep a conc., *anisha nin widigema igwe*.

Concupiscence, *missawenimowin*. I look at her (him) with conc., *nin missawiganawábuma*. (Pisikwâtchi-mustawinawew).

Condemn ; I condemn him, *nin banádjia, nin banásoma, nin mamjima*. I condemn myself, *nin banádjiidis*. I condemn him to death, *nin niboma, nin naniboma*. (Oyasuwâteu).

Conduct, *ijiwebisiwin, bimádisiwin*. Decent chaste conduct,

- binâdisiwin.* (Itâtisiwin.) Changed conduct, *andjirechisiwin*, *andjibimadisiwin*. Wise prudent conduct, *nibwaka-ijirechisiwin*. Indecent unchaste conduct, *gagibâdisiwin*. My cond. is shameful, is considered shameful, *nind agatendagos*.
- Conduct, (in. s. in.) S. Behave. Behavior.
- Conduct; I conduct him, *nin bimiwina*.
- Conduct away. S. Lead away.
- Conduct in; I cond. him in, *nin pindigana*.
- Conduct out; I cond. him out, *nin sagidjiwina*.
- Conduct. Conductor.—S. Guide.
- Conduct. S. Oversee.
- Confect, *pashkimiassigan*.
- Confect; I confect, *nin pashkimiassige*. I confect them, (berries, in., an.) *nin pashkimiassanan*; *nin pashkimiassawag*.
- Confectionery articles, *sisibâkwatonsan*.
- Confess, declare; I confess sincerely, *nin gwaiakwâdjim*. (Kwayaskâtjimow).
- Confess sins; I confess my sins, *nin webinige*. (Ayamihewâtjimisuw).
- Confession, *webinigewin*.
- Confidence. S. Trust.
- Confidence, (in. s. in.) S. Ask with hope.
- Confirm. S. Consolidate.
- Confirm; I confirm, *nin migiwen Songideeshkâgewin*. I confirm him, *nin mina Songideeshkâgewin*.
- Confirmation, *Songideeshkâgewin*. I give Conf., *nin migiwen Songideeshkâgewin*. I receive Conf., *nin minigo Songideeshkâgewin*.
- Confirmed; I am conf., *nin minigo Songideeshkâgewin*.
- Confirmed, ratified; it is conf., *songitchigide*.
- Confronted; we are conf. together, *nin assamâbandimin*.
- Conscience; I have bitter remorse of conscience, *nind inigâwagendam*.
- Consent, *minwendamowin*. (Naskomowin).
- Consent; I consent, I am willing, *nin minwendam*. (Naskomowin).
- Consent to do. S. Promise.
- Conservation, *gandwendamowin*.
- Conserve; I conserve him, (her, it,) *nin ganâwenima*; *nin ganâwendan*. I conserve to me, *nin ganâwendamas*. I conserve it to me, (in., an.) *nin ganâwendamason*; *nin ganâwendamasonan*.—I conserve or put up provisions, *nind atwab*. (Astwaw).
- Conserve, (in. s. in.) S. Live, I make live.
- Consider. Consideration. — S. Reflect. Reflection.
- Consider. Considered.—*Remark.* In regard to the expressions: I am considered to be so and so, or to be this or that, we remark here that these expressions are to be found under their respective *substantives, verbs or adjectives*.—For instance, I am considered superior, or to be a superior, *nin nigânenendagos*. You will find it under "Superior."—It is considered shameful, *aga-*

tendâgrad. You will find this under "Shameful."—Etc.
 Consolator, *aiabisiwinged*.
 Consolation, *abisindiwin*.
 Console; I console, *nind abisiwinge, nin gâgisonge, nin songideeshkage, nin songideeshkawe*. I console him, *nind abisiwima, nin songideeshkawa, nin gâgisoma, nin minordea, nin gâgânoma*. (Kâkitjihew). I console myself, *nin gâgisondis*.
 Consoler, *swangideeshkawed, guidâgisonged, aiâbisiwinged*.
 Consolidate; I cons. it, *nin songiton, nind aindjissiton*.
 Consoling, consolation, *abisindiwin*.
 Constable, *takoniwewinini, tekoniwed*.
 Constancy, *songendamowin, bejigwendamowin*. (Sokkâtisiwin).
 Constant; I am constant, *nin songendam, nin bejigwendam*.
 Constant at work; I am con., *nin mincêwis*. (Sokkeyimow).
 Constantly, *majag, apine, bejigwanong*. (Sakamo).
 Constipated; I am con., *nin mamidawitchi*.—S. Costive.
 Constipation. S. Costiveness.
 Constitution, *inakonigewin*.
 Construct, (in. s. in.) S. Make. Build.
 Constructed; it is con. (in., an.) *ijitchigâde, gjitchigâde; ijitchigaso, gjitchigaso*.
 Consume, (in. s. in.) S. Eat up.
 Consume. S. Spend all.
 Consumption, *miniwapinewin*. I have the consumption, *nin miniwapine*.
 Contain, (hold;) it contains,

debashkine, dibibi. It does not contain much, (in., an.) *nâwadab; nâwadisi*. It cannot contain all, *nonashkinemagad, nojibadjigemagad*. I cannot make it contain all, (I cannot put all in,) *nin nojibadjige*.
 Contemn. S. Despise.
 Contemplate. Contemplation, (in. s. in.)—S. Reflect. Reflection.
 Content, *minwendamowin*. (Miweyittamowin).
 Content; I content him, *nin debia; nin minwendamia*.
 Contented; I am con., *nin minwendam, nin minawas, nin debagenim, nin debenim, nin debendam, nin debis, nin naendam*. I make him contented, *nin minwendamia, nin maminwendamia, nin minwendaa, nin minonawea, nin minawasia, nin naendamia*. I make it contented, *nin minwendamiton, nin naendamiton*. We make each other contented, *nin maminwendamîdimin*, etc. (Miweyittam).
 Contentedness, *dehinimowin, minwendamowin*.
 Contention. S. Dispute.
 Continent; it is the continent, *kitakamiga*. On the continent, *kitakamigang*.
 Continually, *kaginig, apine, bejigwanong, majag*.
 Continue; I continue long, *nin ginwatchita*.
 Contract; I contract it, *nin sindabiginan*.
 Contradict; I contradict, *nind ajidewee, nind ajideridam, nind agonwetam, nind agonwetage*. I contradict in

thoughts, *nind ajidéendam, nin agonwéendam*. I contradict him, *nind agonwetara, nind ajidema*. I contradict him in thoughts, *nind ajidenima*. I cont. it, *nind agonwetân*. We cont. each other, *nind agonwetâdimin, nind ajidendimin*. I cont. myself, *nind ogonwetadis*. I am in the habit of contradicting, *nind agonwetageshk*. Bad habit of contradicting, *agonwetageshkiwin*. (Anwettam).

Contradictor, *netag-onwetang*.

Contradiction, *agonwetamowin, ajidewidamowin, agonwetâdiwin*. Cont. in thoughts, *agonwéendamowin, ajidéendamowin*.

Contribute. Contribution. — S. Give. Gift.

Contrite; I am contrite, *nind anwenindis*. (Kesinâteyimi-siw).

Contrition, *anwenindisowin*.

Conversation, *ganonidiwin, gaganonidiwin*.

Converse; I conv., *nin gâgigît*. I con. with him, *nin gagana, nin widjidonama*. We con. together, *nin gaganonidimin*.

Conversion, *anwenindisowin, andjibimâdisiwin, andjijiwebisiwin*.

Convert, *wedapinang anamiéwin*.

Convert; I convert myself, *nind anwenindis, nind andjîton, nind ijiwebisiwin; nind odâpinan anamiéwin*. I convert him, *nin gashkia tchi andjijiwebisid; nin gashkia tchi anamiad*.

Converted; I am con., *nind andjibimâdis, nind andjijiwebis; nind anamia*.

Convey; I convey him (her, it) on or in a carriage, *nind odâbana; nind odâbadan*. I convey him (her, it) in a canoe or boat from the lake to the shore, *nind agwaona; nind agwaodon*. I convey him (her, it) in a canoe or boat over a river or bay, *nind ajawaa, nind ajawaona; nind ajawaan, nind ajawaodon*.

Convey back; I convey him (her, it) back, *nind ajêwina; nind ajêwidon*. I convey him (her, it) back again in a canoe or boat, *nin giweona; nind giweodon*.

Convey in; I convey him (her, it) in, *nin pindigana; nin pindigadon*.

Convey, (in. s. in.) S. Carry. Carry away. Conduct.

Conveyance in a carriage, *awad-jidâbiwin*.

Conviction, *abêidiwin*. I give testimony to conviction, *nin batange*. Testimony to conviction, *batangewin*.

Convince; I convince him, *nind abea*. (Tâpwemew).

Convoke; I conv., *nin nandonge*. I con. them, *nin nandomag*.

Convulsion, *tchitchibishkawin*. — S. Spasms.

Cook, *tchibâkwewinini; tchibâkweikwe; tchabakwed*. (Opiminawasuw).

Cook; I cook, *nin tchibâkwe, nin gisisekwe*. I cook for him, *nin tchibakwawa, nin gisisama, nin gisidebona*. I cook for myself, *nin tchibâk-*

was. I cook it, (*in., an.*) *nin gisisan*; *nin gisisawa*. I cook it tender, (*in., an.*) *nin nokisan*; *nin nokiswa*. (*Pimina-watew*).

Cooked; it is cooked, (*in., an.*) *gijide*; *gisiso*. It is cooked in a certain manner, *inidemagad*. It is well cooked, well done, (*in., an.*) *minodemagad*; *minoso*. It is cooked tender, (*in., an.*) *nokide*; *nokiso*.

Cookery, cooking, *tehibákwe-win*, *gisisekwewin*.

Cook-house, kitchen, *tehibákwe-wigamig*. (*Piminawasuwikamik*).

Cook-maid, *tehibákweikwe*.

Cook-stove, cooking-stove, *tehibákwe-ki-jábikisigan*.

Cool; it is cool or cold, *takissin*. It is cool, *takaia-magad*. It is cool, (liquid,) *takágami*.

Cool; I cool, *nin takissidjige*. I cool him, (her, it,) *nin takishima*; *nin takissidon*.

Cool, (by wetting;) I cool him, (her, it,) *nin takábáwana*; *nin takábáwadan*. I cool it, pouring cold water in, *nin takágamishhodon*, *takibâdon*.

Cool, (*in. s. in.*) S. Cold.

Cooper, *makakokewinini*. I am a cooper, (I make barrels, *nin makakoke*).

Cooper's business, trade, work, *makakokewin*.

Cooper-shop, *makakokewigamig*.

Copper, *miskwábik*, *osáwábik*.

Copper-mine, *miskwábikokân*, *bîwábikokân*. I work in a copper-mine, *nin miskwábikoke*, *nin bîwábikoke*. Miner in a copper-mine, *miskwábikokewinini*, *bîwábikokewinini*.

Copper-mining business, *miskwábikokewin*.

Copper-mining Agent or Superintendent, *miskwábikoké-ogima*.

Copper-cent, *jomânike*, *miskwábikons*, *osáwábikons*.

Copy, *nassábiigan*, *nabibiigan*, *andjibiigan*.

Copy, (*in. s. in.*) S. Writing.

Copy, (transcribe;) I copy, *nin nassábiige*, *nin nabibiige*, *nind andjibiige*. I copy it, *nin nassábian*, *nin nabibian*, *nind andjibian*.

Copy, (imitate;) I copy it, *nin kikinowábandan*, *nassáb nind ojiton*.

Copying, *nassábiigewin*, *nabi-biigewin*, *andjibiigewin*.

Cord of wood, *atawissan*. (*Asas-tatchigan*).

Cord. S. Rope.

Core of a corn-ear, *okaná-k*.

Cork, *wajashkwedo*, *kitchi wajashkwedo*.

Cork-screw, *gitaigan*.

Cork-stopper, *wajashkwedo-gibakwaigan*.

Cormorant, *kágágishib*, (raven-duck).

Corn. S. Indian corn.

Corn-ear, (of Indian corn,) *nisa-kosi*. The corn-ear bursts at the fire, *páshkingweso nisa-kosi*.

Cornel-tree, *mânan*.

Corner; there is a corner, *wá-wikweia*. In a corner of the room, *wikwessagag*. In a corner of the earth, *wikwekami-gag aki*.

Corner-stone, *wáikwáibiki-as-sin*, *wikwéiabikissitchigan*, *máwáikwáibikissi as-sin*.

nelamabikishing assin. Chief corner-stone, *niginwiikweia-bikissitchigan.*
 Corn-meal, *bissibod jigan.*
 Corn-soup, corn-mash.—S. Indian corn-soup.
 Corn-stalk, *sibwâgan.* Sprout of the corn-stalk, *sibwâgans.*
 Costive; I am costive, *nin gibissagaje.*
 Costiveness, *gibissaga jerin.*
 Costly. S. High.
 Corpse, *tchibai.*
 Corpus Christi day, *wabigoni-gijigad.*
 Correct, *gwaiak.*
 Correct; I correct it, *nin gwaiakoton, nin nanaiton.* I correct a writing, *nin nanâibiige;* I correct it, *nin nanâibian.*
 Corrected writing, *nanâibiigan.*
 Correct. Correcting, (in. s. in.) S. Repair. Repairing.
 Corrupt; I corrupt him, *nin matchi ijiwebisia, nin banâdjia, nin gagibâsoma.* (Misiwanâtijihew).
 Corrupted; it is corrupted, (liquid,) *ajagamissin.* It is corr., (in., an.) *pigishkanad; pigishkanani.* (Pikiskatin).
 Cotton, *papagiwaiân, papagiwaiânigin.*
 Cotton bag, made of cotton, *pagiwaiâneshkimod.*
 Cough, *ossossodamowin.* (Ostututamowin).
 Cough; I cough, *nind ossossodam.*
 Council, *gigitowin.* (Mawâtjihtuwin).
 Council-house, *gigitowigamig.*
 Counsel; I counsel him, *nin gâgansoma.* (Kakeskimew).
 Count; I count, *nind agindass.*

I mistake in counting, *nin wanagindass.* I mistake in counting it, (in., an.) *nin wanagindan; nin wanagima.* I count him, (her, it,) *nind agima; nind agindan.*
 Counted; I am (it is counted), *nind agindjigas; agindjigide.*
 Countenance; I have a smiling countenance, *nin babapingwe.*
 Counting, *agind jigâdewin.*
 Country, *aki.*
 Countryman, *wid jidakiwemagan.*
 Couple; so many couple, *dass-weran.*
 Couple. S. Pair.
 Courage, *songideewin, mangotassiwîn, mangideewin.*
 Courageous; I am cour., *nin songidee, nin mangotass, nin mangidee.* I make him cour., *nin songideea, nin mangideea.*
 Courageous man, *mangotassiwini, swangideed inini.* Nâ-bekkâsuw).
 Courageous person, *swangideed, mengotassid.*
 Court, *dibakonidiwin.*
 Cousin, (he-cousin;) my, thy, his cousin, *ninimoshe, kinimoshe, winimosheian;* or, *nitawiss, kitawiss, witarissan.*
 Cousin, (she-cousin;) my, thy, her cousin, *nindangoshe, kidangoshe, odangosheian.*
 Cover; cover of a kettle, etc., *dibabowéigan, padagwaboéigan, gibabikaigan, gibakwai-gan, gibaboéigan.* Cover of a powder-pan, *agwanakokweigan.*
 Cover; I cover him (her, it) with s. th., *nin padagwana-*

- wa*; *nin padagwanaa*n. I cover him her, it with my body, *nin padagwanishkawa*; *nin padagwanishkan*. It covers me, *nin padagwanishkan*. I cover him, (her, it,) with some articles of clothing, *nind agwajwa*, *nind agwanâwa*; *nind agwanaa*n.—I cover myself, *nin naagwaji*, *nind agwaje*. I cover my head, *nind agwanikweodis*. I cover my breast, *nind agwaiakiganoodis*.
- Cover, (roof;) I cover, *nind apakodjige*. I cover it, (a lodge or house,) *nind apakodon*. (Apakkwew).
- Cover with bark; I cover, *nin ningwanapakwe*. I cover it, *nin ningwanapakwadan*.
- Covered; I am (it is) covered with s. th., *nin padagwanai-gas*; *padagwanaigâde*. I am (it is) covered, *nind agwanai-gas*; *agwanaigâde*.—All is covered with it, *misiweshkamâgad*.
- Covered, (roofed;) it is covered, *apakode*, *apakodjigâde*.
- Covet; I covet, *nin missawendam*, *nin missawendjige*, *nin missawinage*. I covet him, (her, it,) *nin missawenima*, *nin missawinawa*; *nin missawendan*, *nin missawinan*. I covet s. th. belonging to him, (in., an.) *nin missawendamawa*; *nin missawinamawa*. (Mustawinawew).
- Covetous; I am covetous. S. Covet.
- Covetous desire, *missiwendamowin*. I look at him (her, it) with a covetous desire, *nin missawiganawâbama*; *nin missawiganawâbandan*.
- Covetousness, *missawendjigewin*, *missawenindirin*, *missawendamowin*.
- Cow, *pijiki*, *ikwé-pijiki*. (Onitjâniw). The cow is to have a calf, and *jiso pijiki*. The cow has a calf untimely, abortively, *nishi pijiki*. The cow has a calf, *onidjânissi pijiki*.
- Coward, *jaiâgodeed*. I am a coward, *nin jâgodee*.
- Cowardice, *jâgodeewin*.
- Cow-hide, *pijikigewin*.
- Cow-pox, *mamakisiwin*. I inoculate with the cow-pox, *nin mamakisiîwe*. I inoculate him with the cow-pox, *nin mamakisia*. I am inoculated with the cow-pox, *nin mamakisiigo*.—Inoculating, inoculation, *mamakisiîwewin*.
- Cow-pox inoculator, *memakissiiwed*, *mamakisiîwewinini*.
- Crab. S. Craw-fish.
- Crack; I crack or craunch, *nin madwendjige*. I crack or craunch it, (in., an.) *nin madwendân*; *nin madwema*. I make crack my fingers, *nin madwéganendjibinidis*. The joints of my limbs crack, *nin madwéganeshka*. It cracks, *madweshka*, *mamadweshka*. The ice cracks, *madwékwalin*.
- Crack, (split;) *gipisiwin*, *gâgipisiwin*. There is a crack or split in a piece of wood, *tawisaga*.
- Cracked; my feet, my hand, my legs, etc., are cracked.—S. Foot. Hand. Leg, etc.
- Cracked through; it is cr. thr.,

- (metal,) *tawâbikad*. It is cr. th., rock, *tawâbikamayad*.
- Cracker, *anâkonans pakwejigans*.
- Crackle; the fire crackles, *pakine* or *papakine ishkote*.
- Cradle, *tchitchibakonagan*. Indian cradle, *tikinâgan*. (Webbisun).
- Crafty. S. Artful.
- Cramps. S. Spasms.
- Cranberry, *mashkigimin*. There are cran., *mashkigiminika*. Place where there are cran., *mashkigiminikan*. I gather cran., *nin mashkigiminike*.
- Cranberry-River, *Mashkigiminkaniwi-sibi*.
- Crane, *adjidjâd*. (Otchitchâk).
- Crane-potato, *adjidjakopin*.
- Crank, *ki jibawebinige*. I turn a crank, *nin ki jibawebinige*.
- Crank, (in. s. in.) S. Handle.
- Crape, *nitagewaiân*.
- Craunch. S. Crack.
- Craw-fish, *ajageshi*.
- Crawl. S. Creep.
- Crazy, I am crazy, *nind agawadis*, *nin giwânadis*. (Namiya wayeskamisiw).
- Cream; I take off the cream, *nin bimaan*.
- Creator, *misi gego ga-gijitod*.
- Credit; I give credit to people, *nin masinamâgos*. I take on credit, *nin masinaige*. I collect my credits, (my active debts,) *nin nandoshkamage*. I ask him to pay his credit, (his debt,) *nin nandoshkamâwa*. I try to get my credits paid, *nin nandoshkas*.
- Creditor, *mesinaamagosid*, *mesinaamawind*.
- Credulous superstitious person, *anotch gego daichwetang*.
- Cree Indian, *Kinishtino*. (Nehiyaw).
- Creek, *sibi*.
- Creep; I creep, *nin bimode*, *nin babâinode*. I creep about, *nin babâimode*. I creep out, *nin sâgidode*.
- Cree squaw, *kinishtinokwe*. (Nehiyâwiskwe).
- Crepusculous; it is crep., *tebi-kabaminâgwad*.
- Crevice; there is a crevice in the ice, *tâshkikwad*, *passikwad*.
- Cribble. S. Sieve.
- Cricket, *papâkine*.
- Crime, *batadowin*, *batâjîtawin*, *matchi dodamowin*. I commit a crime, *nin batâdodam*, *nin matchi dodam*. (Pâstâhuwin).
- Cripple; I am a cripple, *nin mâkis*. I make him a cripple by striking him, *nin mâkina-na*.
- Cripple, (unable to walk,) *bé-mossessig*, *memândjigosid*.
- Crooked knife, *wâgikomân*, *ja-shagashkâdekomân*.
- Crooked root, *wagitckibik*.
- Crop. S. Harvest.
- Crop or craw of a bird, *omodai*. This bird has a large crop, *manjomodait ar bineshi*.
- Crosier, (Bishop's staff,) *Kitchimkaterikwanaic o sakuon*.
- Crosier, (Indian crosier,) *pagaadowan*, *pagaadowanak*. I play with crosier and ball, *nin pagaadowe*. The play itself, *pagaadowewin*.
- Cross, *tchibaiâtig*, *ajideiâtig*;

- amamiewátig*. I make the sign of the cross upon myself, (I bless myself, *nin tchibaiatigonige*. I make the sign of the cross upon him or over him, *nin tchibaiatigonamáwa*. (*Ayamihewáttikonamáwew*).
- Cross-bill, cross-beak, (bird), *ajidekoneshi*.
- Cross, (peevish); I am cross, wicked, *nin mishidee*, (I have a hairy heart.)
- Cross-saw. S. Log-saw.
- Cross-stick in the snow-shoe, *akwik*.
- Cross, (traverse); I cross a river, in a canoe or boat, *nind ájawa, nind ájawaam, niminam*. I cross him (convey him) over a river, etc., *nind ajawaa*. I cross it, (a river, etc.) *nind ájawaan*. I cross a river swimming, *nind ájavadaga*. I cross it walking on the ice, *nind ajawadagak, nind ajawagak*. I cross it walking over a bridge, *nind ajoge*. I cross it walking over a tree or log, *nind ajawandawe, nind ajogéiandawe*.—I cross or convey people over a river in a canoe or boat, *nind ajawaodjige*. I get myself crossed over a river, *nind ajawaonigos*. I cross over sailing, *nind ajawash*.—It crosses, *ajidesse*.
- Croup; my, thy, his croup, *nijigan, kijigan, ojigan*.
- Croup-bone; my, thy, his croup-bone, *nijiganigan, kijiganigan, ojiganigan*.
- Crow, *andek*. Young crow, *andekons*. (*Ahásiw*).
- Crow; the cock crows, *masitagosi pakuakwe*.
- Crowd; we crowd too much, *nin nonishkodadimin*.
- Crowded; we are crowded, *nin moshkinemin*.
- Crown, *ogimáwuwakwin, kitchiogima wiwákwan*.
- Crown; I crown him, (her,) *nind ogimáwia; nind ogimákwewia*.
- Crown of the head, *nawisigokwándib, maianshtigwán*.
- Crucible. S. Melting-pot.
- Cruel. Cruelty. S. Wickedness of heart.
- Crumb, *biwandjigan*.
- Crumb; I crumb it, (*in., an.*) *nin gapinan; nin gapina*.
- Crumble; I crumble it, (*in., an.*) *nin biwidon, nin bissibidon; nin biwina, nin bissibina*. The bread crumbles, *biwis h ka pakwejigan*. The bread crumbles into small pieces, *biwisse pakwejigan*.
- Crush; I crush (or bruise) him, (her, it,) *nin banasikawa; nin banasikan*. I crush him, putting myself upon him, *nin badagoshkawa*. I crush it, *nin badagoshkan*. I crush it to small pieces, to powder, (*in., an.*) *nin bissaan; nin bis-sáwa*. I crush his head, *nin jigoshtigwaneshka*. I crush it with my hand, (*in., an.*) *nin jishigonindjandan; nin jishigonindjima*. I crush it with my foot, (*in., an.*) *nin jishigosidandan; nin jishigosidama*. I crush it with my foot or body, (*in., an.*) *nin jajagoshkan; nin jajagoshkawa*.
- Crutch, *gwashkwandaon*.
- Cry; I cry, *nin masitagos*. I cry loud, *nind aiâjikwe*. I cry

out, *nin bibag*. I cry selling, (at an auction,) *nin bibâgatawe*. (Tepwew.)

Cry, (in. s. in.) S. Weep.

Crying sale, (auction,) *bibâgataudiwin*.

Cubit, *biminik*, *biskinikenowin*, *ekodôskwaning*. One cubit, *ningobiminik*. Two, three cubits, etc., *nijobiminik*, *nisso-biminik*, etc.

Cucumber, *eshkandaming*.

Cudgel, *pagamâgan*.

Cudgel, (round stick, not split,) *misâtig*.

Cue, (tuft of hair,) *segibanwân*. I wear a cue, *nin segibanwa*.

Cuff: I cuff him, *nin pikwakonindjitawa*.

Cumin, *memwe*.

Cunning. S. Artful. Artfulness.

Cup, *onâgans*, *anibishâbo-onâgans*.

Cupboard, *téssâbân*. I put it in a cupboard, (in., an.) *nin téssâbâdan*; *nin téssâbana*.

Cup-shot; I am cup-shot, *nin giwashkwebi*.

Cure; I cure, *nin nôdjimoîwe*. It cures, *nôdjimoîwemagad*. I cure him, *nin nôdjimoa*. I cure for him or to him, *nin nôdjimotawa*. (Iyinnikahew).

Cured; I am cured, *nin nôdjim*, *nin nanândawis*. (Iyiniwiw).

Curing, *nôdjimoîwewin*.

Curiosity, (inquisitiveness;) bad curiosity, *mamakasabangeshkiwin*, *mamakasinamowin*. I use to look on with too much curiosity, *nin mamakasabangeshk*.

Curious! *ashinangwana!* (Mamaskâtch)!

Curious, *mamakadakamig*, *ma-*

makadjaii. I am it is curious, (astonishing,) *nin mamakâdendâgos*, *nin mamakâdis*, *mamakadendagwad*, *mamakâdad*. I find him (her, it) curious, (astonishing,) *nin mamakadenima*; *nin mamakaden-dân*. (Anakatchây).

Curious, (in. s. in.) S. Droll.

Curiously, *wawiiag*.

Curly. Curled, (in. s. in.) S. Twist. Twisted.

Curled hair; I have curled hair, *nin babisigindibe*. (Titipiweyâniskwew.)

Curlew, *patashkanje*.

Currant-berry, *mishidjimin*.

Currant-shrub, *mishidjiminagawanj*.

Current; the current of a river is heard, *madwêdjiwan*. There is a strong foaming current, *wâssâdjiwan*. The current carries me away, *nin webabog*. The current of a river comes out of the woods and falls in the lake, *sâgidawidjiwan*.

Currycomb, *nasikwêigan*, *bebejigoganji-nasikwêigan*.

Curse; I curse, *nin matchi-inapinendjige*. I curse him, (her, it,) *nin matchi-inapinema*; *nin matchi-inapinendan*.

Curtain, *agobidjigan*. Calico for curtains, *agobidjiganigin*.

Curtain, as a partition, *gibagodjigan*. I hang up a partition-curtain, *nin gibagodjige*.

Cushion, *apikweshimon*.

Custom, *nagadisiiwin*.—S. Accustomed.

Cut; I cut him, (her, it,) *nin kishkijca*, *nin biwikona*, *nin kishkâwa*; *nin kishkijan*, *nin biwikodan*, *nin kishkaan*. I

cut myself, *nin kijaodis, nin kishkijodis*. I cut it with a knife, *nin kishkikodan*. I cut it with the teeth, *nin kishkan-dan*. I cut it with a scythe, *nin kishkashkijan*. I cut grass, *nin kishkashkossive*. I cut his skin, *nin kishkajéwa*. It cuts, *ginashkad*.—I cut it to make it smaller, (*in., an.*) *nind agas-sikodan; nind agassikona*. I cut it with difficulty, *nin gash-kaan*.—I am (it is) cut, *nin kishkijigas; kishkijigâde*. I am (it is) cut by accident, *nin kijaigas; kijaigâde*. I am cut to the bone, *nin mitchigane-shin*. It is cut, (metal,) *kish-kâbikad*.

Cut, (a coat, etc.) I cut, *nind onijige*. I cut it, *nind onijan*.

Cut accidentally; I cut him, (her, it,) *nin pitijwa; nin pitijan*. I cut myself, *nin piti-jodis*.

Cut down; I cut down a tree, *nin gawawa mitig, nin kish-kigawa mitig*. I cut down trees, *nin gawaisse, nin gawakwaige, nin gawaakwandjige*. I cut down a birch-tree to get the bark, *nin gawaijig-we*. The tree is cut down, *gawaigâso mitig*. Many trees cut down, *gawaakwandjigan*. Many trees are cut down, *gawaakwandjigade*.

Cut long; I cut it long, (*in., an.*) *nin ginwakwaan; nin ginwak-wâwa*.

Cut off; I cut off what is spoiled, (*in., an.*) *nin gagigikodan; nin gagigikona, nin gagigijwa*. I cut off a piece or pieces, *nin pakwéjige*. I cut off a piece

from it, (*in., an.*) *nin pakwe-
jan; nin pakwejwa*.—I cut it off with an axe, (*in., an.*) *nin webigaan; nin webigawa*. I cut it off with a knife, (*in., an.*) *nin webijan, nin webikona, nin tehigapidan; nin webijwa, nin webikona, nin tehigapijwa*. I cut it off, (*in., an.*) *nin kishkigaan, nin kish-kigadan; nin kishkigana*.—I cut his tongue off, *nin kishki-denaniwejwa*. My tongue is cut off, *nin kishkidenaniwe*. I cut his nose off, *nin kish-kidjanejwa*. My nose is cut off, *nin kishkidjane*. I cut my nails off, *nin kishkiganjisodis*.

Cut off hand, foot, leg. S. Hand. Foot. Leg.

Cut pointed; I cut it pointed, (*in., an.*) *nin patchishkijan, nin patchishkibodon; nin patchishkijwa, nin patchishkibona*. I cut it pointed with an axe, (*in., an.*) *nin patchishkigaan; nin patchishkigawa*. I cut it pointed with a knife, (*in., an.*) *nin patchishkikodan; nin patchishkikona*. It is cut pointed, (stuff, *in., an.*) *patchishkigad; patchishkigisi*. It is cut pointed, (wood, *in., an.*) *patchishkigad patchishkigisi*.

Cutler, *mokomânikewinini*. I am a cutler, I make knives, *nin mokomânike*.

Cutler's shop, *mokomânikewigamig*.

Cutlery, cutler's work or trade, *mokomânikewin*.

Cypress-tree, *okikandag*. (Sitta).

D

Dagger, *ajaweshkson*. (Takka-tchigan).

Daily, every day, *endasso-gijigak*.

Dainty; I am fond of dainties, *nin maminâdjib*. Fondness of dainties, *maminâdjibowin*. I feed myself daintily, *nin maminoponidis*.

Dairy, *totoshâbowigamig*.

Dam, *okwanim*, *gibagawaigan*. I make a dam, *nind okwanimike*, *nin gibagawaige*. There is a dam made, *okwanimikâde*, *gibagawaigâde*. (Oskutim).

Damage, *banâdjîtâssowin*, *banâdjitchigewin*. I suffer damage, *nin banâdjîtass*. I make damage, *nin banâdjitchige*. I make damage to people, *nin banâdjitage*. I make or cause him damage, *nin banâdjita-wa*, *nind agawadjia*. I cause damage to myself, *nin banâdjitas*, *nind agawadjîidis*. (Misiwanâtjittawin).

Damage; I damage it, (*in.*, *an.*) *nin mijiton*, *nind enapinadon*; *nin mijia*, *nind enapinana*. (Misiwanâtjihew).

Damage, (*in.* s. *in.*) S. Injure. Defile.

Damaged; it is dam., (*in.*, *an.*) *banâdjitchigâde*; *banâdjitchigaso*.

Damaging, *banâdjitchigewin*.

Damnation, *banâdjîiwewin*, *ba-*

nâdisiwin. I cause his damnation, *nin banâdjia*. I cause my own damnation, *nin banâdjîidis*. It causes damnation, *banâdjîiwemagad*.

Damp; it is damp, *nişsabawemagad*. It is much damp, *nibiwan*, *tipamagad*. It is a little damp, *awissamagad*.—S. Moistened. (Miyimawaw).

Dance, *nimiwin*, *nimiidiwin*. Dance with a scalp, *gamâdjîwin*. (Nimihituwin).

Dance; I dance, *nin nim*. I make him dance, *nin nimia*. I dance with her, (him,) *nin widjishimotawa*. We dance together, *nin nimiidimin*. I make people dance, (I give a ball,) *nin nimiîwe*. I dance for him, *nin nimîtawa*. I dance with a scalp in my hand, *nin gamâdj*. I come to him dancing with a scalp, *nin gamâdjînotawa*. I dance around s. th., *nin giwitashim*. I dance like a lame person, *nin tatchigashim*.

Dancer, *nâmid*, *netâ-nimid*, *nâ-mishkid*.

Dancing, (ball,) *nimiidiwin*, *nimiiding*. I am too much in a habit of dancing, *nin nimishk*. Habit of dancing, *nimishkiwin*.

Dancing-house *nimiidiwigamig*.

Dandruff-comb, *sagwabide-binâkwan*. *binaidikomân*.

Danger, *nanisânisiwin*. Eminent danger, dangerous thing, *bâpinisiwagan*. I am in danger, *nin nanisânis*. I put him (her, it) in danger, *nin nanisânia*; *nin nanisâniton*. I put myself in danger, *nin nanisânîidis*. I am in danger of perishing, *nin bajine*, *nin babanadis*. I put him in danger of perishing, *nin bajinana*.

Dangerous; it is dangerous, (*in., an.*) *nanisanad*; *nanisanisi*. I am (it is) considered dang., *nin nanisanendâgos*, *nin nisaiendâgos*; *nanisanendâgwad*, *nisaiendâgwad*. I consider him (her, it) dang., *nin nanisanenima*; *nin nanisânendan*. I am dang. by my speaking, *nin nanisanitagos*. I think there is s. th. dangerous, *nin nanisânendam*. I look (it looks) dang., *nin nanisânindâgos*; *nanisânindâgwad*.

Dangerously, *babanadj*.

Dare; I dare not, *nin jâgwenim*. (Nama sâkweyimow).

Daring; I am daring, *nin songidee*.

Dark; it is dark, *pashagishka*, *kashkitibikad*.

Dark-blue; it is dark-blue or livid, *âpissin*, *âpissamagad*. I have a dark-blue eye, *nind âpissab*. I have a dark-blue spot, *nind âpissabawc*. My skin is dark-blue, *nind âpissage*. I have a dark-blue face, *nind âpissingwe*. I am of a dark-blue color, *nind âpissis*. It is dark-blue, (metal,) *âpissabikishka*.

Dark-colored, *makaté*...

Darkness; there is darkness,

pashagishkibikad, *kashkitibikad*, *pashagishkinamowin*. I am in darkness, *nin pashagishkinam*. (Wanitibikkisiw).

Dash, (*in. s. in.*) 'S. Knock.

Daughter, *odânissima*. My, thy, his daughter, *nindâniss*, *kidâniss*, *odânissan*. His adult daughter, *odânan*. I have a daughter, *nind odâniss*. I have her for a daughter, *nind odânissinan*, *nind odânissima*. I am a daughter, *nind odânissimigo*. I am his daughter, *nind odânissimig*.

Daughter-in-law; my, thy, his daughter-in-law, *nissim*, *kissim*, *ossimin*. The daughter-in-law in a family, *naânganikwe*. I am daughter-in-law in a family, *nin naânganab*, *nind ojiniindam*. (Witimwa).

Dawn; it begins to dawn, *bidâban*.

Day, *gijig*, *gijigad*. So many days, *dassogwan*. Two days, *nijogijig*, *nijogwan*, etc. It is so many days, *dassogwanagad*. It is two days, *nijogijigad*, *nijogwanagad*, etc. I am so many days old, *nin dassogwanagis*. I am two days old, *nin nijogwanagis*, etc. I am two days absent, *nin nijogwananend*, etc.—Good day! *bojo!* I bid him good day, *nin bojoa*.

Daylight; it is daylight, *wâban*. Before daylight, *tchi lwa warbang*. It is broad daylight, *payakâban*.

Day of judgment, *dibakonige-gijigad*.

Day of resurrection, *âbitchibawinigijigad*. (Aписисинокижикав).

Dazzled; I am dazz., *nin jiras*,
nin pashagishkinam. I am
daz. by it, I cannot look at it,
nin sassâbis.

Dead; he is dead, *nibo*, *gi-nibo*.
(Nipiw).

Dead person, *tchibai*, *nebod*, *gan-
niod*.

Dead person's bone, *tchibai-
gan*.

Dead smell; *nibasomagosiw*. I
smell like a dead person, *nin*
nibasomagos.

Deaf; I am deaf, *nin gagibishe*.
I feign to be deaf, *nin gagi-
bishekâs*. (Kâkepittew).

Deafness, *gagibishewin*.

Deaf person, *gegibished*.

Deal; I deal, *nind atâwe*.

Dealer, *atâwewinini*.

Dealt with; I am not easy to
be dealt with, *nin sanagis*.
(Ayimisiw). I think he is not
easy to be dealt with, *nin sa-
nagenima*. (Ayimeyimew).

Dear, (of a high price;) it is
dear, (*in.*, *an.*) *sanagad*, *sana-
gaginde*, *mamissaginde*; *sana-
nagisi*, *sanagaginso*, *mamissa-
ginso*. (Sokkakittew).

Death, *nibowin*. Sudden death,
sesika-nibowin, *kakaminewin*,
kaiakamisiwin.

Death from hunger, *gawan-
damowin*. (Kâwakkatosowin).

Death-whoop, *bibâgotamowin*. I
raise the death-whoop, *nin*
bibagotam. (Kâmâtchiwaham).

Debate; we debate with each
other, *nin atâjindendimin*.

Debauch; I debauch him, *nin*
gagibasoma. (Matchi-sikki-
mew).

Debt, *masinaigan*, *masinaige-
win*. I make debts, *nin ma-*

sinaige. Making debts, *masi-
naigewin*.

Debtor, *mesinaiged*.

Decamp; I decamp, *nin gos*.
(Pitchiw).

Decamping, decampment, *gosi-
win*. (Pitchiwin).

Decant; I decant it, *nin sikobi-
ginan*.

Decay; it decays, *anawissema-
gad*, *angomagad*. It decays,
(clothing,) *gawanad*. It decays,
(flower, herb,) *nibwashkissin*.

Decease, *nibowin*.

Deceased. S. Dead person.

Deceit, *waiëjingewin*.

Deceive; I deceive, *nin waië-
jinge*. I deceive him, (her, it,)
nin waiëjima; *nin waiëjindan*.
I deceive with my speaking,
nin waiëjitâgos. I use to de-
ceive, *nin nitâ-waiëjinge*, *nin*
waiëjingshkh. I deceive my-
self, *nin waiëjindis*. (Wayesi-
mew).

Deceiver, *waiëjinged*, *waiëjin-
geshkid*.

Deceiving, *waiëjingewin*. Habit
of deceiving, *waiëjingshki-
win*.

Deceiving; I am dec., I look
better than I am, *nind agawi-
nagos*. It is dec., *agawinag-
wad*.

December, *manitogississons*.
(Pawatchakinasis).

Decent behavior, *binâdisiw*. I
behave decently, *nin binâdis*.

Decent narration, *binâdjimowin*.
I tell decently, *nin binâdjim*.

Decide. S. Resolve.

Declare. S. Explain.

Decline; the sun is on his de-
cline, *gürëiassam gisiss*. Otâ-
kwâsan). The winter is on

its decline, *giwébibon*. The summer is on its decline, *giwénibin*.

Decoration. S. Ornament.

Decorticate; I dec. cedar-trees, *nin gashkaanagekwe*.

Decrepid; I am dec., *nin kitchigika*. (Kāwikkaw).

Decry. Decried.—S. Defame. Defamed.

Deed, (action,) *dodamowin*.

Deed, (writing, document,) *déb-wéwini-masinaigan*.

Deep; I deep him (her, it) a little in water, *nin tangagwindjima*; *nin tangagwindjilon*.

Deep; it is deep, (water,) *dimi, dimitigweia, ginwindima, takwindima*.—It is deep, *bosika*. I make it deep, *nin bosikilon*. It is made deep, *bosikitchigâde*. So deep in the ground, *epitakamiq*.

Deep, (hollow;) it is deep, *wānamagad*.

Deer, *wāwashkeshi*. Young spotted deer, *kitagâkons*.

Deer-meet, *wawashkeshiwiwi-ass*.

Deer-bone, *wāwashkeshiwigan*.

Deer-skin, *wāwashkeshiwegin*.

Deer's tail, *wāwashkeshiwano*.

Deer-trail, *omonsom*.

Defamation, *matchi-wawindjigâdewin*.

Defame; I defame him, (her, it,) *nin matchi-wina, nin matchi-wawina; nin matchi-windan, nin matchi-wawindan*. (Matchi-ayimomew).

Defame, (in. s. in.) S. Tell bad reports.

Defamed; I am (it is) defamed, *nin matchi-wawindjigas; matchi-wawindjigâde*.

Defend; I defend him, *nin nâdamâwa*.

Defend, (resist;) I def. myself, *nin nanâkwi*. I def. myself against him, (her, it,) *nin nanâkona; nin nâ nâ kô nâ n*. Self-defence, *nanâkwiwin*. (Naskwaw).

Deficient; I am def., *nin nôndes*. (Nottepayiw).

Deficient, (in. s. in.) S. Unprofitable.

Deficiently, *nondâss*.

Defile; I defile him, (her, it,) *nin winia, nin wiigia, nin wiaagishkawa; nin winiton, nin wiigiton, nin wiigishkan*. It defiles me, *nin winiigon, nin wiigigon, nin wiigishkakon*. I defile myself, *nin wiigiidis*.

Defraud. Defrauder.—S. Deceive. Deceiver.

Defunct. S. Dead. Dead person.

Dejected. S. Sad.

Delay; I delay, (in words,) *pânima, nind ikit mojay*. I delay, (in thoughts,) *pânima nind inendam mojay*. (Tcheskwa itwew).

Deliberate. Deliberation.—S. Reflect. Reflection.

Delicacy, (weakness of constitution,) *gâgidisiwin*.

Delicate, (weak of constitution;) I am del., *nin gâgidis, nin neshangadis, nin nokis*.—I am del. in my eating, *nin nokiwe*.

Delicate. Delicious.—S. Taste, good taste.

Delight. S. Joy. Joyful.

Delightful; it is del., *modjigendagwad, minwendagwad*.—S. Joyful.

Deliver, (give;) I deliver, *nin*

- pagidinamage*. I deliver him, (her, it, *nin pagidina*; *nin pagidinan*. I deliver it to him, *nin pagidinamawa*.
- Deliver, (untie, save, etc.) I deliver him, *nind ābiskona*. (Abikkunew). I deliver him from s. th., *nind ikonawa*, *nind ikonamāwa*, *nin midagwenamawa*.
- Delivered, (of a child; I am del., *nin nigīawass*, *nind ondadisike*. I am del. of a boy, *nin kwiwisensike*, *nind inini-onje*. I am del. of a girl, *nind ikwesensike*, *nind ikwēonje*. I am del. of twins, *nin nijodeike*. I am often del., *nin nitāonje*. I am del. before my time, *nin nondē-nigīawass*. (Nittāwiki-hawasuw).
- Delivery. S. Birth.
- Deluge, *aki gi-moshkaang*. (Kaisikep).
- Delve, *wānikān*. (Wātikkān).
- Delve; I delve, *nin wānike*. (Wātikkew).
- Delver, *waianiked*.
- Den, *waj*. (Wāti).
- Depart; I dep. from him, *nin bakēwina*. I dep. from it, *nin bakēwinan*. (Paskewiyew).
- Deplore. Deploation.—S. Weep over... Weeping over...
- Depth; in the depth, (in deep water,) *midjindin*, *anāmin-dim*.
- Deride; I deride him, (her, it,) *nin bāpia*, *nin bāpinodawa*; *nin bapiton*, *nin bapinodān*.
- Derision, *bapinodagewin*, *bapinodamowin*.
- Derision. S. Sing mocking.
- Descend; I desc. a hill or mountain, *nin nissākiwe*, *nin nissadjire*. At the foot of a hill or mountain, *nissāki*.
- Descend; I descend upon him, *nin bonindawa*.
- Descend, go down; I desc., *nin nissandawe*. I descend a step, *nin nissātakoki*.
- Descent; there is a steep descent of a mountain, *anibédina*.
- Describe; I describe him, (her, it,) *nind ojibiwa*; *nind ojibian*.
- Described; I am it is desc., *nind ojibiigas*, *ojibiigade*.
- Desert; in the desert, *pagwādakawig*, *pagwādj*, *megwēkamig*. There is a desert, *pagwadakamigawan*.
- Desert; I desert, *nin gimī*. I make him desert, *nin gimia*.
- Deserter, *gāmid ga-gimid*.
- Deserted; it is deserted, *nita-gendagwad*.
- Desertion, *gimiwin*.
- Deserve; I des., *nin wikwat-chitās*, *nin wikwatchitamas*. I des. it, *nin wikwatchitamāson*.
- Deserving, desert, *wikwatchitamawin*.
- Desirable; I am (it is) des., *nin nandawendāgos*, *nin pagossendāgos*; *nandawendagwad*, *pagossendagwad*.
- Desire, *nandawendamowin*, *nandawendjigewin*.
- Desire; I desire, *nin nandawendam*, *nin nandawendjige*, *nin nandawendass*. I desire him, (her, it,) *nin nandawenima*; *nin nandawendan*.—It desires, *nandawendamomagad*.—I desire strongly, *nin kijigendam*. I des. him (her, it) strongly, *nin kijigenima*; *nin kijigendan*.
- Desired; I am (it is) des., *nin*

nandawendjigas, nin nandawendâgos; nandawendjigâde, nandawendâgwad.

Desist; I desist from him, (her, it,) *nin nogenima, nin pagedinâ; nin nogendan, nin pagidinân.* (Ponimew).

Desist. S. Let alone.

Desolate; it becomes desolate, *angomâgad.*

Desolate, (lonesome;) it is des., *nitagendagwad.*

Desolation, *banâdjitchigewin.*

Despair, *anawendjigewin.* (Iyimowin).

Despair; I despair, *nin banâdendam, (iyimowin,) nind anâwendam, nind anwendam, nind anâwendjige, nind anâwabandjige.* I despair of him, (her, it,) *nin banâdenima; nin banâdendân.* I desp. of myself, *nin banâdenindis.*—I desp. of him by his appearance, *nind anâwâbama.* I desp. of it by its app., *nind anâwâbandan.* I am (it is) despaired of by the app., *nind anâwâbaminâgos; anâwâbaminagwad.*—I desp. of him by his voice, *nin babanasitawa.* I am desp. of by my voice, *nin babanasitâgos.*

Despatch, (send;) I despatch him, *nind ininajâwa.*

Despicable, desisable; I am (it is) desp., *nind agatendâgos, nin tabassendâgos; agatendâgwad, tabassendagwad.* (Piweyittâkwan).

Despise; I despise, *nin kopâdjîwe, nind abinsonge, nin kopâsonge, nin nishirwanasonge.* I des. him (her, it) in thoughts, *nin tabassenima; nin tabas-*

sendân. I despise myself, *nin tabassenindis, nin tabassenim.*—I despise him (her, it) with words, *nin kopâsoma, nind abinsonma, nin nishirwanasoma; nin kopâsondan, nind abinsondan, nin nishirwanasondan.* I despise myself, *nin kopâsondis, nind abinsondis, nin nishirwanasondis.*

Destine; I destine him (her, it) to s. th., *nind inenîma; nind inendan.* I dest. myself, *nind inenindis.* (Itakimew).

Destined; I am (it is) destined, *nind inendâgos; inendâgwad.*

Destroy; I destroy, *nin banâdjîwe, nin kopâdjîwe, nin banâdjitchige.* I destroy him, (her, it) *nind angoa, nind angoshkawa, nin kopâdjia, nin apitchi banâdjia; nind angoa, nind angoshkan, nin kopâdjiton, nind apitchi banâdjiton.*—I destroy the dam of a beaver, *nin banaige.* (Metchihe).

Destroy, (in. s. in.) S. Kill.

Destroyed; I am (it is) des., *nin banâdjitchigas; banâdjitchigâde.*

Destruction, *banâdjîwewin, banâdjitchigewin.*

Destruction, (death.) (Metchinewin). I wish his (her, its) destruction, *nin nibôma; nin nibôndan.* We wish each other's dest., *nin nibôndimin.*

Detect. Detected.—S. Find. Found.

Determine; I det. it, *nin wawénadan.* (Kiseyittam).

Determine. Determination.—S. Resolve. Resolution.

Determined; it is det., *wawenâdjigâde*.

Detest; I detest him, (her, it, *nin jingenuima; nin jingendan*. (Pakwâteu).

Detour, *giwedéonan*. (Wâwimâtewin).

Detraction, *dajindiwin, matchi dajindiwin, dajingeshkiwin*.

Detractor, *dejingeshkid*.

Detroit, *Wawûatan*. At, from or to Detroit, *Wawûatanong*.

Devastation, *banâdjitchigewin*.

Devil, *matchi manîto, manîsiwî-nissi, matchi aiaawish, wani-sid manîto*.

Devoted; I am dev. to him, (her, it,) *nind angwamikawa; nind angwamiken*.

Devotion, *songanamiâwin*. (Ayamihewâtisiwin).

Devour; I devour him, (bite him much,) *nind abîndama*. (Pikwamew).

Devout. S. Religious.

Dew; there is dew on the ground, *mindôkad*. (Akosipeyaw).

Diarrhœa, *jabokawisiwin*. I have the diar., *nin jabokawis*.

Dictionary, *ikkitowini masinai-gan*.

Die; I die, *nin nib*. It dies, (perishes,) *nibomagad*. It dies from heat, (in., an.) *nibode; nibodeso*. I die suddenly, *nin kakamîne, nin kaiakamis*. I die in a certain place, *nin dapine*. I make him die in a certain place, *nin dapinea*. I die on account of..., *nind ondjine*. I die for somebody, *nin nibotage*. I die for him, *nin nibotawa*. I die of hungry, *nin gawanândam*. We die all away, *nin tchaginemin*. I re-

main while the others die, *nind ishkané*.—I wish he would die, *nin niboma, nin naniboma*. I wish he would die, in thoughts, *nin nibôrenima*.

Die with...; I die with..., *nin gîgine, nin gîginib*. I die with him, *nin widjiniboma, nin gîginenan*. I die with it, *nin gîginen*.

Differently, in a different manner, *bébinonong, bakân*. In different directions, in diff. places, *bepakân*. (Pitus).

Difficult; I am (it is) diff., *nin sanagis; sanagad*. (Ayimisiw).

Difficulty; I have difficulties, *nin sanagis*. I cause him diff., *nin sanagisia*. (Ayimihew).

Difficulty in thoughts, *sanagen-damowin*. I have thoughts of diff., I am troubled, *nin sanagendam*. (Ayimeyittamowin).

Difficulty of temperament, *sanagisiwin*. I am of a difficult temperament, *nin sanagis*. (Ayimisiwin).

Difformed; I am (it is) difformed, *nin manâdis; manâdad*. (Mayâtisiw).

Difformed; (in. s. in.) S. Ugly.

Difformity, *manâdisiwin*.

Dig; I dig, *nin wânike*. I dig a deep hole in the ground, *nin dimîianike, nin ginwanike, nin ishpanike*. It is dug deep, *dimîianikade, ginwanikade, ishpanikade*. (Wâtikkew).

Dig out; I dig out potatoes, *nin monâpini*. I dig out medical roots, *nin monâashkikiwe*.

Dig up, (in. s. in.) S. Bring to light.

Digest; I digest it well, *nin mi-*

nokâgon. I cannot digest it, *nin mânikâgon*.

Diligent; I am dil. at work, *nin nitâanoki*, *nin pajigwadis*. (Kakâvâwisiw).

Dilute; I dilute it (*in.*, *an.*), *nin ningabawadon*; *nin ningabawana*.

Dim; I have dim^e eyes, *nin biqisawab*, *nin biqisawinam*.

Diminish; I diminish it, *nin pangiwagiton*.

Dinner, *nawakwe-wissiniwin*. I take my dinner, *nin nawakwe-wissin*.

Disorder; it is in disorder, *biwissin*. I put it in dis., *nin biwissidon*.

Dip in; I dip him (her, it) in water, *nin gôgina*, *nin tehékagamina*, *nin tehékagwindjima*; *nin gôginan*, *nin tehékagaminan*, *nin tehékagwindjilon*. I dip him (her, it) in s. th., *nin gindabigina*; *nin gindabiginan*.—I dip my hand in the same vessel with him, *nin widjigwabaamawa*.

Dipped; it is dipped in s. th., (*in.*, *an.*) *gindabiginigâde*; *gindabiginigâso*.

Dirt, *ajishki* (mud); *wanak*. I am in dirt, I live in dirt, *nin winab*. Dirt, (excrement,) *mo*.

Dirtiness, *winisiwin*.

Dirty; I am dirty, *nin winis*; *nin mowidjiw*, *nin mowidjiwis*. It is dirty, *winad*. I think he (she, it) is dirty, impure, *nin winenima*; *nin winendan*. It is dirty, (liquid,) *winâgami*. It is dirty, (wood,) (*in.*, *an.*) *winissaga*; *winissagisi*.—I make dirty somebody, *nin winishkâge*, *nin winiwe*. I

make him (her, it) dirty, *nin winia*, *nin winishkawa*; *nin winiton*, *nin winishkan*. I make myself dirty, *nin winûdis*. It makes me dirty, *nin winiigon*, *nin winishkagon*, I am (it is) made dirty, *nin winitchigas*; *winitchigide*.—I make things dirty, *nin winitchige*. It makes dirty, *winitomagad*. (Wiyipisiw wiyipaw). Dirty, (muddy;) it is dirty, *ajishkiwika*.

Dirty house or lodge, *momiganig*.

Dirty story, *winâdjimowin*. I tell a dirty story, *nin winâdjim*.

Disagreeable; I am (it is) dis., *nin sanagis*; *sanagad*. I am (it is) considered disagreeable, *nin jingendâgos*, *nin manendâgos*, *nin sanagendâgos*; *jingendâgwad*, *manendâgwad*, *sanagendâgwad*.—My speaking is dis., *nin jingitagos*. Its sound is dis., *jingitâgwad*. (Nayattâwisiw).

Disappear; I dis., *nind angwanagos*, *nin boninagos*, *nin nawinagos*. I dis. under the water, *nin nikibishin*, *nin nikagwindjin*. He (she, it) disappears to me, *nind angwâbama*; *nind angwâbandan*. (Wanâbamew). It dis., *angwanâgwad*, *boninâgwad*.

Disappeared! gone! *weniban*. (Aweniban, aspin).

Discern; I discern, *nin maminowâb*, *nin nissitawâb*. I discern him, (her, it,) *nin maminonâbama*, *nin nissitawâbama*; *nin maminowâbandan*, *nin nissitawâbandan*.

Disciple, *kikinoamagan*.

Discontented; I am dis., *kawin nin minwendansi*. I am dis. in my mind, *nin mânendam*. I have discontented thoughts towards him, (her, it,) *nin mânenima; nin mânendam*.

Discontinuance, *anijitamowin, anawendjigewin*. (Pomewin).

Discontinue; I dis., *nind anijitam*. (Ponittaw).

Discourage; I disc. him, *nind anishima, nin jâgwenimoa*. (Iyimohew).

Discouraged; I am disc., *nin jâgwenim*. (Iyimow).

Discourse, *gigitowin*. Prudent wise discourse, *nibwâkatogosiwin*. Foolish imprudent discourse, *gagibasitâgosiwin*. (Pikiskwewin).

Discover; I begin to discover (to discern) a certain point of land, *nin sâgewessidon*.

Discover. Discovered, (in. s. in.) S. Find. Found. Invent. Invented.

Discoverer, (inventor,) *mekawashitod*.

Discredit. S. Defame.

Discreet; I am discreet, *nin nibwâka*. (Iyinihiw).

Disease, *akosiwin; inapinewin*.

Disembarrass; I dis. him from s. th., *nin midigwenamawa*.

Disentangle. S. Unravel.

Disguise; I dis. myself, *nin wani*. (Wavesihuw).

Disgust, *jigadendamowin*.

Disgusted; I am dis., *nin jigadendam*.—S. Tired of...

Dish, *onâgan*. A little dish, *onagans*. Earthen dish, *wâbigan onâgan*. I make dishes, *nind onâganike*. The making of

dishes, *onâganikewin*. I wash or rinse dishes, *nin kisiibiginâgan*. I wipe dishes, *nin kisiinâgan*.

Dish-clout, *kisiinâganân, gâssiigan*.

Dishful; a dishful, *ningotonâgan*.

Dish-game, *pagêsserwin*. I play the dish-game, *nin pagêsse*.

Dish-maker, *onâganikewinini, wênâganikel*. I am a dish-maker, *nind onâganike*.

Dishonor; I dishonor him, (her, it,) *nind agatchia, nind agasoma; nind agatchiton, nind agasondan*. (Nepewihew).

Dishonorable; my conduct is dis., *nind agatendagos*. It is dis., *agatendagwad*.

Dish-water, *kisibiginâganâbo*.

Dislocate. Dislocated.—I dislocate my arm, leg, etc. My arm, leg, etc. is dislocated. S. Arm. Leg, etc.

Dislocated; I have some limb dislocated, *nin kotigota, nin kotigoshka*.

Dislocation (of limbs in the body,) *kotigoshkâwin*.

Disobedience, *agonwetamowin*.

Disobedient; I am dis., *nin agonwetam, nin nita-agonwetam*.

Disobedient person, *aiagonwetang, neta-agonwetang*.

Disobey; I disobey, *nind agonwetam, nin gagansitam, nin ajidenge*. I use to disobey, *nin nita-agonwetam, nin ajidengeshk*. I disobey him, *nind agonwetawa, nin gagansitawa*. (Sasibittawew).

Disperse; I disperse, *biwewebinige*. I dis. it, (in., an.) *nin biwewebinan, nin bewissidon*:

- nin birirebina, nin biwishima.* Sawetisahwew.
- Disperse. Dispersed, (in. s. in.) S. Scatter about. Scattered about.
- Dispersed; it is diss., (in., an.) *biwëssin, biwëbinigâde; biwishima, biwëbinigaso.*
- Dispersedly, *tehëthatchiban.*
- Displeasure. S. Discontent.
- Dispose; I dispose of him, (her, it,) *nind atâwenan, nin migiwenan; nind atâwen, nin migiwen.*
- Disposed; I am well disp., *nin minoijiwebis.* I am evil disp., *nin matchi ijiwebis.*
- Disposition of mind, *ijiwebisiwin.* Good disp. *mino ijiwebisiwin.* Bad disp. *matchi ijiwebisiwin.*
- Dispute, *agonwetâdiwin, aiagin-dendiwin.* Kikikittowin.
- Dispute; I dispute, *nin gikâwidam; nind ajidewidam, nind ajidew.* (Kikkâwitam.)
- Dispute; we dispute with one another, *nind agonwetâdimin, nind aiagin-dendimin.*
- Dispute, (in. s. in.) S. Quarrel.
- Disquiet; I am disquiet, *nin wanishkwes.*
- Disquietness, *wanishkwesirwin.*
- Disrespectful answer, *ajidewidamowin.* I give him disrespectful answer, *nind ajidema.*
- Dissatisfied; I am diss., *kawin nin miawendansi, nin mindawe.* I look diss., *nin mindawewinigos.* (Mittawew.)
- Dissemble; I dissemble sickness, *nind âkosikas.*
- Dissent, (confusion;) there is diss., *nishiwawadakaniq.* (Ayâsitemowin).
- Dissipate, I dissipate, *nin banâdjitchige.* I diss. it, (in., an.) *nin banâdjiton, nin nishiwanaâdjiton, nin banadjia nin nishiwanaâdjia.*
- Dissuade; I diss. him from s. th., *nind anijitamoa.* (Pome-mew).
- Dissuade, (in. s. in.) S. Discourage.
- Distance; from dist. to dist., *aiapi.* It is of such a distance, *apitchâmayad.* The distance of a place, *epitchây.*
- Distant, far, *wâssa.* It is distant, *wassawâd, apitcha, pitcha.* (Wâyo).
- Distil; I distil, (I make ardent liquor,) *nind ishkotewâboke.*
- Distiller, *ishkotewâbokewinini.*
- Distillery, *ishkotewâbokewigamig.*
- Distort. S. Dislocate.
- Distracted; I am dist. in my thoughts, *nind ondamendam.* I am dist. in listening, *nin bebishkwendam.* I am dist. in listening to him, *nin babishkotawa.* I am dist. in listening to a sermon, *nin babishkotan gagikwewin.* (Wanweyittam).
- Distrain, etc.—S. Seize, etc.
- Distress, *animisiwin.*—S. Suffering. (Wâwâneyittamowin).
- Distribute, *nin mâdaoki.* I dist. it, (in., an.) *nin mâdaoken; nin mâdaokenan.* I dist. it among them, *nin mâdaonamawag.* We dist. it amongst us, *nin madaonidimin.* (Mâtinawew).
- Distribute, (in. s. in.) S. Divide.
- Distribution, *mâdaokiwin, madaonidiwin, nenawitagewin.*

Disturb; I disturb him in his speaking; *nin wanishkwaa*. I disturb him in his sleep, *nin niskasoma*. I dist. it, *nin wanishkweton*.

Disturbance, (in. s. in.) S. Riot. Trouble.

Ditch, *passânikan*, *passânikai-gan*. I dig a ditch, *nin passânike*, *nin passânikaige*. I make a ditch through it, *nin passânikadan*. There is a ditch made, *passânikade*, *passânikaigâde*.—I dig a ditch around him, (her, it,) *nin giwitaianikana*, *nin giwitaianikadan*.

Dive; I dive, *nin gogi*.

Diver, *gogiwinini*. I am a good diver, *nin jibânâbawe*.

Divers, *anôlch*. (Nanântok).

Divide; I divide amongst people, *nin nenawitâge*. I divide it, (in., an.), *nin nenawinan*; *nin nenawina*. I divide it to him, *nin nenawinamawa*, *nin nenawitawa*. I divide it to them or amongst them, *nin nenawitawag*. We divide it amongst us, *nin nenawinama-diwin*.—I divide myself, *nin nenawiidis*, *nin nenawinidis*. It divides itself, *nenawiidisomagad*, *nenawinidisomagad*.

Divide, (in. s. in.) S. Distribute. S. Open.

Divided; I am (it is) divided, *nin nenawinigâs*; *nenâwinigâde*.—I am div. in my thoughts, *nin bakânenim*. I am div. against myself, *nin bakânenindis*. It is div. against itself, *bakânenindisomagad*.

Divinity, divine nature, *Kije-Manitowin*.

Division, (in. s. in.) S. Distribution.

Divorce, *bakeshkodâdiwin*, *webinidiwin*. We make a divorce, *nin bakeshkodâdimin*, *nin webinidimin*.

Dizzy. Dizziness.—S. Giddy. Giddiness.

Do; I do, *nin dodam*, *nind ijitchige*, *nin dodâge*. It does, *dodugemagad*, *ijitchigemagad*. I make him do s. th., *nin dodamoa*. I do him s. th., *nin dodawa*. It does me s. th., *nin dodâgon*. We do s. th. to one another, *nin dodâdimin*.—I do s. th. by mistake, *nin wanidodam*, *nin pitchi-dodam*. I don't dare do it, *nin manâdodam*. I do s. th. in such a place, *nin danakamigis*. I do s. th. often, *nin wakêdodam*, *nin nitâ-dodam*. I do it instead of him, *nin nabishkamawa*. I do (or say) what is not my business, *nin wawiiagis*. (Wâwiyatisiw).

Doctor, *mashkikiwinini*, *nanandawiiwewinini*, *nenandawiiwel*.

Doctor; I doctor, (I give medicines,) *nin nanandawiiwe*. I doctor him, *nin nanândawia*, *nin nanandawitwa*.

Doctored; I am doc., *nin nanândawiiigos*. Doctored person, *nanânlawitichigan*.

Doctoring, a doctor's art, science, business, *nanândawiiwewin*, *nanândawitwâwin*.

Document, (deed,) *debwewinimasinaigan*. Any writing, *oji-biigan*.

Do evil; I do evil, *nin matchi dodam*, *nin matchitwa*. I do

him evil, *nin matchi dodawa*. We do evil to each other, *nin matchi dodâdimin*. Mutual evil doing, *matchi dodâdiwin*.
 Dog, *animosh, anim, animokadji*. I am a dog, *nind animoshiv*. My, thy, his dog, *nindai, kidai, oðaian*. French dog, *jonjo, jonjowassim*. Male dog, *nâbessim*. Female dog, (bitch,) *nojessim*. Young dog, *oshkassim*. This dog is a good pointer, a good sporting dog, *mikwâdisi an animosh*. I call a dog whistling, *nin wikwikwassimwe*. The dog wags his tail, *wewebanoweni animosh*. (Atim, n'tem, otema wewebâ-yowew.)
 Dog-train, dog-sled, *nabâgadâ-bânâk*.
 Doing, *dodamowin, ijitchigewin*. Doing by mistake, *wanîdodamowin, pîchi-dodamowin*.
 Domination, *dibendjigewin*.
 Done! *apine!* (A-spin).
 Done; it is done or placed, *gijitchigide, gijikigide, gijissitchigide*.
 Done. S. Cooked.
 Don't, *kego*. (Ekawiya).
 Door, *ishkwandem*. I make a door or doors, *nind ishkwandemike*. There is a door, *ishkwandeminan*. There is a large door, *mangishkwandeia*. There is a small door, *agasishkwandeia*. I fix the door, *nin naishkwandenan*. Near the door, *tchigishkwand*.
 Dormitory, *nibéwin*.
 Dotted. S. Spotted.
 Double-barreled gun, *najoshkak pâshkisigan*. It is a double-barreled gun, *nijoshkad pâsh-*

kisigan. (Nejomok-pâskisigan).
 Doubt, *giwadenkamowin*. (Wâwâneyittamowin).
 Doubt; I doubt, *nin giwaden-dam*. I doubt whether I am able to do it or not, *nind anawanim*. (Wâwâneyittam).
 Doubtful; it is doubtful, *giwadendâgwad*.
 Doubtless, *gwaiak, gogét, nanagé ka*. Miyâmaw.
 Dough; I make up flour into dough, *nin misiwetchishkiwagina pakwejigan, nin misiwedina pakwejigan*.
 Dove, (domestic pigeon,) *wâbomimi*.
 Down, (soft, underfeather,) *misségwanan*.
 Down, *nissâii, mitchâii*.—Down, (respecting rivers,) *nissâdjivan*.
 Down-hanging; I have down-hanging lips, *nin abodjédon*.
 Down the stream; I go down the stream in a canoe or boat, *nin nissâbon, nin bimâbon*. I go down over a rapid, *nin nishibon*. I take him down the stream in a canoe or boat, *nin nishibona*. Mânik-mâ-mitâk).
 Doze; I doze, *nind asingwam*.
 Dozen, *midâsswi ashi nij*. (Mitâtat nijosâb).
 Drag; I drag myself about, *nin babamode, nin babainode*. I drag s. th. with great difficulty, *nin animidâbi*.
 Drag, (in. s. in) S. Draw.
 Drag-net, *agwabinâgan*. S. Draw-net.
 Dragon-fly, *obodashkwânishi*.
 Drag out; I drag him (her, it,)

out, *nin sagisidábána; nin sagisidábádan.*
 Drain-shop, *minikwéwigamig, siginigéwigamig.*
 Drain-shop keeper, *sginigéwinini.*
 Draught-board, *gándinigan, joshkonigan.* I draw on a draught-board, *nin gandiniye, nin joshkonige.*
 Draught of air; there is a dr. of air, *jábodéiassin.*
 Draught-ox, *odábi-píjiki.*
 Draw; I draw, *nind odábi.* I make him draw, *nind odábia.* I draw him, (her, it,) *nind odábána; nind odábádan.* I draw a load, *nind awadjidábi.* I make him draw a load, *nind awadjidábia.* I cannot draw him, (her, it,) *nin bwawibina; nin bwawibidon* I have drawn all of it, (in., an.) *nin tchagidábádan; nin tchagidábána.* —I draw back or aside, sitting, *nind ikwáb.* (Otâbew).
 Draw. Drawing.—S. Paint. Painting.
 Draw along; I draw or drag him, (her, it) along, *nin bimidábána; nin bimidábádan.*
 Draw away; I draw or drag away, *nin mädjidábi.* I draw or drag him (her, it) away, *nin mädjidábána; nin mädjidábádan.* (Sipwetâbâteu).
 Drawers, *bitawigibodeiegwâsson.*
 Drawing, *odâbiwin.* (Otâbewin).
 Drawing-knife, *mokodjigan, kit-chiwágikomân.*
 Draw in the mouth. S. Suck.
 Draw liquid; I draw, *nin gwâbaam.* I draw it, (liquid,) *nin gwâbaan, nin gwâbandan.*

I draw water, *nin gwâbaige.* I draw water out of a fountain, *nin gudâibi.* I draw broth, etc., *nin gwâbaabowe.* I draw a fish out of the water, *nin gwâbâwa gigo.* (Akwânêw).
 Draw-net, large draw-net, *tchimaigan.* I am fishing with a draw-net, *nin tchimaa.*
 Draw out; I draw it out, (in., an.) *nin gitaan, nin gitinan, nin gitichigobidon, nin gissigobidon, nin gitichigwâkonan, nin gissigwâkonan, nin nanikibidon; nin gitawa, nin gitina, nin gitichigobina, nin gissigobina, nin gitichigwâkonna, nin gissigwakona, nin nanikibina.* I draw it out for him, *nin gitichibitawa, nin gitichigobidamawa.* (Pikhkohew, wikkwatinam). I draw it out with the teeth, *nin wikwandan.* I try to draw him out s. th. with the teeth, *nin wikwatchiwikwandamawa.* —I draw it out of a vessel, (in., an.) *nind agwâbian, nind agwâbiwa.* I draw him (her, it) out of a kettle, etc., *nind agwâwa; nind agwaan.* —I draw out the threads of it, *nind abibidon.*
 Draw over; I draw s. th. over a string, *nin nâjabiiige.* I draw it over a string or cord, *nin nâjabian.* (I play on the violin, *nin nâjabiiige.* —S. Violin, *nâjabiiigan.*)
 Draw to...; I draw to me, *nin wikobidjige.* I draw him (her, it) to me, *nin wikobina; nin wikobidon.* I am (it is) drawn to..., *nin wikobidjigas; wikobidgidâde.*

Draw up ; I draw him (her, it) up on a rope, *nind ikwābigina, nin wikwābigina, nin wikwābigibina ; nind ikwābiginan, nin wikwābiginan, nin wikwābigibinan.*

Dread ; I dread him, (respect him,) *nin goshima.* I dread it, (respect it,) *nin gossitan.* I dread him (her, it) in thoughts, *nin gotanenima ; nin gotānendān.* (Kustōnāmew).

Dread. Dreaded, (in. s. in.) S. Fear. Feared.

Dreaded ; I am (it is) dreaded, considered dreadful, *nin gotānendagos ; gotānendagwad.* (Kustātikusiw).

Dreadful. S. Frightful.

Dream, *inābandamowin, inābandjigan, bawādjigan.* — Bad dream, *mānāsabandamowin.* I have a bad dream, *nin mānāsabandam.* Beautiful dream, *wejibābandjigan, wejibābandamowin.* I have a beautiful dr., *nin wejibābandjige, nin wejibābandam.* — Good dream, *minwābandamowin.* I have a good dream, *nin minwābandjige nin minwābandam.* — Impure dream, *bishigwasabandamowin.* I have an impure dream, *nin bishigwasabandam.* Ominous unlucky dream, *āpawewin.* I have an ominous unlucky dream, *nind āpaw.* — Painful dream, *kolagābandamowin.* I have a painful dream, *nin kolagābandam.* (Pawātamowin, pawāgan).

Dream ; I dream, *nind inābandam, nind inābandjige, nin bawādjige.* I dream often, *nin nitā-inābandam, nin nitā-ba-*

wādjige. (Pawātam, itābatam). I dream of him, (her, it,) *nind inābama, nin bawāna ; nind inabandan, nin bawādan.*

Dreamer, *enābandang, bewādjiged.* Great dreamer, *netā-inābandang, netā-bawādjiged.*

Dreaming. S. Dream.

Dregs ; there are dregs, *jigossemagad.*

Drenched ; I am dr. with rain, *nin bosābawe.* I am (it is) dr. through, *nin jābwābawe ; jābwābawemagad.*

Dress, *agwiwin.* I have a new dress on, *nind oshkikwanaie, nind oshkiqwaje.* (Miskutā-kūy).

Dress ; I dress myself, *nin bisikwanaie, nin bisikonidis, nind agwiidis.* I dress him (her, it) *nin bisikona, nind agwia ; nin bisikonan, nin agwiton.* (Pustayonisew). I dress myself in a certain manner, *nind ijikwanaie.* I dress it (or clothe it) in a certain manner, *nind ijikwanaieton.* I dress like..., *nind iji, nind ijikwanaie.* It dresses (is dressed) like..., *ijiomagad, ijikwanaiemagad.* — I dress elegantly, *nin wāweji, nin wāwejikwanaie* (Wāwesiw). I dress him elegantly, *nin wāwejia.* I dress gloriously, *nin bishigendagwi.* I dress in black, *nin makatewikwanaie.* I dress in green, *nind ojawashkwanaie.* I dress in red, *nin miskwakwanaie.* I dress in white, *nin wabikwanaie, nin wābishkikwanaie.* I dress vainly, splendidly, *nin sasé-*

- gakwanaic*. I dress warmly, *nin kijôpis*. (Kisowu).
- Dress a wound; I dress his wound, tie it up, *nin sinsobi-na*. My wound is dressed, *nin sinsobis*. The dressing of a wound, *sinsobisowin*. (Ak-kupisuwin).
- Dress. S. Tan.
- Dressed; I am dressed. S. I dress.
- Dressed; poorly dressed. S. Naked.
- Dressed. S. Tanned.
- Dried fish, *bâtégigô*, *naméteg*.
- Dried meat, *bâtéwiass*. (Kâkkê-wok).
- Drink, *minikwewin*. It is drink, *minikwewiniwan*.
- Drink; I drink, *nin minikwe*, *nin minikwâdjige*. I drink in such a place, *nin dajibi*. I drink in diff. places, *nin babi-ijibi*. I drink it, *nin minikwen*. I drink it, (spend it for drinking,) (*in.*, *an.*) *nin minikwâdan*; *nin minikwâna*.
- Drink. S. Give to drink.
- Drink all; I drink it all up, *nind iskandan*, *nind iskapidan*, *nin sikapidan*. (Kitaw).
- Drink-house, drinking-house, *minikwewigamig*, *siginigewigamig*.
- Drinking, *minikwewin*. Bad habit of drinking, habitual drinking, *minikweshkiwin*. I am in a bad habit of drinking, *nin minikweshk*.
- Drinking-vessel, *minikwâdjigan*.
- Drink together; I drink together with him, *nin widjiminikwema*, *nin widjibima*. We drink together, *nin widjibindimin*.
- Driven by the waves; I am (it is) driven by the waves, *nin babamirwebaag*; *babamirwebaan*. I am (it is) driven away by the waves, *nin bimiwebaag*; *bimiwebaan*. (Webâpokow).
- Driven by the wind; I am (it is) dr. about by the w., *nin babamâsh*; *babamâssin*. I am (it is) dr. aside by the w., *nin bimidash*; *bimidâssin*. I am (it is) dr. backwards by the w., *nind ajêiash*; *ajêiâssin*. I am (it is) dr. by the w. to the shore, *nind agwaiash*; *agwaiâssin*. (Webâssin).
- Drive off; I drive him off, (away,) *nind ikonajâwa*, *nin mâtjinajikawa*. (Iyekatetisaliwew).
- Driver. S. Cartman.
- Droll; I droll, *nin babâpinis*. (Wâwiyatwesik).
- Droll, (curious, comical;) I am (it is) droll, considered droll, *nin wawiiadenlâgos*; *wawiiadendâgwad*. I find him (her, it) droll, *nin wawiiadenima*; *nin wawiiadendan*. I find or think myself droll, *nin wawiiadenindis*.
- Droll. Drollery, (*in. s. in.*) S. Buffoonery.
- Drollery, *babapinwewin*, *wawiiâjitâgosiwin*. I am telling drolleries, *nin babapinwe*, *nin wawiiâjitâgos*.
- Drop, *pangigag*. (Pakkikawiwinn).
- Drop; it drops, *pangiga*. (Pak-kipestin).
- Drop, (let fall;) I drop it, (*in.*, *an.*) *nin bâninan*; *nin bânina*. —S. Fall, let fall down.
- Dropsy, *missidjiwin*. I have

the dropsy, *nin missidji*. (Mistataveppinewin).
 Drought; where is a dr., *bibinekamate*.
 Drown; I drown him, *nin gibwanābawana*. (Nistābāwāwew).
 Drowned; I am dr., *nin gibwanāmbawew*, *nin nissābawew*. (Nistābāwew).
 Drowsy. Drowsiness.—S. Sleepy. Sleepiness.
 Drum, *teweigan*, *mitigwakik*. (Mistikwaskik).
 Drum; I drum, *nin teweige*. (Pakahamaw).
 Drummer, *taiéwéiged*, *tawéigewini*.
 Drum-stick, *pagaakokwān*.
 Drunk; I am drunk, *nin giwashkwebi*. (Kiiskwebew).
 Drunkard, *menikweshkid*. Confirmed habitual drunkard, *gawashkwebishkid*, *netā-giwashkwebid*. I am a habitual drunkard, *nin nita-giwashkwebi*, *nin giwashkwebishk*. I make him a perfect drunkard, *nin giwashkwebishkia*.
 Drunken person, *gawashkwebid*.
 Drunkenness, *minikweshkiwin*, *giwashkwebiwin*. Habitual drunkenness, *giwashkwebishkiwin*. (Kiiskwebewin).
 Dry; I dry myself, I become dry, *nin bāss*. I dry it, *in*, *an*.) *nin bāssan*; *nin bāsswa*. I dry meat, etc., *nin bāssama*.
 Dry; I am (it is) dry, *nin btenjos*, *nin bāss*; *bengwan*, *bātte*. The ground is dry, *bengwākamiga*, *bibinekamate*. It is dry, (the water dried up,) *iskātemagad*, *iskabinagad*. It dries and dies, *nibōbate*. (Dry-meat, kakkiwok).

Dry. S. Thirsty.
 Drying, *bāssamāwin*.
 Dry in smoke; I dry s. th. in smoke, *nin mawakadosama*, *nin gaskisige*. I dry it in smoke, (*in*, *an*.) *nin gaskisan*; *nin gaskiswa*. (Kaskābaswew).
 Duck, *jishib*. A large kind of duck, *ininishib*. Another kind of wild duck, *ansig*. Another kind, *jingibiss*. Duck with a long neck, *ginogweia-weshib*. Another kind of duck, *kinishtinokweshib*. Another kind, *siamo*. Another kind again, *wakéiawishib*. A kind of autumn duck, *pikwakashib*. A very fat duck, *pakojishib*. —I hunt ducks, *nin nando*, *shibe*, *nin nodjishibe*.
 Dug; it is dug deep, *ginwanikāde*, *dimitianikāde*, *ishpānikāde*.
 Dug. S. Woman's breast.
 Dull; it is dull, blunt, *ajāssin*, *ajiwassin*, *ajitabikissin*. I am dull at work, *nin babégikādīs*, *nin babédjinarwis*.
 Dull (*in*, *s*, *in*.) S. Stupid.
 Dullness at work, *babégikadisiwin*, *babédjinarwiswin*.
 Dung, *pigikiwimo*. (Mastuso-mey).
 Duplicate, *anbjibiigan*.—S. Copy.
 Durable; I am dur., of a strong constitution, *nin jibinawis*. It is durable, (*in*, *an*.) *songan*; *songisi*. It is dur., (wood,) *jibigissin*. It is dur., (metal,) *jibabikissin*. (Siban, sibinew).
 During, *megwa*, *apitch*.
 Dusky; I am dusky, *nin makatewis*.
 Dust, *wiiagassiiān*. The white

dust on the head of a person, *akinikuan*. (Pikkowakkaw). The dust is raised by the wind, *pingwéombassin*. The dust falls on s. th., *binakamigishka*. I wipe the dust off, *nin binawian*. I shake the dust off from it, *in. an. nin baweginan*; *nin bawegina*.

Dusty; I make it dusty, *nin binakamigishkan*.

Dwell; I dwell, *nin da, nind ab*. I dwell in him, (her, it,) *nind abitawa*; *nind abitan*.

Dwelling. S. Habitation.

Dye, (color,) *onansigan, adissigan*.

Dye, (color;) I dye, *nin onansige, nind adissige*. I dye ash-colored, black, etc. S. Ash-colored, Black, etc.

Dyed; it is dyed, (*in, an.*) *aditte*;

adisso. It is dyed so..., (*in, an.*) *inande*; *inanso*. It is dyed green, red, etc. S. Green. Red, etc.

Dying; I am dying, *nin giwine, nin nib, nin bâbanadis*. (Atinipiw).

Dyeing, (coloring,) *adissigewin, onansigewin*.

Dyer, *edissiged, adissigewinini, onansigewinini*.

Dyer's business or trade, *adissigewin, onansigewin*.

Dyer's shop, dye-house, *adissigewigamig, onansigewigamig*.

Dye-stuff, *adissigan, onansigan*.

Dysentery, *jâbondeshkawin*. I have the dys., *nin jâbondeshka*. (Sâbosow.)

Dysury, *gibijigiwineshkawin*. I have the dysury, *nin gibijigiwinerhka*.

E

Eagle, *migisi*. Young eagle, *migisins*. Another kind of eagle, *wâbijakwe*. Black eagle, *mis-sausi*. (Kiyiw.)

Eagle's claw, *migisiwiganj*.

Eagle-fighter, *migisananissi*, *pi-pigiwis*.

Eagle-Harbor, *Migisiwiwikwed*.

At Eagle-Harbor, from or to Eagle-Harbor, *Migisiwiwikwedong*.

Eagle-River, *Migisiwisibi*. At, from or to Eagle-River, *Migisiwisibing*.

Ear, *otawâgâma*. My, thy, his ear, *nitawag*, *kitawag*, *otawag*. (N'ittawokây, k'ittawokây, ottawokây. I have ears, *nind otawâga*. I have large ears, *nin mamangitawage*. I have a long ear, *ninginotawage*. I have long ears, *nin gaganotawage*. I have a small ear, *nin agissitawage*. I have small ears, *nin babinutawage*. I have ugly ears, *nin mâmanjitawage*. My ear is cold, (my ears are cold, *nin takitawage*, *nin takitawage*. My ear is cut off, *nin kishkitawage*. I cut off his ear, *nin kishkitawagejwa*. I strike off his ear, *nin kishkitawageganama*. My ear is frozen, (my ears are frozen,) *nin mashkawadjitawagenadj*. My ear is stopped, *nin gibitawage*; my ears are stopped,

(I am deaf,) *nin gagibitawage*. (Kipittew.) I stop my ear, *nin gibitawageodis*; I stop my ears, *nin gagibitawageodis*, *nin gagibishebinidis*. I stop his ear, *nin gibitawagéwa*; I stop his ears, *nin gagibitawagéwa*, *nin gagibishebinna*. My ear is swollen, *nin bagitawage*.—I have only one ear, *nin nabanétawage*. The other ear, or only one ear, *nabanétawag*. I pull his ear, *nin wikotawagebina*, *nin jibitawagebina*. (Tewittâwokew.)

Ear-hanging. S. Ear-ring.

Earn; I earn, *nin dashkitchige*.

I earn to myself, or for myself, *nin gashkitas*, *nin gashkitamâs*, *nin gashkitamâdis*, *nin wikwatchitas*, *nin wikwatchitamâdis*.—I earn it, (in., an., *nin gashkitchigen*, *nin gashkiton*; *nin gashkitchigenan*, *nin gashkia*. I earn it to myself, (in., an., *nin gashkitamâson*; *nin wikwatchitamâson*; *nin gashkitamâsonan*, *nin wikwatchitamâsonan*. I earn it for him, *nin gashkitawa*, *nin gashkitamâwa*. (Kispinatew.)

Earn, (in. s. in.) S. Gain. Pro-care.

Earned; it is earned, (in. an.) *gashkitchigâdi*; *gashkia*.

Earning, *gashkitchigewin*, *wik-*

watchitamásowin.

Earnings, *gashkitchigan.*

Ear of fish, *oleteqwan.*

Ear of Indian corn, *nisakosi.*

Ear-ring, *nabishebison.* (Tabitebisum.)

Earth, *akki.* On earth, *akking,* *ogidakamiq.* (Askiv.) Under the earth, (Atámaskamikt.) The opposite side of the earth, *ajawakamiq.* I am earth, *nind akkiw.* It is earth, or there is earth, *akkiwan.* The earth quakes, or shakes, *niningikamiqishka akki:* *gwingwan,* *tehingwan.* *tehingwakamiqa.*

Earthen dish or plate, *wábigan-onágan.* (Ajiskiwovágan.) I make earthen dishes and plates, *nin wábigan-onaganike.* A man that makes earthen dishes and plates, a potter, *wábigan-onaganikewinini.*

Earth-house, (under ground,) *akkiwiyamiq.*

Earthquake; there is an earthquake, *niningakamiqishka aki,* *niningishkamagad akki.*

Ear-wax, *mowidjitawágan.*

Easily, *wenipaj,* *wenipanaj.*

East, *wában,* *wendjimokaang.* In the east, from or to the east, *wábanong.*

East-cloud, *wábanakwad.*

Easter, *Pak.* Easter-Sunday, *Pakgijigad* or *Apitchipáwí-kijigat.*

East-rain, *wabanibisca.*

East-star, (morning-star,) *wábanung.*

East-wind, *wábaninodin.*

Easy; it is easy, *wenipanad.* I think s. th. is easy, *nin weni-*

panendam. I think it is easy, *nin u enipanendan,*

Eat; I eat, *nin wissin.* (Mitjisuw.) I eat it, (in, an.) *nin midjin;* *nind amwa.* (Mowew.) I eat with him, *nin widipama.* I eat (or fare) so..., *nind inandjige,* *nind indanandjige.* I eat good things, *nind minwandjige.* I begin to eat, *nin madandjige.* I eat before I start, *nin nawadji.* I eat as long as..., *nind apitandjige.* I eat it raw, (in, an.) *nind ashkandan;* *nind ashkama.* I eat secretly, (in a stealthy manner,) *nin gimodandjige.* (Kimipuw.) I eat slowly, *nin babéjikadandjige,* *nin bedjissin.* I eat fast and much, *nin gájage.* I eat s. th. with some other thing, *nind apándjige,* *nin dagwandjige.* I eat it (in, an.) with some other thing as a by-meat, *nind apándjigen,* *nin dagwandjigen,* *nin dagwandán;* *nind apándjigenan,* *nin dagwandjigenan,* *nin dagwama.* I look for s. th. to eat, *nin nandawissin.* I go somewhere to get s. th. to eat, (or to drink,) *nin nadabowe.* I eat sufficiently, *nin debissin.* I make him eat sufficiently, *nin debissinia.*—I give to eat, *nind ashange.* I give him (her, it) to eat, *nind ashama;* *nind ashandan.*

Eat up, (consume;) I eat up, *nin gidawe.* I eat it all up, (in, an.) *nin gidan;* *nin gidamwa.* I eat all up, s. th. belonging to him, *nin gidamáwa.* It eats me up, *nin gidamogon.*

Eatable root; a small eatable root, *watapin*.

Eatables, (provisions, *midjim*.

Eating, *wissiniwin* (Mitjisuwin).

Eating-house, *wissiniwigamig*, *ashangewigamig*.

Ebb, ebbing tide; it is the ebbing tide, *odaskimagad nibi*.

Echo. S. Resound.

Eclipsed; the sun (or moon) is eclipsed, there is an eclipse, *gisiss nibo*. (Wanitibiskipariw pisim)

Eelication, *mino kikinowâbamigawin*.

Edify; I edify, *nin mino kikinowâbandaiwe*. I edify him, *nin mino kikinowâbamig* He edifies me, *nin mino kibinowâbama*

Edge of a tool, *gânag*, *ganamagak*. It has such an edge, (or such teeth, *inabudâimagad*.

Eel, *bimisi*.

Efface. Effaced. S. Blot out. Blotted out.

Effect; it makes a good effect, (medicine, etc.) *minoshkagemagad*. It makes a good effect in me, *nin minokâgon*; it makes a bad effect, *nin manikâgon*.

Effect; I effect it, *nin gashkiton*. I cannot effect it, *nin budnawiton*. I eff. little, *nind inwâs*. It eff. little, *inwâsomagad*. I eff. nothing with my working, *nind anamerwis*, *nind ashkonawis*. It effects nothing, *anamerwisimagad*

Effort; I make efforts, *nin mashkaws*, *nin wikwatchito*. Kut-chiw

Egg, *wânan*. Small egg, *wânanous*. Bad spoiled egg, *uana-*

nosh Hen's egg, *pakaakwânanan*. (Wâwi).

Eight, *nishwâsswi*. We are eight of us, *nin nishwâtchimîn*. There are eight in. obj., *nishwâtchinon*. (Ayenânew).

Eight, *nishwâsso* .., in compositions; which see in the First Part.

Eight every time, eight each or to each, *nenishwâsswi*.

Eighth, *eko-nishwâtching*. The eighth time, *nishwâtching*.

Eighthly, *eko-nishwâtching*.

Eight hundred every time, eight hundred each or to each, *nenishwâsswak*.

Eight thousand, *nishwâtching midâswak*.

Eight times, *nishwâtching*.

Eight times every time, eight times each or to each, *newishwâtching*.

Eighty, *nishwâssimidana*. We are eighty, *nin nishwâssimidanawemin*. There are eighty in. obj., *nishwâssimidanawewan*.

Eighty every time, eighty each or to each, *nenishwâssimidana*.

Eighty hundred, *nishwâssimidanak*. We are eighty hundred of us, *nin nishwâssimidanakosimin*. There are eighty hundred in. obj., *nishwâssimidanakwadan*.

Eking piece, *aniketchigan*. There is an eking piece, *aniketchigade*

Elapsed. S. Passed, (Past.)

Elbow, *biminik*, *biskinikenowin*, *oskwan*. I lean on my elbows, *nind odoskwanishin*. I strike him with the elbow, *nind odoskwanâwa*.

Elder-tree, elder-shrub, *papash-kisiganak*, *pipigwewanashk*, *wimbissagashk*.
 Election. S. Choice.
 Elephant, *ketchi awessi*.
 Elevated; I am elevated, *nin kitchitwâwis*.
 Eleven, *midâsswi ashi bejig*. (Mitâtat peyak osâb.)
 Elk. S. Moose.
 Elm or elm-tree, *anib*. Another kind of elm-tree, *ajâshiḡob*. (Atchâpâsk).
 Elm-bark, *anibiwanagek*. Sack of elm-bark, *wanimod*.
 Elm-forest, elm-grove, *anibiki*.
 Elm-River, *Anibinsiwi-sibi*.
 Eloquent; I am el., *nin nitâwê*.
 Elsewhere, *ningotchi, bakân*.
 Emaciated; I am em., *nin jâ-shâḡucabewis*.
 Emancipate; I em. him, *nin pagidina tchi dîbenindisod*.
 Embark; I embark, *nin bos*. I emb. with somebody, *nind adawâawi*. I emb. him, (her, it,) *nin bosia*; *nin bositon*. I em. with him, *nin adawaama*. (Tchimew). I bid him embark, *nin bosinajâwa*. I em. him by force, *nin boswebina*. I am embarked by force, *nin boswebinigâs*.
 Embarkation, *bosiwin*.
 Embarrass; I emb. him with my words, *nin wâwânima*. I emb. him by my requests, *nin wâwânimotaua*.
 Embarrassed; I am emb. in my thoughts, *nin wâwânendam*. I cause him to be emb. in his thoughts, *nin wâwânendamia*.
 Embellish; I em. him, (her, it,) *nind onijishia*, *nin sasegaa*; *nind onijishiton*, *nin sasegaton*.

Embellishment. S. Ornament.
 Embez zle. Embezzlement.
 Embezzler.—S. Cheat. Cheating. Cheater.
 Embrace. S. Hug.
 Embroider; I embroider or ornament, *nin niskagwaige*. I embroider, making flowers, etc., *nin masinigwadam*. I embroider it, (in, an.) *nin masinigwâdân*; *nin masinigwana*. I emb. with porcupine-quills, *nin bimig*, *nind onâḡaskwawaic*. I emb. with small glass-beads, *nin masiniminensike*, *nin niskimine-sike*. I embr. or ornament it with small glass-beads, (in, an.) *nin niskiminensikâdan*; *nin niskiminensikâna*.
 Embroidered; it is embr. or ornamented, *niskagwaigâde*, *niskamagad*. It is emb. with flowers, etc., (in, an.) *masinigwâde*; *masinigwâso*. It is embr. with small glass-beads, (in, an.) *masiniminensigâde*, *niskiminensikâde*; *masiniminensikana*, *niskiminensikana*.
 Embroidery; fine emb. with porcupine-quills, *onagaskwawai*.
 Emerge; I emerge, *nin moshkaagwindjisse*. It emerges, *moshkaagwindjissemagad*.
 Emetic, *jashigagowesigan*. (Pâkomosigan).
 Eminent, *âpitchi*. (Nâspitch).
 Emmet, *enigo*. (Eyik).
 Emperor, *kitchi-ogima*.
 Empire, *ajimâwiwin*.
 Employ; I employ him, *nin anona*. I empl. him (her, it) in a certain manner, *nind inawémikana*; *nind inawémikadan*. (Atotew).

Employed ; employed person, *anonigan, anonam, enonind, onotagan*. Employed (used) thing, *aiowin anokasowin*. I am employed, *nind anonigo*. I am empl. in a certain manner, *nind inawémikas*.

Employer, *enôkid*.

Employment, *anonigosiwîn, anonîdiwin*.

Empress, *kitchi ogimâkwe*.

Empty, without a load, *pijishig*.

Enable ; I enable him, *nind inenima*.

Encamp. Encampment. S. Camp.

Encampment, *nibewin*. (Kapesiwin).

Enclose. S. Fence in.

Enclosure, *atchikinigan, giwitaikinigan*.—S. Fence. (Wâskânigan).

Encourage ; I enc., *nin gagan-songe*. I enc. him, *nin gagan-soma*. (Akamimew).

Encourage, (console ;) I enc., *nind abisiwinge*. I enc. him, *nind abisiwima, nin gaganoma*. (Kâkitjimew).

Encourage to do evil ; I enc. him to do evil, *nind ashia, nind ashiwima*. (Matchi-sik-kimew).

Encouraging, *gagânsondiwin, gagan-songewin, abisiwingewin ; ashiîdiwin*.

Encumber ; I enc., *nin niskikage*. I encumber him, (her, it,) *nin niskia, nin niskikawa ; nin niskikan*. It enc. me, *nin niskikâgon*.

Encumber, (in. s. in.) S. Obstruct.

End, *waîkwa*.—(Wanaskutch). (In compositions.) There is

an end, *waickwaiamagad*. At the end, *waickwaiâi*. It is considered the end of it, *waickwaiendagwad*. I think it is the end of it, *nin waickwaiendan*. I go to the end of it, *nin kabeshkan*. I arrive at the end, *nin waickwashkan*. I bring it to an end, *nin waickwassiton, nin waickwaton*. It comes to an end, *waickwassemagad*.—It is the end of the world, *waickwaakkiwan, ishkuwa-akkiwan, boni-akkiwan*—(Kisipaskamik). The end of an action or work, *ishkwakamigisiwin, ishkwatâwin ; anwâtawin*.

Endeavor ; I endeavor, *nin wikwatchi, nin wikwatchito, nin wikwatchiton, nind aiangwamendam, nind aiangwamis*. I end. in vain to have it, *nind agawadan*. I end. (or work) in vain, *nind ânawewis*. I end. without much effect, *nind inwas*.—I end. to get, (in thoughts,) *nin wikwatendam*. I end. to get him, (her, it,) *nin wikwatanima ; nin wikwatanidan*. (Kutchi, v. g. kutchinakamuw ; he endeavors to sing ; akâwittam.)

Endeavor, (in. s. in.) S. Try.

Endless, *wickwaiassinog*.

Endure ; I can endure much cold, *nin jibadj*. I can end. much hunger, *nin jibanandami*. I can end. much smoke, *nin jibanamoss*. Sibe-yittam.

Enemy, *jingendjige*. I am enemy, *nin jingendjige*. (Pak-wâtagan)

Engage ; I engage in a service, *nind anonigos*.

Engagement, *anonigosiwin*.

England, Great Britain and Ireland, *Jāganashiwakki*. In, from or to England, *Jāganashiwakking*.

English; it is English, (Aka-yāssimowin, (written or printed in English,) *jāganashiwissin*, *jāganashimomagad*. I translate it in Eng., *nin jāganashiwissiton*. It is translated in Eng., *jāganashiwissitchigāde*.

English boy, or a little Englishman, *jāganashins*.

English girl, *jāganashikwens*.

English language, *jāganashimowin*. I speak English, *nin jāganashim*. It speaks Engl., (it is in Eng.,) *jāganashimomagad*.

Englishman, *Jāganash*. (Aka-yāssiw).

English minister, *Jāganashimekatewikwanaie*.

English religion, (Church of England,) *Jāganashi-anamiewin*. I profess the Eng. religion, *nin jāganashi-anamia*.

Englishwoman, *jāganashikwe*.

English writing, *jāganashiwibūgan*. I write in Eng., *nin jāganashiwibiige*.

Engrave; I engrave, *nin masinibiige*.

Engraved; I am (it is) engr., *nin masinās*, *nin masinibiigās*; *masināde*, *masinibiigāde*.

Engraving, *masinibiigewin*; *masinibiigan*, *masinitchigan*.

Enkindle; I enk. it, *nin biskakondan*.

Enlargen. S. Widen.

Enlighten; I enl. him, *nin wāssētabia*, *nin wāssenamawa*. I

enl. his mind, *nin wāssētiendamia*, *nin wāssakwanendamawa*.

Enmity. S. Hatred.

Enormity. S. Horror.

Enormous. S. Frightful.

Enough, *mi minik*, *mi iw*. (Eku-yigok). There is enough of it, (in, an.) *débissémagad*; *debisse*. (Tepipayiw. I have enough, *nin débis*. I think I have enough, or, I think it is enough, *nin débénim*, *nin debendam*, *nin débagenim*. I talk enough, *nin débānagidon*. I drank enough, *nin débibi*; I ate enough, *nin débissin*.— We are just enough, *nin minodashimin*. There is just enough of it, *minodassin*.

Enraged person, very angry, *ketchi nishkâdisid*. I am enraged, very angry, *nin kitchi nishkâdis*. (Osāmiyawesiw).

Enslave; I ens. him, *nind awakâna*. It enslaves me, *nind awakanigon*. I ens. myself, *nind awakanidis*.

Entangled; I am ent. in a cord, *nin biswabigishin*.

Enter, (go in;) I enter somewhere, *nin pindige*. (Pittukew). It enters, *pindigemagad*. I enter into him, *nin pindigawa*, *nin pindigeshkawa*, *nin pindjinaweshkawa*, *nin pindjineshkawa*. It enters into me, *nin pindigeshkâgon*, *nin pindjinaweshkâgon*, *nin pindjineshkâgon*.

Enter, (take in or bring in;) I enter him, (her, it,) *nin pindigana*; *nin pindigadon*.

Entice; I entice, *nin wikwasonge*. I ent. him; *nin wik-*

- wasoma*. We ent. each other, *nin wikwasondimin*. (Ayakuk-kâsuw.)
- Enticing, *wikwasongewin*, *wikwasondiwîn*.
- Entire. S. Whole.
- Entirely, *kakina wâwinge*, *âpitchi*. Misiwe.
- Entice. Entreaty.—S. Entice. Enticing.—S. Bequest.
- Envelop. S. Wrap up.
- Envy, *kijâwenindiwîn*, *kijâwendjigewin* *gagawenindiwîn*, *gagawendjigewin*. (Isawâna-keyimowin).
- Envy; I envy, I am envious, *nin gagawendjige*, *nin kijâwendjige*. I envy him, ther, it, *nin kijâwenima*, *nin gagawenima*; *nin kijâwendan*, *nin gagawendan*. (Ottevittam).
- Epaulet, *niskitenimanganedjigan*.
- Epidemy, *mejikâgemagak inapinewin*.
- Epiphany, *Ogimâ-gijigad*.
- Equal; I equal him, *nin tibishkokowra*, *nind adima*.
- Equally, *tibishko tetibishko*, *tibishkotch*, *nassab*.
- Equivalent, *tibishko*. It is eq. in., an., *tibishko apitendagwad*; *tibishko apitendagosi*. (Ispiteyittâkwan).
- Erect; I erect him, (her, it,) *nin maiwakona*, *nin maiawishima*, *nin maiawina*; *nin maiwakonan*, *nin maiawissiton*, *nin maiawinan*. I erect myself, *nin maiawita*, *nin maiawishka*, *nin maiawishin*, *nin passagita*. He erects himself, *namatchigabawi*, (a bear). It erects itself, *maiawishkamagad*.—I erect it, (in., an.) *nin patakidon*; *nin patakina*. (Tchimayew).
- Erected; I am (it is) erected by the wind, *nin maiâwasha*; *maiawassin*. It is erected, (in., an.) *maiawissin*, *maiawissitchigâde*; *maiawissitchigâso*.
- Erected, (in. s. in.) S. Stand up. Errand, *inajagawin*. (Itisahamâtuwin).
- Erysipelas. S. Herpes.
- Escape, *ojimowin*. (Paspiwin).
- Escape: I escape, *nind ojim*, *nin giuwe*, *nin gidiskiuwe*, *nin jabwi*, *nin jabwiuwe*, *nin gidiskiidis*. I escape out of his hands, *nin giâ*, *nin gidiskia*. I make him escape, *nind ojimoa*, *nin jabwia*. (Paspiw, tabasiw).
- Escaped; a person esc. from a massacre, *ishkwatâgan*, *ishkwatchigan*.
- Especially, *memindage*, *memdage*, *wâwij*.
- Esquimaux Indian, *Eshkibod*, (raw-eater.)
- Essay. S. Try. Endeavor.
- Essential. S. Foremost.
- Establish; I est. it, *nind ojissiton*, *nind aindjissiton*.
- Established; it is est., *aindjissitchigâde*.
- Esteem; I esteem, *nind apiten-dam*. I esteem or respect him, (her, it,) *nind apitenima*, *nin gokwadenima*, *nind a p i t e a d a n*, *nin gokwadendan*. I esteem myself, *nind apitenim*, *nind apitenindis*, *nin gokwadenin*, *nin gokwadenindis*. I esteem myself as high as him, *nind apitenimonan*.—I est. him (her, it) in a certain manner, *nind inassagadenima*;

- nind inassagadéndân.* I esteem him (her, it) little, *nin bewenima*; *nin bewendan.* (Ispiteyimew, kisteyimew).
- Esteem, (in s. in.) S. Respect. High esteem.
- Esteem little. Esteemed little, (in s. in.) S. Insignificant.
- Esteemed; I am (it is) esteemed in a certain manner, *nind inassagadendâgos*; *inassagaden-dâgwad.* (Kiskeyittâkusiw).
- Esteemed, (in s. in.) S. Respectable. Highly esteemed.
- Esteemed equal; I am (it is) estimated equal to..., *nin tibishkowendâgos*; *tibishkowendagwad.*
- Estimate. S. Value.
- Eternal, *Kaiâgige-bimâdisid.*
- Eternal, *wiekwaissinog, kâgige, kâgini.* Life eternal, *kâgige bimâdisiwin.* Eternal welfare, eternal salvation, *kâgige jawendagosiwin, kâgige mino aiâwin.* Eternal misery, eternal damnation, *kâgige kotagitowin, kâgige banâdjidi-sowin.*
- Eternally, *kâjigekamig, kâginig, kâgini.*
- Eternity, *kâgige bimâdisiwin.*
- Eucharist; the holy Eucharist, *kitchitwa Eukaristiwin.* I receive the holy Eucharist, *nind odapinan kitchitwa Eukaristiwin.*
- Eunuch. S. Castrated.
- Europe, *Kitchi agâming, Agâming kitchigami.*
- Evangely. S. Gospel.
- Evaporate; it evap., *anississin, anissassin.* (Mestâbattew).
- Even; it is even, (bark, etc.) *onashkwéiamagad.* It is even, (wood, in., an.) *ojissaga*; *ojis-*
- sagisi.* It is even, flat, (metal, in., an.) *onabikamagad, onabikad*; *onabikisi.*
- Even if..., *missawa*; *missawa gaie.* (Appo).
- Evening, *onâgosh, onâgwish.* It is evening, *onâgoshi, onâgwishi.* Evening is approaching, towards evening, *ani-onâgoshi, eni-onâgoshig.* (Otâkwâsaw, otâkusin).
- Evening meal, *onâgoshi-wissiniwin.* (Otâkusiwimitjisuwin).
- Evening-prayer, *onâgoshi-anamiang, onâgoshi-anamiwin.*
- Event; good event, *mino inakamigad.* Sad event, *matchi inakamigad.* (Ikkin).
- Ever; ever since, *apine.* For ever, *apine, kaginig.* (Aspin).
- Everlasting, *kâgige.*
- Every day, *endasso-gijigak.* (Tattwawikijikâki).
- Every night, *endasso-tibikak.* (Tattwawitibiskâki).
- Every second day, *nenassawigijig, nenijogijig, nenijogwan.*
- Every time, *dassing.* (Tattwaw).
- Everywhere, *misi misiwe.* There is of it everywhere, *misiweshkamagad.* Everywhere on earth, *misi enigokwag akik, misikkamig.*
- Evil, *maianadak, matchi aiirish.* My evil (in sickness) increases when I speak, *nin gidjim, nin gidowe.*
- Evil, *matchi.* It is evil; *manadad, matchi ijiwebad.*
- Evil spirit, *matchi manito, matchi aiaawish.*
- Eviscerate. S. Gut.
- Exact, exactly, *gwaiâk, nissitâ, wâwinge.* I arrange it exactly, *nin wâwingeton.*

Exact; I am exact, *nin wâwinges*.

Exact, (in. s. in.) S. Severe.

Exactness, *wâwingesiwin*. I act with exactness, *nin wâwinges*, *nin wâwingetchiye*.

Exaggerate; I ex., *osâm nibiwa nind ani-ikkî, osâm nibiwa nin dibâdjim*.

Exalt; I exalt him, *nind ishpenima*, *nind ishpie*, *nin kitchitwawia*, *nin kitchitwawenda*, *nin kitchitwawenda*. I exalt it, *nind ishpendan*, *nin kitchitwawendan*, *nin kitchitwawiton*. I exalt myself, *nind ishpenindis*, *nind ishpenim*, *nin kitchitwawenindis*, *nin kitchitwawenim*. (Mâmitjimew).

Examine of conscience, *nanagatawenindisowin*. I examine my cons., *nin nanagatawenindis*. Mâmitoneviniisuwîn.

Examine; I examine him, (her, it,) *nin gôdji-kikenima*; *nin godji-kikendan*. (Nânâgatâwâbamew).

Examine, (in. s. in.) S. Try. Seek.

Example, *kikinowâbamigowin*, *kikinowâbandaiwewin*, *kikinowâbandjigan*.—Good example, *mino kikinowâbamigowin*, *mino kikinowâbandaiwewin*. I give a good ex., *nin mino kikinowâbandaiwe*. I give him a good ex., *nin mino kikinowâbamig*. He gives me a good ex., *nin mino kikinowâbama*.—Bad example, *matchi kikinowâbamigowin*, *matchi kikinowâbandaiwewin*. I give a bad ex., *nin matchi kikinowâbandaiwe*. I give him a bad ex., *nin matchi kikinowâba-*

mig. He gives me a bad ex., *nin matchi kikinowâbama*.

Example, imitate example; I imitate his ex., *nin kikinowâbama*. He imitates my ex., *nin kikinowâbamig*. I give an example, *nin kikinowâbandaiwe*. I regulate my mind after his ex., *nin kikinawenima*.

Exceedingly, excessively, *âpitchi*. (Nâspitchi).

Excel. S. Surpass.

Excellent, *kitchi onijishin*.

Exchange S. Change.

Excite; I excite or push him to s. th., *nind ashia*, *nind inashia*. (Sikkimew).

Excite, (in. s. in.) S. Provoke to anger.

Excitement. S. Trouble, (noise.) S. Stir up.

Excrement, *mo*. (Omëy).

Excuse; I ask excuse for not being able to do s. th., *nin jagwenimotayos*. (Kâkitokkâsuw).

Execution, (hanging,) *agojiwewin*, *agonidiwin*. (Akosiwewin).

Executioner, (hangman,) *agojiwewinini*, *agonidiwinini*.

Exhale, it exhales, *anississin*, *anissassin*.

Exhausted; I am ex., *nind âpitchi aiekos*, *nind akwiwi*. (Nesuw).

Exhort; I exhort, *nind aangwamige*, *nind aangwamige*, *nind aangwamilagos*, *nind aangwamilagos*, *nin gagan-somp*, *nin gagikwe*, *nin ganojiwe*. I exhort him, *nin gagikima*. I exh. him to do s. th., *nin gagan-soma*. We

exh. each other, *nin gagikindimin, nin gaganoundimin*. I exhort myself, *nin gagikindis*. Exhortation, *aianguamitagosin, gaganongewin, gagikindin, gagikewin*. Exist; I exist, *nind aiâ*. (Itaw). Existence, *aiâwin*. (Itâwin). Exonerate; I exonerate the bowels, *nin misi*. Exorbitant. S. Extravagant. Expand. S. Extend. Expect; I expect, *nind akawab*. I exp. him, (her, it,) *nind akawâbama*; *nind akawâbandan*. Expedition, (haste,) *dadâtabiwin*. Expeditious; I am ex., *nin dadâtabi, nin gwashkwes*. — S. Quick. Expeditious working, *gwashkwesiwin, dadâtabiwin*. Experience; I know it by exp., (I tried it,) *nin gotamandan, nin gotamandjiton*. I experienced it, *nin kikendan*. (Nakatchittaw). Experiment. S. Trial. Expire; I expire, *nin nib, nind ishkwa bimâdis*. — S. Finish. (Iskwâtâmow). Explain; I explain it to him, *weweni nin windamawa*. (Gwayaskomew). Expose; I expose myself, *nind iniwêdis*. (Iyiwehuw). Expose to the sight of people. — S. Lay open. Expressly, *mijisha, p â k a t e h*. (Meyâkwâm.) Extend; I extend it, (*in.*, *an.*) *nin jibadaan, nin jibadawa*. I ext. it by pulling, (*in.*, *an.*) *nin jibabigibidon; nin jibabi-*

jibina. It extends, *jibabishkamagad*. Extensive, *kitchi*. It is extensive, *mitchâmagad*. Extent; its extent, *ekwag*. Exterminate. S. Spend all. Externally, on the outside, *agwachait*. (Wayawitimâvik). Extinguish; I extinguish, *nind atéje*. I ex. it, *nind atéan*. (Astaweham). Extinguisher, *atéigan*. Extravagancy, *osâmisîwin*. Extravagant; I am ext., *nind osâmis*. (Kiiskwew.) Extravagant spending, *tchagini-geshkiwin*. Extremely, *âpîchi*. Extremity, (end, summit,) *wânakowin*. Extreme-Uction, *Anamie-nominidîwin*. Eye, *oshkinjigoma*. (Miskijik). The right eye, *kitchishkinjig, okitchishkinjigoma*. The left eye, *namandjishkinjig, onamandjishkinjigoma*. My, thy, his eye, *nishkinjig, kishkinjig, oshkinjig*. — I have eyes, *nind oshkinjig*. I have dim eyes, *nin tibikinam*. I have good eyes, *nin naâb*. I have hollow eyes, *nin warinikab*. I have large eyes, *nin mangan-gishkinjigwe*. (Mâmakâbiw). I have only one eye, *nin nabanêshkinjigwe*. The other eye, or one eye only, *nabanêshkinjig*. I have small eyes, *nind agassishkinjigwe, nind babiwishkinjigwe*. I have sore eyes, *nind oshkinjigones, nin sassakingwe, nind ashkashkanagingwe*. I have weak eyes, *nin biswab, nin bigisa-*

wab, nin bigisawinam.—My eyes are filled with tears, *nin moshkinésibingwe.* My eyes are open, *nin pákakab.* I open my eyes, *nin pakatawab.* (Tokkâbiw.) I open his eyes, *nin wâbia.* My eyes are spoiled by smoke, *nin páshkabis.* My eye is swollen, *nin háigoshkinjigwe.* My eyes are tired, *nind ishkatawab, nin pagissab.*—I burst one of my eyes, *nin páshkábidjin.* (Pâskâbiw.) I cover his eyes with s. th., *nin titibingwebina.* I cover my eyes with s. th., *nin titibingwebis.* I feel a burning pain in my eyes, *nin sasakab.* I feel a burning pain in my eyes from smoke, *nin sassakisibingweiâbas.* I hurt my eye falling, *nin gidjâbi-shin.* I keep my eyes shut, *nin passangwab.* (Passakwâbiw.) I look with one eye only, *nin pashkingwen.* I look

with almost closed eyes, *nin toskab, nin toskâbandjige.* I look with almost closed eyes at him, (her, it,) *nin toskâbama; nin toskâbandan.* I have a mote in my eye, *nin binsin.* (Pisnin.) I pluck my eye out, *nin gidjâbaodis.* I pluck his eye out, *nin gidjâbawa.* I rub his eyes with some medicine, *nin sinigoshkinjigwena.* My eyes shut against my will, *nin passangwabishka*—It is made like an eye, *oshkinjigokâde.*

Eye-apple, apple of the eye, *makatewagamishkinjigwan.*

Eyebrow, *mâma.* My, thy, his eyebrow, *nimâma, kimâma, omâman.* My eyebrows are bristled up, *nin niskimâmarwe.* (Misâbiwinân.)

Eyelid; the under part of the eyelid, *sibingwai.* The hair of the eyelid, *mishâbiwinân.* (Misâbiwinân.)

F

Fable, *adisokan*. (Atayokkan.)

I tell a fable or fables, *nind adisoke*.

Fabulous giant, *windigo*.

Fabulous giantess, *windigokwe*.

Face; my, thy, his face, *nishkinjig, kishkinjig, oshkinjig*;

(Mikkwagan, n'ikkwagan,

oskwagan) or, *nindengwai,*

kidengwai, odengwai.—I have

an angry face, *nin nishkâd-*

jingwe, nin nishkâdjing-

weshka. I have a black

face, *nin makatewingwe*. I

have a clean face, *nin bining-*

we. I have a dark-blue face,

nind apissingwe. I have a

dirty face, *nin winingwe, nin*

mowingwe, nin mowidjwing-

we. I have a fat full face, *nin*

wininwingwe. I have a greas-

ed face, *nin nomingwe*. I

grease his face, *nin nomingwe-*

na. I grease my face, *nin no-*

mingwenindis. Greasing the

face, or grease for the face,

nomingwewin. I have a large

face, *nin mangadangwe*. I

have a lean face, *nin pak-*

kadwengwe. I have a face

like..., *nind inadengwe*. I have

a long face, *nin ginwingwe*. I

have pimples or pustules on

my face, *nin mossewingwe,*

nin babigwingwe. I have a

scar in my face, *nin odji-*

shingwe. I have a small face,

nind agassadengwe. (Timik-

kwew). I have a strange or

changed face, *nin miagish-*

kinjigwe. I have a wrinkled

face, *nind osigingwe*.—My face

is cracked, *nen gjingwe*. My

face is frozen, *nin mashkawâ-*

jingwewadj. My face is mark-

ed with sadness, *nin nanina-*

wingwe. I mark my face with

sadness, *nin naninawingwe-*

dis. My face is marked with

the small pox, *nin mamakin-*

gwe. My face is pale, *nin uâ-*

bishkingwe, nin wâbidewad-

engwe. (Wâbinewisiw). My

face is red, *nin miskwingwe*.

My face is shining, radiant,

nin wasséingwe, nin wassing-

wes. My face is swollen, *nin*

bagingwe. My face is uncov-

ered, *nin pakingwe*. I unco-

ver my face, *nin pakingweni-*

dis. I bruise my face, *nin ja-*

shingwingwéwa. I disfigure

my face, *nin manadjingwé-*

dis. I disfigure his face, *nin*

manadjingwéwa. I paint my

face, *nin waweji*. I paint my

face black, *nin makateke; nin*

makatekonidis. I rub his face

with medicine, etc., *nin sinig-*

wingwebina. I rub my face,

nin sinigwingwebinidis. I

wash my face, *nin kisibiging-*

we. (Kâssikkwew). I wipe my

face, *nin kisingwe*. I wrap up

my face in s. th., *nin titibingwebis*. I wrap up his face, *nin titibingwebina*.

Fade; it fades; *anoshka*. It fades in washing, *kisiábáwe*. —S. Whitish.

Fail; it fails, it gives no profit, *anawetisimagad*.

Faint: I faint, *nin wanimikau*, *nin wanendama*. I faint and have a vision, *nin nikábandam*. (Wanikiskisiw).

Fainting, *wanimikáwiwin*.

Fair, *gwanátch*. I am fair, *nin gwanátchiw*, *nind onijish*, *nin mikawadis*. It is fair, *gwanátchitau*, *angishin*, *saségamagad*. I am (it is) considered fair, *nin bishiyendagosh*; *bishiyendagwad*. I think it is fair, (in., an.) *nin saségawên-dân*; *nin saségawênima*.

Fairness, *gwanátchiwin*, *onijishiw*, *bishiyendagosiwin*.

Faith, *debweendamowin*. I have faith, *nin debweendam*. (Ayaniewitápweowekevitamowin).

Fall, *tagwâgi*. In fall, *tagwâgig*. —Last fall, *tagwâgong*. The fall before last, *awâss-tagwâgong*. I spend the fall in such a place, *nin tagwâgish*. I spend the fall with him, *nin widjitagwâgishima*.

Fall; I fall, *nin pangishin*. Pakissin). It falls, *pangissin*. I fall, *nin gawisse*, *nin webagadjin*. It falls, *gawamad*, *gawissemagad*. I fall (it falls) somewhere, *nind apangishin*, *apangissin*. I fall (it falls) in a certain manner, *nind ijisse*, (Ispayiw), *ijissemagad*. I fall being drunk, *nin gawibi*. I fall hard, *nin pakileshin*, *nin*

wissagishin, *nin tchigwaka migishin*, *nind apitchishin*. It falls hard, *tchigwakamigisin*. I make him fall, *nin pakitéshima*. I make it fall, *nin pangissiton*. I make him (her, it) fall, *nin gâwishkawa*; *nin gawishkan*, *nin gâwiton*. I make it fall to the ground, (in., an.) *nin webissiton*; *nin webishima*. I make it fall from its place, (in., an.) *nin binishkan*; *nin binishkawa*. I fall often, *nin nitâ-pangishin*, *nin waké-pangishin*. I fall on him, *nind ashosikawa*. I fall on my back, *nind atawasse*. I fall on my face, *nin tchingidjisse*, *nind atchitchingwessee*, *nind animikosse*. I fall on my feet, *nin nibawakisse*. I fall (it falls) by the wind, *nin gawâsh*; *gawâssin*. It will fall, *gawishkama-gad*.

Fall, let fall; I let him (her, it) fall, *nind apitchishima*, *nin banina*, *nin pangishima*; *nin baninan*, *nin pangissiton*. I let fire fall, *nin binanjenan ishkote*, *nin gwashkeranjan ishkote*.

Fall down; I fall (it falls) down, *nin nissakoshka*; *nissakoshkamagad*. I let him (her, it) fall down, *nin nissakoshkawa*, *nin nissakoshkan*. I fall down headlong, *nind atchitakissee*. I fall down before him, *nin gawitawa*, *nin gawitamawa*.

Fall in; I fall in, *nin pindjisse*, *nin gindjidasse*. It falls in, *pindjissemagad*. I fall (it falls) in a hole, *nin bodakwessee*, *bodakwesseeemagad*. I let it fall in, (in., an.) *nin bodâkwen*;

- nin bodákwenan*. I fall (it falls) in the water, *nin bakobisse*, *nin gógisse*; *bakobissemagad*, *gógissemagad*. (Pakastawepayiw). I fall (it falls) in the water out of a canoe or boat, *nin gidónagisse*; *gidónagissemagad*.—I fall and hurt myself, *nin bawênishin*. I fall stumbling, *nin bisogeshin*. I fall through, *nin jabosse*, *nin jabwi*, *nin jabwîwe*. It falls through, *jabossemagad*. (In the fire, Matchustepayiw).
- Fallacious; I am fall (I look better than I am), *nind agwawinagos*. It is fall, *agwawinagwad*.
- Falsehood. S. Lie.
- False prophet, *geginawishkid niganádjimowinini*.
- Fame. Famous.—S. Renown Renowned.
- Family, *inodewisiwin*. (Kistotew). One family, *ningotóde*. (Pevakoskâm). Two, three families, etc., *nijóde*, *nissóde*, etc. We are two, three, four families, etc., *nin nijodewisiwin*, *nin nissodewisimin*, *nin niôdewisimin*, etc.—My whole family, *endashiiân*, *enigokodewisiân*, *enigokwiniiân*, *enodewisiân*. My family is so large., *nind inigokodewis*, *nind inigokwin*, *nind inodewis*. I move with my whole family, *nin kigodewishka*. I come with my whole family, *nin dassoka*, *nin bi-dassoka*.
- Family-mark, *odem*. I have him (her, it) for my family mark, *nind odôdeminan*. (N.B. *odem*, or, *otem* means only his parents, relations. In Cree *ototema*, his relation.)
- Family way; I am in a f. w., *nind aiâwa abinodji*, *nin gishkawwa abinodji*. (Ayâwewawâsissa).
- Famine, *bakadéwin*. There is a famine in a country or place, *bakadéwinagad*, *bakadekamigad*, *bakadewiniwan*. Nottokatewin.)
- Fan, *wewésséigan*, *wewésséowin*.
- Fan; I fan, *nin wewesséige*. I fan him, *nin wewesséwa*. I fan myself, *nin wewesséidis*. (Yoyowehamaw).
- Far, *wâssa*, *wâssawekamiq*. (Wâyo). It is far, *wâssauad*, *wâssa*, *pitcha*. It is considered or thought far, *wâssawendagwad*. I think it is far, I find it far, *nin wâssawéndân*. I find distances far, *nin wâssawéndam*.
- Far from each other, *wâwâssa*.
- Far yet, but not very far, *nagêwâssa*. It is far, but not very far, *nagêwâssawad*.
- Fare; I fare (or eat) so, *nind inandjige*. I fare well, *nin minwandjige*.
- Farewell-visit, *anamikâgewin*. I make my farewell-visit, *nin bianamikage nakawe*.
- Farm, *aki*.
- Farm; I farm, *nin kitige*. (Nitâwikitchikew).
- Farmer, *kitigewinini*.
- Farming, *kitigewin*.
- Fart, farting, *bogidiwin*. (Pwekitowin).
- Fart; I fart, *nin bogid*, *nin nessedie*.
- Fast, *giigwishimowin*. (Iyewanisihisuwini).
- Fast; I fast, *nin giigwishim*, *nin pagidandjige*, *nin bakade*,

nin bakad'idis. I fast one day, *nin ningologwane*. I fast two, three, four days, etc., *nin ni-jogwane*, *nin nissogwane*, *nin niogwane*, etc.; I make him fast, *nin giigwiskimoo*, *nin bakad'ia*.

Fast, fast-day, *giigwishimo wi-gijigad*. (Yewanisihisuwikijikaw).

Fasten; I fasten it to the end of s. th. (*in.*, *an.*) *nin nabawa*; *nin nabawa*. I fasten it to the end of a stick, (*in.*, *an.*) *nin nabakwaan*; *nin nabakwira*. I fasten it to the end of s. th. so as to be able to take it off again, *nin nabadjashkawn*.

Fasten with a hook; I fasten it hooking it, *nind adabikaan*. I fasten with a small hook, *nind adjibidjige*. I fasten it, *nind adjibidon*.

Fasting, *giigwishimowin*, *pagidandjigen in*.

Fat, *winin*, *bimide*.

Fat: I am fat, *nin winin*. (Winyinow).

Father, *oössima*, *wioössimind*. (Weyottâwimit). I am father, *nind oössimigo*. My, thy, his father, *ooss*, *koss*, *ossan* (N'ottâwiy, k'ottâwiy, ottâwiyâ). I have a father, *nind oöss*. He is my father, *nind oössima*, *nind oössinan*.—I have the same father with him, *nin widjoössema*. We have all the same father, *nin widjoössenclimin*. Like one's own father, *wioössin-gin*.

Father, papa, *nösse*, *bäba*, *däde*. (N'otta).

Father-in-law; my, thy, his

father-in-law, *ninsiniss*, *kisinniss*, *osinissan*.

Father or mother of my son-in-law or daughter-in-law, *nindindawin*.

Fathom; one fathom, *ningolonik*.—Two, three fathoms, etc., *nijonik*, *nissonik*, etc. So many fathoms, *dassonik*.—I measure by the fathom, *nin dibinikandjige*. I measure it by the f., (*in.*, *an.*) *nin dibinikandan*; *nin dibinikâma*.

Fatigue. S. Tiredness. Tire.

Fatigued. S. Tired.

Fatten; I fatten him, *nin wininnoa*.

Fattened; I am f., *nin wininodjigas*.

Fault, *matchi dodamowin*, *bata-dowin*, *indowin*. I commit a fault, *nin matchi dodam*, *nin bata-dodam*. I find fault with him, her, it, *nind aat'enima*; *nind anwendan*. I lay the fault of it upon him, *nin bimondaa*. (Pateyittamowin).

Fawn, yet dotted, *kitagakons*.

Fear, *segisiwin*, *gotâdjiwin*, *gossidiwin*, *segendamowin*, *gossitawendamowin*, *ashwamanissowin*. I tremble with fear, *nin niningisegis*. I am in fear of the enemy, *nind ashwâmaniss*. (Astâ-w).

Fear; I fear, *nin segis*, *nin gotâdj*, *nind agoski*, *nind atchinis*, *nin goshiure*, *nin segendam*. I fear him her, it, *nin gossa*; *nin gotan*. It fears me, *nin gossigon*. I fear him her, it) in thoughts, *nin gossitawenima*; *nin gossitawendan*. We fear one another, *nin gossidimin*. I fear for him, or in re-

- gard to him, *nin gossitawa*, *nin gossitamawa*, *nin gotamawa*.—I fear death, *nin manenawenim*.
- Fear; I fear, I dare not, *nin jágwenim*. I make him fear, *nin jágwenimou*. I fear myself, *nin jágwenindis*.
- Fear, (mistrust,) *nisaiendamowin*.
- Fear; I fear, I mistrust, *nin nisaiendam*. I fear him, (her, it,) *nin nisaienima*; *nin nisaiéndán*. (Moyeyittam.)
- Feared; I am feared, *nin gossitáganes*, *nin gotádjiganes*. I am it is to be feared, *nin gotumigwéndágos*; *gotumigwéndágwad*.
- Feared; I am (it is) feared, mistrusted, *nin nisaiendágos*; *nisaiendágwad*.
- Fearful, (dreadful;) I am (it is) fearful, *nin segendágos*; *segendágwad*. (Kakwáyakeyittákusiw.)
- Fearful. S. Timid. Timorous.
- Fearless; I am f., *nin songidee*.
- Fearlessness, *songideewin*.
- Feast, *wikongewin*, *wikondiwin*. I make a feast, or invite to a feast, *nin wikonge*. I invite him, *nin wikomu*. We make a feast or feasts, *nin wikondimin*.—Indian religious feast, *magoshewin*. I make an Ind. rel. feast, *nin magoshe*.
- Feast; we feast together, *nin wikondimin*. I feast with him, *nin widjiwikongema*.
- Feast-coat, feast-garment, *wikondiwinibábisikwágan*, *wikondiwiniaqwiwin*.
- Feast of the dead, *tchibekanakewin*. I make a feast of the dead, *nin tchibekanake*.
- Feather, *miqwan*. Feather of a small bird, *bineshiwigwan*.—Large feather, *kitchigwánán*; small soft feather, (down,) *missegwanán*. (Mestaniwipiweyán.)
- Feather-bed, *miqwaninibágan*, *miqwanapishimowin*.
- Feather-cushion, *miqwanapikweshimowin*.
- February, *namebini-gisiss*. (Mikisiwipisim.)
- Feeble; I am feeble, *nin bwánawito*. S. Weak. (Niyámisiw.)
- Feed, (give to eat;) I feed, *nind ashange*. I feed him, (her, it,) *nind ashama*; *nind ashandin*. I feed myself, *nind ashandis*.
- Feel; I feel, *nin gagwédinige*. I feel him, (her, it,) *nin gagwedina*; *nin gagwedinan*. I feel him, (her, it,) on me, about me, in me, *nin moja*; *nin mojiton*.
- Feelings; I hurt his feelings, *nin kashkendamia*. He hurts my f., *nin kashkendamiig*.—I have bad feelings (anger) against him for such a reason, *nind ondenima*. We have bad f. towards one another for a certain reason, *nind ondenindimin*. (Nayettáwihew.)
- Feign; I feign to be a child, *nind abinodjiikas*. I f. to be sick, *nind ákosikas*.
- Fellow-citizen, *widjidakiwemágan*, *wishdanakirwemágan*.
- Fellow-laborer, *widjanokimágan*.
- Fellow-liver, (neighbor;) my, thy, his fellow-liver, *nidjibimádisi*, *kidji-bimádisi*, *widji-bimádisin*.

Fellow-man; my, thy, his fellow-man, *nidjanishinābe, kidjanishinābe, widjanishināben.* (N'itjāyisiyiniw.)

Fellow-summerer, *widjinibishimāgan.*

Fellow-winterer, *widjibihonishimāgan.*

Fell trees. S. Cut down trees.

Female, woman, *ikwé* (pronounce as if there were two *k*), *akwé.* (Iskwew.)

Female bear, Female beaver, &c.—S. Bear, Beaver, &c.

Female being, *ikwé-aiāu.*

Female of animals, quadrupeds, *nojé, nojé-aiāu, ikwé-aiāu, onidjini.*

Female of birds, *nojésse.*

Female of deer, of the deer-kind, *nojés.*

Female of fish, *nojémeg.*

Female's skin, *nojéwaiāu, onidjiniwaiāu.*

Female's skin of the largest quadrupeds, *nojéwegin.* (Misiweyegin.)

Fence, *mitchikan, mitchikanakobidjigan.* I make a fence, *nin mitchikanakobidjige.*

Fence; I fence it all round, *nin giwita-mitchikanakobidon.* I fence in, *nin wakaiakossitchige.* I fence him, (her, it,) in, *nin mitchikanakobina, nin wákákina, nind atchikina, nin mitchikanakobidon, nin uákákinan, nind atchikina.*

Fenced in; it is fenced in, *wákaiakossitchigade.*

Fence-rail, *mitchikanatig, mitchikanakobidjiganatig.* Menigan.

Fern, *anāganashk.*

Ferret, *senba kepuyigisid.*

Ferry-boat, *ajawaadjigan, ajawaasawagan.*

Ferryman, *ajawaadjigewinini.*

Fertile; the field is fertile, *nitáwigin kitigan.*

Festival, *kitchitwáigijigad.*

Fetch; I fetch him, (her, it,) *nin nána; nin nádin.* I come to

fetch him, (her, it,) *nin binánu; nin binádin.* (Nátw.)

I fetch, carrying on my back, *nin nádjivau, nin nádonau.*

I fetch him, (her, it,) on my back, *nin nádoma; nin nádon-*

dan. I fetch s. th. in a canoe or boat, *nin nádaudass.* I fetch

him, (her, it,) in a canoe or boat, *nin nádawa; nin ná-*

duan. I fetch a canoe, *nin nádon;* I fetch, dragging, *nin nádjidabi.* I fetch him, (her,

it,) dragging or drawing, *nin nádjidabana; nin nádjidaba-*

dan. I fetch fire, *nin nádish-*

kotawe. I fetch hay, or reed for mats, *nin nádishkossiw.*

I fetch liquor, (in a canoe or boat, *nin nádjibiam.* I fetch

liquor, walking, *nin nádibishkam.* I fetch (or collect) the

maple-sap, *nin nádjibi, nind áwasibi.* I fetch a net or nets,

nin nádasabi. Nátayapew.

I fetch what is owed me, *nin nádasinaigane.* I fetch what

he owes me, *nin nádasinaigana-*

nawa. I fetch water, *nin ná-*

dobi. I fetch wood, *nin nádi-*

nisse. I fetch wood in a canoe or boat, *nin nádaisse.* I fetch

wood in a canoe or boat, sailing, *nin nádaissesh.* I fetch

a trap or traps, or I go to visit my traps, *nin nádassonagane.* (Nátjiwanhiganew.)

- Fetter. Fettered.—S. Bind. Bound.
- Fetters, *mamandjigwapidjigan*.
- Fever, *kijisowin*. I have the fever, *nin kijis*.
- Fever with heat, *kijisowapine-win*. I have the fever with great heat, *nin kijisowapine*.
- Few, a few, *babjig, pangi*. (Api-sis techikawâsis.) We are a few of us, *nin pangiwagissimin, nin pangiwissimin, nind agassinomin or nind agassinimin, nin maninomin or nin maninimin*. There are a few *in. obj., pangiwagadon*.
- Fickle-minded : I am f., *nin nô-kidee*.
- Field, *kitigan*. New field, *osh-kâkan*. I make a new field, *nind oshkâkanigaige*. There is a new field made, *oshkakanigaigade*.
- Field-house, *kitiganiwigamig*.
- Field-mouse, *nenapatchinikessi*.
- Fiend, *jangendjiged*.
- Fife, *pipigwan*.
- Fifer, *pipigweewinini*.
- Fifth ; the fifth, *eko-nânânig*. The fifth time, *nânig*. (Nî-vânanwaw.)
- Fifthly, *eko-nânânig*.
- Fifty, *nânimidana*. We are fifty of us, *nin nânimidanawemin*. There are fifty *in. obj., nânimidanawewan*.
- Fifty every time, fifty each or to each, *nenanimidana*.
- Fifty hundred, or five thousand, *nânimidanûk*. We are five thousand in number, *nin nânimidanakosimin*. There are five thousand *in. obj., nânimidanakwadon*.
- Fig, *kitchi-jomin*.
- Fight, *miqâdiwin ; miqasowin*. (Notikewin.)
- Fight ; I fight, *nin miqas*. It fights, *miqadimagad*. (Notikewin.) We fight together, *nin miqadimin*. I fight him, (her, it,) *nin miqana ; nin miqadan*. I fight (or beat) my wife, *nin miqakikewee*. I fight myself, *nin miqanidis*. I am in a bad habit of fighting, *nin miqasoshk*. Bad habit of fighting, *miqasoshkûwin*. (Notinituwin.)
- Fight, (for joke,) *mamiqasowin*.
- Fight, for joke : I fight or wrestle, *nin mamiqas*. I fight him, for play, *nin mamiqana*. I am too much in a habit of fighting, for play, *nin mamiqasoshk*.
- Fighter, *miqasowinini*.
- Fighting-ship, (war-vessel,) *mi-gadinâbikwân*.
- Fighting-time, (time of war,) *mi-gulinaniran*. Nandopaviwin.
- Fig-tree, *kitchijominâtig, kitchijominâjawanj*.
- Figure, *agindassowin, agindassobiigan*. (Akittasowin.)
- Figure. S. Form.
- File, *sissibodjigan, biwâbiko-sissibodjigan*. (Kiskiman.)
- File ; I file, *nin sissibodjige*. I file it, (*in., an.*) *nin sissibodon, nin sissibona*. (Kinipuyew.)
- Filedust, filings, *biwâbiko-biwibodjigan*.
- Fill ; I fill it, (*in., an.*) with dry things, *nin moshkinadon ; nin moshkinaa*. (Sâkaskinattaw.) I fill it for him, *nin moshkinadawa, nin moshkinadawawa*. I fill it (*in., an.*) with some

liquid, nin moshkinébadon ; nin moshkinébana. I fill up vessels, *nin moshkábowe.* I fill it up with another vessel, (*in., an. nin moshkábowadan ; nin moshkábowana* — I fill it with a heap, not overflowing, (*in., an. nin gwashkwashkinadan ; nin gwashkwashkinana.* I fill it to overflow, (*in., an. nin bájidebadon ; nin bájidebana.* I fill him with s. th., *nin moshkineshkawa.* It fills me, *nin moshkineshkágon.* (Sákaskineskákuw.)

Filled ; I am filled with s. th., *nin moshkine.* It is filled, *moshkine, moshkinebi.* Sákaskine(w.) It is filled with smoke, *moshkineababi.* I am filled with it, (penetrated,) *nin bosakagon.* I am filled with liquor, *nin debibi.* It is filled up with a heap, *gwashkwashkinanagad.*

Fillip, *passakonandjigan.*

Fillip ; I fillip, *nin passakonandjige.* I fillip him, *nin passakonandawa.* Mikkamew.

Filly, *bebejigaganjins, ikwé-bebejigaganjins.* Piponáskus.)

Filtering-vessel, *jahwajiganitchigan.*

Filth. Filthy.—S. Dirt. Dirty. Filth of the head, *winashágandibán.*

Fin of a fish ; its fin, *onindjigan.*

Finally, *gégapít, ishkwatch.* (Piya, or iskweyatch.)

Find ; I find, *nin mikáge.* I find him, (her, it,) *nin mikawa ; nin mikan.* I find s. th., for him, *nin mikamawa.* I find to myself, *nin mikamas, nin mikamadis.* I find him, (her,

it,) to myself or for myself, *nin mikamásonan, nin mikamádisonan ; nin mikamáson, nin mikamádison.* I find him, (her, it,) by feeling or groping, *nin mikodjina ; nin mikodjinan.* I find him, (her, it,) among other objects, *nin mikana ; nin mikawan.*

Findling, *mikágon.* I am a findling, *nin mikaganic.*

Fine, *gwanatch.* I am (it is) fine, *nind onijish, nin gwanatchin ; onijishin, gwanatchiwan.* I make him, (her, it,) fine, *nind onijishia ; nind onijishiton.* I have (it has) a fine appearance, *nind onijishabaminagaw ; onijishabaminagwad.* (Miyosiw-miywásin.)

Fine ; it is fine, (thread, *in., an. ayássabigad ; ayássabigisi.* It is fine, (stuff, *in., an. bissátagad ; bissátagisi.* Pipakásin.)

Fine looking child, *mikawadjabinodji.*

Fine looking man, *mikawadjinini, sasqé-inini.*

Fine looking woman, *mikawadjikare, sasqé-ikare.*

Finger, *onindjima, nibinakwanindj.* My, thy, his finger, *ninindj, kinindj, onindj.* The small finger, *iskwénindj.* I stretch out my fingers, *nin nanishakonandjin.* — I have long fingers, *nin gaganonindji.* fig. I am a thief. I have crooked fingers, *nin wáginindji.* fig. I am a thief.

Finger-nail. S. Nail.

Finger-ring, *titibinindjipison.*

Finish ; I finish, *nind ishkwáta, nind anwata.* It finishes, *ishkwassin, anwatamagad.* I finish

- it, (*an.*, *in.*) *nin dġ-gġia*; *nin dġ-gġiton*; *nin waickwassiton*, *nin waickwatan*.—It finishes, *angomagad*, *angoshkamagad*. (*Kijittaw.*)
- Finish, (doing or placing s. th.) I finish, *nin gġissitchġe*, *nin gġiton*, *nin gġita*. I make him finish, *nin gġitaa*. I make myself finish, *nin gġitaidis*, *nin gġitas*. (*Poyuw.*)
- Finished; it is f., *gġissitchġade*, *gġitchġade*.
- Finishing, *ishkwatāwin*, *anwatāwin*.
- Fire, *ishkote*, *ashkote*. I make fire, *nind ishkoteke*, *nin bodare*. (*Kutawew.*) I have no fire, *nind anissab*. The fire goes out, *ātemagad ishkote*, *niwanje ishkote*. My fire goes out, or is gone, *nind ātawe*. (*Astawew.*) I make a large fire, *nin kijikinjawe*. The fire blazes up, *biskakone*, *ishkote*, *namatākone*. I catch (it catches) fire, *nin nawadis*, *nin sakis*; *nawadide*, *sakide*. In the midst of a fire, *nawishkote*. The fire crackles, *papakine-magadishkote*. The fire makes noise, *bilikuwakone ishkote*.—I set fire, *nin sakaige*, *nin sakaowe*. I set fire to him, (her, it,) *nin sakawa*; *nin sakaan*. Fire is set to it, *sakaigade*. The act of setting fire, *sakaigewin*. Fire in the prairie, *pasitew*.
- Fire; I fire a gun, *nin pāshkisige*, *nin madwesige*. I fire guns, *nin papāshkisige*.
- Firebrand, *keshkakideg*.
- Firebrand for pitching a canoe, *piyikewanissay*.
- Fire-place, *bodawān*. (*Kutawān.*)
- Fire-poker, *naikinjeigan*, *nanaikinjeigan*, *nanaikinjeiganak*, *tchitchikinjeigan*. I stir or repair the fire with a poker, *nin naikinjeige*, *nin nanaikinjeige*, *nin tchitchikinjeige*; *nin naikinjean*, or *nin nanaikinjean ishkote*, *nin tchitchikinjean ishkote*.
- Fire-steel, *ishkotekān*. (*Piwābisk-appit*, or *Sikattāgan*.)
- Fire-steel River, *Nibegomowinisibi*.
- Fire-vessel, (steamboat,) *ishkotēnābikwān*.
- Firing-day, (the fourth of July,) *madwesige-gġigad*, *papāshkisige-gġigad*.
- Firing guns, *madwesigewin*.
- Firm, (strong;) it is firm, (*in.*, *an.*) *songan*; *songisi*. (*Sokkan*, *kisiw.*)
- Firmament, *gġig*.
- Firmly, *songan*. (*Sokki.*)
- First, *nakawe*, *nitam*. (*Nikān.*) The first, *nitam*, *netamissin*. It is the first, *netamissin*. I consider him, (her, it,) the first, *nin nitamenima*; *nin nitamendan*. I am (it is) considered the first, *nin nitamendāgos*; *nitamendāgwad*. I am the first after him, *nind akawishkawa*.
- First, (new,) *oshki*.
- First-birth, *sasikisicin*.
- First-born; the first-born, *netaminigid*, *sesikisid*. I am the first-born, *nin nitaminig*, *nin sasikis*. The first-born child, *nitamonjān*.—First-born boy, First-born girl.—S. Boy. Girl.
- Fir-tree, *ininandag*. Any kind of fir-tree, *jingob*. A branch

of a fir-tree, *jingobukon*. Little fir-branch, or cedar-branch, *jingobins*. — Shelter or hut made of fir-branches, *jingobigan*. I made a shelter of fir-branches, or I am under such a shelter, *nin jingobiye*. (Napakasitta.)

Firy; it is fiery, *ishkotewad*.

Fish, *gigo*. (Kinusew.) A kind of small fish, *nigidji*. Dried fish, *nametey*. (Namestak.) Dried smoked fish, *gaskide-gigô*. I dry and smoke fish, *nin gaskide-gigôike*. There is plenty of fish, *gigôika*. The fish leaps up, *gogam-gigô*. — The fish is soft, *jigosi gigo*. The fish looks whitish, *wâbamigoshin gigo*. The fish has many bones, *sagijauagisi gigo*. I catch a very large fish, *nin kagabadjibina*. I caught so many fishes. When the fish spawns, (Amiw.)

Fish-bladder, *piku adj.*

Fish-bone, *gigowigan*.

Fisher, animal, *otchig*; *akâk-widjish*.

Fisher, (bird,) *okishkimanisse*.

Fisher-line with many hooks, *pagidâbân*. I set a line with hooks, *nin pagidâbi*. I haul out a fisher-line, *nin nâdaabi*.

Fisherman, *gagoiked*, *gigoike-wini*, *pagidawad*, *pagidawewini*. (Notjikinusewew.)

Fisher's buoy, S. Buoy.

Fishery, fishing, *gigoikéwin*. (Notjikinusewew.)

Fish-hawk, *mitchigigwan*.

Fish-hook, *migiskan*.

Fish-hook line, *migiskanéiâb*.

Fishing. I am fishing, *nin gigoike*. (Notjikinusewew.) I am

fi. with a drag-net or draw-net, *gigôiaq nind apwabinag*. I am fishing with a hook, *nin wewebanâbi*. (Kwâskwepitchikew.) I am fi. with a hook in the night, *nin nibân enchanâbi*. I am fi. with a hook in a canoe or boat, *nind apamêwewebanâbi*. Fishing in the night with a light, (Wâswaw.)

Fishing-ground, *pagidawewin*.

Fishing-implement, *wewebanâban*, *wewebanâbigan*.

Fishing-line with a hook, *odadjigokan*. I am fishing with a hook, *nind odadjigoke*; *nin wewebanâbi*.

Fishing-rod or stick, *wewebanâbanak*.

Fishnet, *assâb*. A small net, *assâbins*. An old useless net, *assâbish*. (Ayapiy.)

Fish-oil, *gigo-bimide*. (Kinusewipimiy.)

Fish-scale, *wanagaai*.

Fish-store, *gigowigamig*.

Fissure; there is a fissure in a rock, *tâshkabikishka*, *passâbika*.

Fist, *pikwakonindj*. I strike him with the fist, *nin pikwakonindjitana*.

Fit; it fits well, *minokamagad*. It fits me well, *nin minokâgon*, *nin debishkan*. It fits well in, *minoshkine*. (Miyopayiw.)

Fitchat, fitchew, *jikâg*.

Five, *nâno...*, in compositions; which see in the Second Part.

Five, *nânan*. We are five, *nin nânanimin*. There are five in obj., *nânaninon*. (Niyânan.)

Five every time, five each or to each, *nenanan*.

Five hundred, *nânwâk*. (Niyânanwanmitâtatomitano.)

Five hundred every time, five hundred each or to each, *nên-anwâk*.

Five thousand, *nâning midâss-wak, nanimidanak*. We are five thousand in number, *nin nanimidanakosimin*. There are five th. in. obj., *nanimidanakwadon*. Niyânanwakitchimitâtatomitano.)

Five times, *naning*. (Niyânanwaw.)

Five times every time, five times each or to each, *nênâning*.

Fix: I fix it right, *nin gwaikoton*. I fix it in a certain manner, *nind ijissiton*.

Fix, (in s. in.) S. Repair.

Flabby; I am flabby, *nin jagos*.

Flag. S. Banner.

Flageolet, *pîpîgan*.

Flag-staff, *kikîwconâtig*.

Flail, *apagandaigan, apagandaiganak, gitchimînaigan*.

Flail or stick, to knock out wild rice, *bawâigan, bawâiganak*.

Flambeau. S. Torch.

Flame, the flame is ascending high, *sasâgakwane*. There is a blue flame, *ojâwanashkwakone*. (Kwâkkutew.)

Flame. S. Blaze.

Flank, (side of the body;) my, thy, his flank, *ninbimêbigwadai, kibimêbigwadai, obimêbigwadai*. (Nabateyaw.)

Flannel, *wâbigin*. Yellow flannel, *osâwâbigin*. Red flannel, *miskwâbigin*.

Flask, flagon, *omodai*.

Flat; it is flat, (in., an.) *nabaga; nabagisi*. It is flat, (metal, in., an.) *nabagâbikad, tessâ-*

bikad; nabagâbikisi, tessâbikisi.

Flat grass or herb, *nabagashk*.

Flat hand, *nabagâskinindj, tês-sinindj, nagâkinindjân*. I strike him with the flat hand, *nin nabagâskinindjitowa*.

Flat hat or cap, *têssirakwân*.

Flat-head Indian, *Nebagindibe*.

Flat-iron, *joshkwâigaigan*.

Flat pipe-stem, *nabagakokidj*.

Flat stone, *tessâbik, nabagâbik*.

Flatten; I flatten it, (in., an.) *nin tessiton, nin nabagadaan; nin tessia, nin nabagadâwa*.

Flatten with an iron; I flatten, *nin joshkwaigaige*. I flatten it, (in., an.) *nin joshkwaigaan; nin joshkwaigawa*.

Flatter. Flattery, (in s. in.) S. Praise.

Flattery, *wawijindiwin*. (Ayâkukâsuwin.)

Flat tobacco, *nebagibagisid as-sena*.

Flavor. S. Taste, good taste.

Flay; I flay, *nin pakonige*. I flay him, *nin pakona, nin bishagibina, nin bishagigijwa*.

Flea, *pabig*. I have fleas, *nin pabipos*. (Pipikus.)

Flea-herb, *animikibag*.

Flee; I flee, *nind ojim*. (Tabasiw.) I make him flee, or I save him by flight, *nind ojimoa*. (Ni tabasihaw.)

Flesh, *wiâss, wiâssima*. My, thy, his flesh, *niâss, kiâss, wiâss*. I have flesh, *nind owiâss*. I am flesh, *nin wiâssiw*. As one is flesh, *ejiwî-assing*. I make myself flesh, *nin wiâssiwîidis*.—I take the flesh off, *nin gitchiganejân*

- wiass*. I take off his flesh, *nin gitchigawewa*.
 Fleishy part of the leg, of my, thy, his leg, *ninâsid*, *kinâsid*, *onâsid*.
 Flexible, I become fl. again, *nin jejawishka*. My leg become fl. again, *nin jejawigadeshka*. —It is flexible, *sibiskagad*. (Sesâwiw.)
 Flight, *ajimoutia*. (Tabasiwin.)
 Flight, of birds, *bimissewin*.
 Flint, *biwânag*. (Tehakisahigan.)
 Flittermouse, *papakwanadji*.
 Float : I float, I am on the surface of the water, *nind agôm*. I float, being partly in the water, *nind agwindjin*. It floats, being partly in the water, *agwindc*. I float (it floats) down with the current, *nin bimâbôg*; *bimâtan*. (Pimâpotew.)
 Float about; I float (it floats) about, *nin telebaugwindjin*; *telebaugwindc*.
 Float, for a net, *agwindjônagom*. (Ayapâttik.)
 Flood, *nikibiwin*, *moshkaang*. There is a flood, *moshkaan*, *nikibinagad*. (Iskipewin.)
 Flood, flowing tide: it is the fl. tide, *moshkâgami nibi*.
 Floodwood, *angwâssag*. There is floodwood, *angwâssagoka*. In a place where there is much floodwood, *angwâssagokang*.
 Floor; there is a floor, *apishimonikaide*. (Anâskânittak.) I make a floor, *nind apishimonike*. I make a floor in it, *nind apishimonikâdan*. —Under the floor, *anâmissag*. On the floor, *mitchissag*. In the middle of the fl., *nâwissag*. The fl. is dirty, *winissaga*. I wash the fl., *nin kisibigissaginige*. The fl. is wet, *nibiwissaga*. The fl. is clean, *binissaga*.
 Floor-board in a house, *apishimonak*, *apishimon*.
 Floor-branch in a lodge, *apishimon*. (Anâskewin.)
 Floor-carpet, *apishimonigin*.
 Floor-mat, *anâkan*.
 Flour, *pakwejigan*, *bassid pakwejigan*.
 Flour-bag, *pakwejiganûwaj*.
 Flour-mill, *bissibodjigan*. (Pini-putjigan.)
 Flour-pap, *pakwejiganâbo*.
 Flower, *wâbigon*. A kind of yellow flower, *okitebagewasakwane*. Another kind, *monawingwâbigon*. The fruit of it, *monawing*. —I make flowers, *nin wâbigonike*. Woman that makes fl., *wâbigonikewikaw*.
 Flowings; I am in my monthly flowings, *agwachting nind aia*, *agwachting nin bôlawc*. (Iskewewâkkusiw.)
 Flute, *pipigwan*. I play on the flute, *nin pipigwe*.
 Flute - player, *pipigwêwinini*, *pipigwed*.
 Flute-playing, *pipigwewin*.
 Flute-reed, elder-shrub, *pipigwêwanashk*.
 Fly, *odji*. Small fly, *ojins* Ojew.
 Fly; I fly, *nin bimisse*. It flies about, (a bird,) *babâmisse*. (Papâmiyaw) It flies around, s. th., *giwîtasse*. It fl. from..., *ondjisse*. It flies hither, *bidjisse*. It flies round, *bijibasse*. —It flies off, something, *mâdjibide*. It fl. from..., *ondjibide*. It flies hither, *bidjibide*.

Fly down, (in s. in.) S. Slide down.

Fly in; it flies in, (a bird,) *pindjessse*. It flies in, (something,) *pindjibide*.

Flying, *bimissewin*.

Flying squirrel, *jagâshkandawc*.

Fly for safety; I fly, *nind ojim*. (Tabasiw.) I fly from him, (her, it,) *nind ojima*, *nind ojimotawa*; *nind ojindan*, *nind ojimotan*. I make him fly, *nind ojimoa*. I fly to him, (her, it,) *nin nâdjinijiwa*; *nin nâdjinijindan*. I fly to some place, *nind ininjim*.

Fly out; it flies out, (a bird,) *sajidjisse*. It flies out, (something,) *sajidjibide*.

Fly up; I fly up in the air, *nind ombisse*. It flies up, *ombibide*. (Oppahuw.)

Foam, *bité*. My mouth is full of foam, *nin bitéwidon*. (Pistewatâmw.) My mouth is full of foam from anger, *nin bitéwidoneqilas*.

Foam; I foam at my mouth in running, *nin bitéwanam*. (Pistew.)

Fog, *awân*. (Kaskawan.) The fog is falling, *binawân*. The fog disappears, *pâkawân*.

Foggy; it is foggy, *awân*. Kaskawakkamik.

Fold; I fold, *nin biskitenige*. I fold it, *nin biskitenan*. I fold it, (stuff in., an.) *nin nabwéqinan*; *nin nabwéqina*.

Folded; it is folded, *biskinigâde*, *biskissin*.

Folks, *bemâdisidjig*.

Follow; I follow, *nin nôpinuki*. I follow him, (her, it,) *nin nôpinana*, *nind ishkwékawa*; *nin*

nôpinadan, *nind ishkwékan*. I follow it, (in., an.) *nin nagatwaadon*; *nin nagatwâwa*. I follow his track, *nin bimaana*, *nin mâdaana*, *nin nosswaana*. I follow a road or trail, *nin bimaaadon mikana*, *nin mâdaadon mikana*, *nin nosswaadon mikana*. I follow a certain trail, *nind inamodjige*. (Mâta-hew, mittimew.)

Follow in succession; I follow in suc., *nind anikeshkâge*. I follow him, *nind anikeshkawa*. It follows, *anikessin*.

Fond; I am fond of it, *nin nitâwandân*.

Fond of..., (in s. in.) S. Attached to...

Fond du Lac, *Waiekwâkitchigami*.

Fond du Lac, *Nagâdjivan*. At, to or from Fond du Lac, *Nagâdjivanang*.

Food, *midjim*. It is food, *midjiméwan*. I gather or collect food, (provisions,) *nin naénim*. I collect it for food, (in., an.) *nin naénimon*; *nin naénimanan*.

Fool, *gawanadisid*, *gegibâdisid*. I am a fool, *nin giwanadis*, *nin gagibâdis*.

Foolish; I am foolish, *nin gagibâdis*, *nin bisinâdis*, *nind agawadis*. It is foolish, *gagibâdad*. I make him foolish, *nin gagibâdisia*, *nin gagibâsomai*.

Foolishly; I act or behave foolishly, *nin gagibâdjige*.

Foolishness, *gagibâdisiwin*, *agawadisiwin*, *gagibâdjigewin*, *bisinâdisiwin*.

Foolish noise, *kiwanisiwin*. I

make noise foolishly, *nin ki-wanis*.

Foolish person, *gegibâdisid*.

Foot, *osidama*. My, thy, his foot, *nisid*, *kisid*, *osid*. The right foot, *kitchisid*, *okitichisidama*. The left foot, *namandjisid*, *onamandjisidama*. —I have feet, *nind osid*. I have clean feet, *nin biniside*. I have convulsions in my foot or feet, *nin tehitchibisideshka*. I have cramps in my foot or feet, *nind otchisidepinig*. I have a dead foot, *nin nibowiside*. I have dirty feet, *nin winiside*. I have hairy feet, *nin mishiside*, *nin memishiside*. I have large feet, *nin mamangiside*. I have a long foot, *nin giniside*. I have long feet, *nin gagâgiside*. One of my feet is longer than the other, *nin nabunâginiside*. I have only one foot, *nin nabunside*. I have pain in my foot, *nin dewiside*. I have a scar on my foot, *nind odjishiside*. I have a short foot, *nin takoside*. I have short feet, *nin tatakoside*. One of my feet is shorter than the other, *nin nabanâtakoside*. I have a small foot, *nind apasiside*. I have small feet, *nin baliwiside*. —My foot is bloody, *nin miskariwiside*. My feet are bound, *nin mamândjigosidebis*. I bind or fetter his feet, *nin mamandjigosidebina*, *nin mamândjigupisidebina*. My foot is bruised, *nin jashâgosideshkos*. I bruise my foot, *nin tatâgosideodis*. My feet are cold, *nin takiside*, *nin tatakiside*. My feet are cold being

wet, *nin takwakisideciâhâwe*. My feet are benumbed with cold, *nin takwakisidewadj*. My feet are cracked, *nin gipiside*, *nin gagipiside*. My foot is cut off, *nin kishkiside*. I cut off my foot, *nin kishkisideodis*. I cut off his foot, *nin kishkisi-dejwa*. My foot is dislocated, *nin kotigosiketa*. I dislocate my foot, *nin kotigosideshin*, *nin gidiskakosideshin*, *nin bimiskosideshin*. My foot is frozen, *nin mashkawadjisidewadj*. My foot is pierced, *nin jibanisidejigas*. My foot is swollen, *nin bagiside*. My foot is stiff, *nin tehibatâkoside*. My foot is tender, or my feet are tender, *nin nôkiside*. My feet are warm, *nin kijôside*. My feet are wet, *nin nibiawiside*. My foot is wounded, *nin mâkiside*. —At my feet, *ejisidebiân*. I burn my foot, *nin badâgosides*. I hurt my foot, *nin wangisideshin*. I hurt my foot walking, *nin bitâkosisideshin*, *nin pakwesideshin*. I lift up my foot, *nind ombisiden*. The other foot, *ajawisid*, *nabunside*. I press his foot, *nin matâgosidenâ*. I put my foot on s. th. sitting, *nind agwitchisideshimon*. I put my foot in..., *nin pindjisideshin*. I slide or fall in with one foot, *nin pindjisidesse*. I rub his foot or feet with some medicine, *nin sinigisidebina*. I sprain his foot by pulling, *nin pâkisidebina*. I have it sticking in my foot, it sticks in my foot, *nin putâkisideshin*. I thrust it in my foot, *nin pata-*

- kisideodis*. I thrust it in his foot, *nin palukisideawa*. I wash my feet, *nin kisibigiside*. I wash his feet, *nin kisibigisidena*. I wipe my feet, *nin kiside*. I wipe his feet, *nin kisideawa*.—The extremity of the foot, *wanâkosid*.—At the foot of a hill or mountain, *nissâki*. (Nittâmatin.)
- Foot, (12 inches,) one foot, *ningotosid*. Two, three, four feet, etc., *nijosid*, *nissosid*, *niosid*, etc. So many feet, *dassosid*.
- Foot-bath; I take a warm foot-bath, *nind abakamass*. I give him a warm f., *nind abakamassawa*.
- Footboard of the Indian cradle, *atchisidebison*.
- Footing; I have a good footing, *nin minôkami*. I have a bad footing, *nin minikami*.
- Footman, *bamitâgan*, *bamitagenwinini*.
- Foot-rag, *ajigan*.
- Footsteps; I make small footsteps, *nind agâssikam*, *nin babiwishkam*.—S. Track.
- Footstool, *agwitchisideshimonowin*, *apisidebiwin*.
- For, (because,) *sa*. (Tchikema.)
- Forbear; I forbear with him, *nin ganabitawa*, *nin babimividawa*.—We forbear with one another, *nin ganabitadimin*, *nin babimividadimin*.
- Forbear, Forbearance, (in s. in.) S. Patient. Patience.
- Forbid; I forbid, *nin ginaamâge*. I forbid him, (her, it,) *nin ginaamawa*; *nin ginaamadun*, *nin ginaamawadan*. I forbid it to myself, *nin ginaamadis*.—It forbids, *ginaamagemagad*. Kitâhamâkew.
- Forbiddance, *ginaamagewin*, *ginaamowin*.
- Forbidden; anything forbidden, *ginaamagowin*. I am forbidden, *nin ginaamago*. It is forbidden, *ginaamagemagad*.
- Forbider, *ginaamaged*.
- Force. S. Power.
- Ford; I ford a river, *nin takamadasi*. Mustâtakaw.)
- Foreboding. S. Augur. Auguration.
- Forefinger, (showing-finger, *inûinij*.) Itwanikewitchitchiy.)
- Forehead, *katigwân*. (Miskâtik.)
- Foreigner, stranger, *maiâginini*.—Foreign woman, *maiâgikwe*. I am a foreigner, (man or woman,) *nin maiâgis*, *nin maiâtawis*. (Pitusisiw.)
- Foreman, *nagânisid*.
- Foremost, *nigânenagwakamig*. I am foremost, *nin nigânis*. I am (it is) foremost, considered foremost, *nin nigânendagos*, *nin nitamendagos*, *nin maiawendagos*; *nigânenagwad*, *nitamendagwad*, *maiawendagwad*. I consider him, (her, it,) foremost, *nin nigânenima*; *nin niganendan*.—I am foremost (traveling by water,) *nin nigânâ*.—The foremost in. object, *nitamessing*.
- Forerunner, *naganishkad*.
- Forepart; in the forepart, *nigân*.
- Forenoon; a forenoon, or half a day, *ningo-nawakwe*. In the forenoon, *tchi bwa nawakweg*.
- Forest, *mitigwaki*. Sakaw.) There is a forest, *bimâkwa*. In

the middle of a forest, *nawak-wa*. I walk on the border of a forest, *nin jijodâkwaam* — Near the forest, *tehigâkwa*. The forest is far, *wassaakwak-wa*. The forest has a white appearance, *wâbakwamagad*. The forest is low, *tabassâkwa*. The forest is thick, *gibâkwa*, *sagwandaga*. Indian from the thick forests, *Sagwandagawinini*. Burnt forest. S. Burnt. (Sakâwiyiniw.)

Foretell; I foretell, *nin nigânâdjim*.

Foretell. Foreteller. Foretelling, (in. s. in.) Augur. Auguration.

Foreteller, *nigânâdjimowinini*.

Foretelling, *nigânâdjimowin*.

Foretelling woman, *nigânâdjimowikwa*.

Forget; I forget, *nin wanendam*, *nin bônendam*. I forget him, (her, it,) *nin wanenima*, *nin bonenima*; *nin wanendân*, *nin bonendân*. I forget myself, *nin wacunnindis*, *nin bonenindis*. I forget s. th. relating to him, *nin wanendamawa*, *nin bonendamawa*. We forget our mutual offences, *nin bonenindimin*. (Wani-kiskisiw.)

Forgetful; I am forgetful, *nin nitâ-wanendam*.

Forgetfulness, *manendamowin*, *nitâ-wanendamowin*.

Forgetting, *wanendamowin*, *bô-nendamowin*.

Forget to take; I forget to take, *nin wanike*. I forget to take him, (her, it,) *nin wanikenan*; *nin waniken*.

Forgive; I forgive, *nin bonigidelâge*, *nin bônendam*. I forgive it, *nin bônendân*, *nin wé-*

binân. I forgive him, *nin bônigidelatawa*, *nin webinamawa*, *nin wanendamawa*, *nin bônendamawa*, *nind adjimenima*. We for. each other, *nin bônijidetadimin*, *nin webinamadimin*, *nin bônenindimin*. (Pakiteyittamâkew.)

Forgiven; I am for., *nin bonigidelagos*, *nin gâssiamâgo*. It is for., *bonendjigâde*, *webinigâde*, *gâssigâde*.

Forgiven, (in. s. in.) S. Rejected. Thrown away.

Forgiveness, *bônendamowin*, *bonigidelagewin*, *bonigidelagowin*, *gâssiamâgewin*, *gâssiamagowin*. Mutual forgiveness, *bonenindiwin*, *bonigideladiwin*, *webinamadiriwin*.

Forgotten; I am (it is) forgotten, as well as forg., *nin wanendagos*; *wan-endagwad*. I am it is quite forgotten, *nin wanendjigas*; *wanendjigâde*.

Fork, *nassawabideigan*, *patakashkaigan*, hay-fork. (Tchistahpuwin.)

Fork, table-fork, *patakâigan*. I pick up with a fork, *nin patakaige*. I pick it up, (in., an.) *nin patakaan*; *nin patakâwa*.

Form, *ijnâgosiwin*.

Form; I form it, (in., an.) *nin masidinan*; *nin masidina*. I form it for him, *nin masidinamawa*.

Formed; I am (it is) formed, *nind ojig*; *ojigin*.

Former, *geté*—.

Formerly, *gaiât*, *méwija*. (Oskatch—kayâs.)

Formidable. S. Feared.

Fornication, *bishigwâdisiwin*, *gagibâdisiwin*.

Fornicator, *bishigwâdjini*, *gagibâdjini*.

Fornicatress, *bishigwâdjikwe*, *gagibâdjikwe*.

Forsake ; I forsake him, (her, it) *nin nagana ; nin nagadan*.

Forsake. Forsaken, (in. s. in.) S. Throw away. Thrown away.

Fort, fortress, *wâkaigan*, *akobimwin*. In the fort, *piadj-wâkaigan*. Out of the fort, *agwatchiwâkaigan*. (A swâ-huwin.)

For the sake of..., *ondji*.

Forthwith, *wewib*, *pabiye*, *kejidin*. (Semâk.)

Fortify ; I fortify him, (her, it) *nin songisia*, *nin mashkarisia* ; *nin songiton*, *nin mashkariton*.

Fortify the heart or mind ; I for., *nin songideeshkage*. I fortify him, *nin songideeshkawu*, *nin mashkawendamia*.

Fortitude of the heart, *songideewin*. I give him fortitude, *nin songideeshkawa*. Giving fortitude of the heart, *songideeshkâgewin*.

Fortnight, *nijo-anamiegijigad*.

Fortunate ; I am for., *nin jawendagos*. (Papewew.)

Fortune. S. Riches.

Fort William, *Gamanétigweiag*, or *Kamanétigweiag*.

Forty, *nimidana*. We are forty, *nin nimidanawemin*. There are forty in. objects, *nimidana-wéwan*. There are forty pairs, *nimidanawéwân*.

Forty every time, forty each or to each, *nentmidana*.

Forty hundred, or four thousand, *nimidanak*. We are four thousand of us, *nin nimidana-*

kosimin. There are 4000 in. objects, *nimidanakwadon*.

Found ; I am it is found, *nin mikas*, *nin mikadjigas* ; *mikâde*, *mikadjigâde*. Found thing, *mikâgan*. It is a found thing, *mikâganiran*.

Foundation, *ashotchissitchigan*.

Foundation of a house, *onâkamigissitchigan*.

Foundation-stone, *ashotchissitchiganâbik*, *ashotabikissitchigan*.

Founded ; it is well founded, *mindjimossitchigâde*.

Founder. Foundry.—S. Smelter. Smelting-house.

Fountain. S. Spring.

Four, *nio...*, in compositions ; which see in the Second Part.

Four, *niwin*. We are four, *nin niwimin*. There are four in. objects, *niwinon*. (Newo.)

Four every time, four each or to each, *neniwin*.

Four hundred, *niwak*. We are four hundred in number, *nin niwakosimin*. There are 400 in. objects, *niwakwadon*. Four hundred pairs, *niwakwéwân*.

Four hundred every time, 400 each or to each, *neniwak*.

Fourth ; the fourth, *eko-niwing*. The fourth time, or four times, *niwing*.

Fourthly, *eko-niwing*.

Fourth of July, *pâshkisige-gijigad*, *papâshkisige-gijigad*, *madwesige-gijigad*.

Four times, *niwing*. (Newaw.)

Four times every time, four times each or to each, *neniwing*.

Fox, *wâgosh*. (Makkesis.)

Young fox, *wâgoshens*.

Fragment, *bokwaii*.

Frame-house, *wakaigan, mitigo-wakaigan*.

France, *Wemitigojiwaki*. In France, to or from France, *Wemitigojiwaking*.

Frankincense, *minomâgwakisigan*. I burn frankincense, I incense, *nin minomâgwakisige*. —S. Perfume.

Fraud. S. Cheat. Cheating.

Free; I am free, *nin dibenindis*. (Tibeyimisuw.)

Freedom, *dibenindisowin*.

Freeze; I freeze to death, *nin gawâdj, nin mashkawâdj*. (Nipâhatchiw.) I begin to feel that a part of my body is freezing, *nin mikawadj*.—It freezes over, *gashkadin, gibadin*.

Freezing, *mashkawadjwin, gawadjwin*.

Freezing-moon, (November,) *gashkadini-gisiss*.

French; I speak French, *nin wemitigojin*.

French book or letter, *wemitigojimasinaigan*.

French boy, or a little Frenchman, *Wemitigojins*.

French church, *wemitigoji-anamiewigamig*.

French girl, *wemitigojikwens*.

French language, *wemitigoji-mowin*.

Frenchman, *Wemitigoji*.

French priest, (Catholic priest,) *wemitigoji-mekatewikwanaie*.

French religion, (Catholic religion,) *wemitigoji-anamiewin*.

Frenchwoman, *wemitigojikwe*.

French writing, *wemitigojiwibiigan*. I write in French, *nin wemitigojiwibiige*. It is

written (or printed) in French, *wemitigojiwissin*. I translate it into French, *nin wemitigojiwissiton*. It is translated in French, *wemitigojiwissitchigade*.

Frequent; I freq. bad women, *nin nodikewe, nin nodjik-wewe*.

Frequent. S. Keep company.

Frequently, *naningim, ninningim, sasâgwana*. (Kâkiyipa.)

Fresh, *oshki*.

Fret; I fret him, *nin nishkia*. It frets me, *nin nishkiigon*.—S. Angry.

Friend; my friend, (or brother) *nikâniss, nidjikiwê*. Thy friend, *kikâniss, kidjikiwê*. His friend, *wikanissan, widjikiwian*. I am his friend, (or he is my friend,) *nin mino-inawema*. I am its friend, *nin mino-inawendan*. (Otjiwâma, or, Witchâsa).

Friendship, *inawendiwin, mino-inawendiwin, sâgiidiwin*. (Mivo-witjettuwin).

Fright, *amânissowin, gotâdjwin, kitchi segisiwin*.

Frighten; I fr. him, *nin ségia, nin ségima, nind amawa*.

Frighten, (startle;) I frighten it, (an animal,) *nind oshawa, nind oshakawa, nin nana-mâa*.

Frightened; I am fr., *nin segendam, nin migoshkadji-aia*. I am fr. by s. th. I heard, *nin amaniss*. I look frightened, *nin seginagos*. (Amâsisuw.)

Frightened animal, *nanamâdjigan*.

Frightful; I am (it is) frightful, *nin gotâmigos; gotâmigwad*.

—S. Horrible. (Kakwâyake-yittâkwan).
 Frightful or enormous number or quantity. (Anakatchây). There is a fr. number of us, **nin gagwânissaginomin*, or, *nin gagwânissaginimin*. There is a fr. quantity of it, *gagwânissaginud*.
 Frivolous ; I am fr., *nin bisinadis*, *nin gagibâdis*. I make him friv., *nin bisinâdjia*.—S. Disquiet.
 Frivolousness, *bisinâdisiwin*, *gagibâdisiwin*.
 Frock for men, *babisikawâgan*.
 Frock for women, *gôdass*. I wear a long frock, *nin ginwambis*.
 Frog, *omakaki*. A kind of green frog, *jashagawashkogissi*. Another kind of frog, *passekanak*. A small kind of frog, *pikonekwe*. (Ayekis).
 Frost ; there is glazed frost (or rime) on the ground, *gaskwewemagad*.
 Frower, *tâshkigaigan*.
 Frozen ; I am frozen, *nin mashkawadj*. It is frozen hard, *mashkawadin*. It is frozen over, *gashkadîn*, *gibadin*. It is frozen thick, *kipagadin*.
 Frugal ; I am frugal, *pepangi nin wissin*.
 Fruit ; different kinds of fruit, *wiiagiminan*.
 Fruit of the tree, *maniwâng mitig*.
 Fruit-tree, *maniwid mitig*.
 Fry ; I fry, *nin sâssakokwe*. I fry it, (in., an.) *nin sâssakokwadan* ; *nin sâssakokwana*.
 Frying-pan, *sâssakokwâdjigan*, *abwêwin*. Frying-pan with a short handle, *abwêwinens*.

Fuel, wood, *missan*. (Mitta). I have no fuel, *nind âlawe*. (A-tawew).
 Full ; it is full in a certain manner, *inashkine*. (Sâkaskinew).
 Full. S. Filled.
 Fulfil ; I fulfil it, *nin tibishkossiton*. I fulfil a promise, *nin tibissuton*, *nin tibissiton*.
 Fulfilled ; it is fulfilled, *tibishkossitchigade*.
 Fully, *wâwinge*, *âpitchi*.
 Funeral. S. Burial.
 Funnel, *pinsibâdjigan*. I am pouring through a funnel, *nin pinsibâdjige*. I pour it through a funnel, *nin pinsibâdan*.
 Fur, (hair of animals,) *biwai*. Its fur, *obiwai*. (Attây). It has no fur or hair, *pashkwâdikwebigisi*. This animal has a black fur, *bosmakâtewawe aw awessi*. It has a fine fur, *bissibiwaie*. It has a good fur, *minwawe*. It has a long fur, *gagânobiwaie*, *ishpawe*. It has a short fur, *titissawe*. It has a thick and profitable fur, *bissagwawe*.
 Fur, given as payment to a fur-trader, *atawâgan*. (Attây ; two, —nijwattây).
 Furnish, I furnish to people, *nind ondinamâge*. I fur. it to him, *nind ondinamâwa*. I fur. to myself, *nind ondinamâdis*, *nind minidis*. I furnish it to myself, (in., an.) *nind ondinamadison*, *nin minidison* ; *nind ondinamadisonan*, *nin minidisonan*.
 Further, or farther, *awâss*.
 Further there, *awâss wedi*.

G

Gaiety. S. Gayness.

Gain; I gain it, *in. an. nin gashkilon; nin gashkia*. I gain nothing, *nind agawis, nind agawishka, nind agawita, nind anaweris*. I gain, (in a play,) *nin pakinaye, nin mijagado*. (Paskiyâkew).

Gain; I gain, (endeavoring,) *nin wikwatchi*. I gain it, (*in., an.*) *nin wikwatchiton; nin wikwatchia*. I gain to myself, *nin wikwatchitas, nin wikwatchitamas*. I gain it to myself, (*in., an.*) *nin wikwatchitason, nin wikwatchitamason; nin wikwatchitasonan, nin wikwatchitamasonan*.

Gain, (*in. s. in.*) S. Earn.

Gained; it is gained, (*in., an.*) *gashkitchigâde; gashkitchigiso*. Gained object, *gashkitchigan*.

Gaining, *gashkitchigewin*.

Gain over. S. Prevail.

Gainsay; I gainsay, *nind ajidewidam, nind ajidewe, nind ajidenp, nin gajinsitam, nin nakwetage, nin nakwetan*. I use to gainsay, *nind ajiden-geshk, nin nakwetangeshk, nind agonwetangeshk*.—I gainsay him, *nind ajidema, nin gajausitara, nin nakwetara, nind agonwetara*. I gainsay in thoughts, *nind ajidien-dam, nind agonwien-dam*. I

gainsay against it, *nin gagan-sitân*. [Anwettam, or, Nas-kwewojimow).

Gainsayer, *agonwetang*.

Gainsaying, *agonwetamwin*.

Gait, walking, *bimossewin*.

Galilean; *Galilewinini*.

Gall, *winsop*.

Gallon, *minikwâdjigan*.

Gallows, *agonidiwi-mitig*.

Gamble; I gamble, *nin atâge, nin nitâ atage, nin matchi-atage*. (Pakessew).

Gambler, *netâ-ataged, etagesh-kid*.

Gambling, *atâdiwin, atagesh-kirin, matchi-atâdiwin*.

Gambling-house, *atâdiwigamig*.

Game, (interested game,) *atâdi-win*. Pakessewin.

Game; I game, *nind atâge*.

Garden, *kitigan, kitiganens*. (Nittâwikitchigan).

Garden-house, *kitiganwigamig*.

Garden-River, *Kitiganisibi*.

Gard-house, *akandowigamig*.

Garlic, *jigagawanj*.

Garment, *agwîwin*.

Garter, *kashkibilasschison*. (Seskipsisun).

Gather; I gather together, *nin mawandinige, nin mawandonige, nin mawandjitchige*. I gather it together, (*in., an.*) *nin mawandjilon, nin mawandinan, nin mawandonan, nin mawandjissiton; nin ma-*

- wandjia, nin mawandina, nin mawandona.* I gather people together, *nin mawansomag.*—I gather for somebody, *nin mawandjitamag.* I gather it for him, *nin mawandjitamawa.* I gather for myself, *nin mawandjitamas, nin mawandjitamadis, nin mawandjitass.* I gather together sewing, *nin mawandogwass.* I gather them together sewing, *nin mawandogwadan, nin mawandogwadanun.*—I gather burning coals together, *nin mawandokiye.*—I gather hay, *nin mawandoshkan.*—It gathers together, *mawandossemagad.*
- Gather berries; I gather berries, *nin mawins.* I gather berries and eat them, *nin gâpon.* (Mominew). I gather them, (*in., an.*) *nin gâponan; nin gâponag.*
- Gathered; we are gath. together in a great number, *nin māmāwinimin, nin māmāwinomin.*
- Gathered object, *mawandjigan.*
- Gatherer, *mawandjitchigewinini.*
- Gauze, *jibawasséigin.*
- Gay; I am gay, *nin bâpinenim, nin jomiwadis.* I make him gay, *nin bâpinenimoa, nin jomiwadisia.* I am gay, in liquor, *nin minobi, nin jôwendam.*
- Gay, (*in. s. in.*) S. Joyful.
- Gayness, gayety, *bâpinenimowin.* Gayety in half drunkenness, *jowendamowin.*
- Gaze; I gaze at s. th. with surprise, *nin mamakâsabange.* I gaze at him (her, it) with astonishment, *nin mamakasâ-*
- bama, nin mamakâsinawa; nin mamakasâbandan, nin mamakâsinan.*
- Gazed; any object gazed at, *mamakâsibandjigan.*
- Geld. S. Castrate.
- General, *kitchi jimâganishigima.*
- Generally, *mîmawi.* (Mānai).
- Gentile. S. Pagan.
- Gentle; it is gentle, (a horse, etc.) *wângawisi, wawangawisi.* (Watjekkamikisiw).
- Gentle, (*in. s. in.*) S. Mild.
- Gentleness, *bekâdisiwin, minodeewin.* (Peyattikowisiwin)
- Gently, *bêka.* (Peyattik).
- Genuflection, *otchitchingwinitâwin.*
- Geometry, *dibaakiwinini.*
- Geometry, *dibaakiwin.*
- Germ, (bud,) *saganwi.*
- German, *animâ.* I speak German, *nind animâm.*
- German language, *animamowin.*
- German woman, *animâkwe.*
- Germinate; it germinates, (*in., an.*) *saganwimagad; saganwi.* I make it germ., (*in., an.*) *nin saganwissiton; nin saganwia.*
- Get; I am getting worse, (in my sickness,) *nind abindis, nind abindjine.*
- Get from...; I get s. th. from..., *nind ondinige, nind ondis.* I get him (her, it) from..., *nind ondina; nind ondinan.*
- Get lost. S. Go astray.
- Get ready. S. Prepare.
- Ghost, *manito; tchibai.*
- Giant, *missâbe, kitchi inini.* Fabulous giant, *windigo.*
- Giantess, *kitchi ikwe.* Fabulous giantess, *windigokwe.*
- Giant's bird, *windigobineshi.*

Giant's "tripes de roche," *windigowakon*.

Giddiness, *givashkwewin*.

Giddy; I am giddy, *nin givashkwe*; I am giddy from drinking, *nin givashkwebi*. I am g. from heat, *nin givashkwes*. I am g. by smelling, *nin givashkwenos*. I am g. by falling, *nin givashkweshin*. I am made giddy by s. th. falling upon me, *nin givashkwekos*. (Kiiskwebovâtišiw).

Gift, *minigowin*, *minigosowin*, *migirowin*, *minidiwin*, *pagidinigan*.

Gilt; I gild it, *in.*, *an.* *nind osâwajoniakadan*, *nind osâwajoniakana*.

Gilt; it is gilt, (*in.*, *an.*) *osâwajoniakide*, *osâwajoniakaso*.

Gimblet, *biminigan*.

Ginger-bread, *washkohitchugisod pakwajigan*.

Gird; I gird myself, *nin kitchipis*. I gird myself strongly, *nin andapis*. Pakwâtchuw. I gird up high my blanket, *nin takwambis*, *nind ishpan-takwebis*. I gird him, (her, it,) *nind aasswapina*, *nind aasswapiden*.—S. Girdle.

Girdle, *kitchipison*.—S. Belt. Pakwâtchum.

Girdle; I girdle myself otherwise, or with another belt, *nind andapis*.

Girl; little girl, *ikwesens*. I am a little girl, *nind ikwesensic*. Grown up girl, *oshkinigikwe*, *gijikwe*. I am a grown up girl, adult, *nind oshkinigikwar*, *nin gijikwa*.—The first-born girl of a family, *madjikikwewiss*. I am the first-born

girl of the family, *nin madjikikwewissic*.

Girt; I am not well girt, *nin minapis*.

Girth, *assotchibidjigan*.

Give; I give, *nin migiwe*. (Me-kiw). I give him, *nin mina*. (Miyew). I give to myself, *nin minidis*. We give to each other, *nin minidimin*. I give him, (her, it,) *nin bidina*; *nin bidinan*. I give him (her, it) to him, *nin bidinamawa*.—I give to all, *nin debaoki*. I give also to him, *nin debaona*. I have not enough to give to all, *nin nomboki*. I have not enough to give to him, *nin nondona*.—I don't like to give soon, *nin nomapwis*.

Give, (*in.* s. *in.*) S. Present.—S. Sacrifice.

Give away. I give away, *nin migiwe*. I give him (her, it) away, *nin migiwenan*, *nin pagidina*, *nin pagidenima*; *nin migiwen*, *nin pagitinan*, *nin pagidendan*. I give it to him, *nin pagidenamawa*, *nin pagidinamawa*. I give it away for him, *nin migiweawa*, *nin migiweclamawa*.—I am too much in a habit of giving away, *nin migiweeshk*. Habit of giving away, *migiweeshkinin*.

Give back; I give back, *nêiâb nin migiwe*. I give him (her, it) back again, *nêiâb nin migiwenan*, *nind ajina*, *nêiâb nin migiwen*, *nind apnan*. I give him back again s. th., *nêiâb nin mina*, *nind apnamawa*.

Given; I am given s. th., *nin minigos*. I am given s. th. by

divine goodness, *nin minigowis*. It is given away, (*in., an.*) *pagidinigâde; pagidini-gâso*.

Give to drink; I give to drink, *nin minaire*. I am in a bad habit of giving to drink, *nin minaiweshk*. I give him to drink, *nin minaa*. I give (or procure) to drink to myself, *nin minaidis*. We give each other to drink, *nin minaidimin*. The act of giving to drink to each other, or to several, *minaidiwin*. The bad habit of giving to drink, *minaiweshkiwin*.

Give up; I give up, *nind anijitan, nind anawendjige, nind anwendam*. I give him up, *nind inawea, nin bonia*. I give it up, *nin boniton*.—I give myself up to somebody, *nin pingidenindis*.

Given up; it is given up, *bonitchigâde, webinigâde*.

Giving, *migiwewin, pagidendamowin*.

Giving up, *anijitamowin, anawendjigewin, anwendamowin*.

Glad; I am glad, *nin minwendam, nin bâpinenim, nin naëndam, nind onanigwendam, nin modjigendam*. (*Ataminaw*). I am very glad, *nind osâmenim*. I am glad to have escaped the danger of perishing, *nin bajinewagendam*. I make him glad, *nin minwendamia, nin naëndamia, nin bâpinênimoa*.

Glad and thankful; I am glad and th., *nin mikonaweendam*. I make him glad, (by some good service,) *nin mikonawea*.

I am gl. and th. he has it, *nin mikonaweendam*. (*Nanâskumow*).

Gland; my, thy, his gland, *nin nishk, kinishk, onishkwan*.

Glanders; the horse has glanders, *agigoka bebejigoganji*.

Glass; drinking-glass, *minikwâljigan*; window-glass, *wâssetchiganâbik*.

Glass-bead, *manitôminens*.

Glide; I glide in the water, *nin bakobisse, nin gogisse*. It glides away, *madjibide*. (*Soskupayiw*).

Globe, *aki*, or, *akki*. (*Askîy*).

Globulous or globular; it is globulous, (*in., an.*) *bikominagad, babikominagad; bikominagisi, babikominagisi*. (*Wâ-wiyeyaw*). Two, three, four, etc., globular objects, *nijominag, nisiminag, niominag*, etc. So many globular objects, *dassominag*.

Glorification, *kitchitwâwendâgosiwin, bishigendagosiwin*.

Glorify; I glorify him, (her, it,) *nin kitchitwâwina, nin minowawina, nin bishigendagwia, nin kitchitwawenima, nin bishigenima; nin kitchitwawindan, nin minowindan, nin bishigendagwiton, nin kitchitwawendan, nin bishigendan*. I glorify myself, *nin kitchitwawûdis, nin kitchitwawenindis*. (*Mâmitjimew*).

Glorify, (*in. s. in.*) S. Exalt.

Glorious; I am (it is) glorious, *nin kitchitwâwendâgos, nin bishigendâgos; kitchitwawendagwad, bishigendagwad*. I make him glor., *nin kitchitwawia, nin kitchitwawendago-*

sia, nin bishigendagwia. (Mâ-miteyittâkusiw.)
 Glory, *kitchitwîwin, kitchitwâ-wîsiwin, kitchitwawendagosiwin, bishigendagosiwin, ishpendagosiwin.*
 Glove, *mindjikawan.* (Yiyikas-tis).
 Gow-worm, *wawatessi.*
 Glue, *namêkwan.* I make glue, *nin namêkwanike.* (Pasakwahigan).
 Glue-boiler, *namekwanikeweni-ni.*
 Glutton, *nebâdisid.* I am a glutton, *nin nibâdis.*
 Gluttonous; I am gl., *nin nibâdis.* (Kajakew).
 Gluttony, *nibâdisiwin.*
 Gnash; I gnash, *nin kakitchishkabiden.* I gnash and show the teeth, *nin niabiden.* I gnash with anger, *nin nishkabiden.* I gnash at him, *nin nishkabidetawa.* (Kâkitchikâ-pitew).
 Gnaw; I gnaw, *nin jishigwandjige.* I gnaw it, *in, an, nin jishigwandan; nin jishigwama.*
 Go; I go, *nind ijâ.* (Ituttew). It goes, *ijâmayad.* I go somewhere by land, *nin bimosse;* by water, *nin bimishka;* sailing, *nin bimish.* I go further and further, *nin mîci.*— It goes so....., *ijissin.* It goes in a certain direction, *inikamayad.* (Ispayiw).
 Go about; I go about, *nin babâ-ija, nin baba-inika.* I go about in a canoe or boat, *nin babamishka;* near the shore, *nin babamajaam;* sailing, *nin babamish.* I am going about,

roving, *nin binâs, nin binâia-dis, nin binashka.* (Papa-ituttew).
 Go along; I go along, *nind anibimosse.* I go along in a canoe, *nind anibimishka* or, *nind animishka.* I go along on the ice, *nind animâdagak.* And so forth, prefixing *ani-* to the verbs. (Atimuttew).
 Go astray; I go (it goes) astray, *nin wanishin; wanissin.* I cause him to go astray, *nin wanishima.* I cause myself to go astray, *nin wanishindis.* (Iyekâtteu).
 Go asunder. S. Open.
 Go away; I go (it goes) away, *nin mādja: mādjamayad.* (Sipwettew). I go away in a canoe or boat, *nin mādji.* I go away out of the way, *nind ikoga.* (Opime-ituttew). I go away, talking, *nind animwe-widam, nind animoweweto.*
 Go from; I go from one person to another, *nin nibiteshkaray,* or, *nin bimi-nibiteshkaray.* I go from one house to another, *nin nibiteshkanan,* or, *nin bimi-nibiteshkanan wâk a i g a n a n.* (Ottuttew).
 Go in; I go (it goes) in, *nin pindige: pindigamayad.* I go in frequently, *nin pâpindige.* I go in to him, or in him, *nin pindigawa:* I go frequently in to him, or in him, *nin pâpindigawa.* I go in him, (her, it), *nin pindigeshkawa, nin pindjinaweshkawa, nin pindigeshkan, nin pindjinaweshkan.*—I go in the woods, *nin jekakwaam.* I go in the water, *nin bakobi.* I make him go in

the water, *nin bakobininajá-wa*. (Pakkubew).

Go on; I go (it goes) on, *nind animádja, nin mádjishka; ani mádjamagad, mádjishkamagad*. I make it go on, (*nin, an.*) *nin mádjishkan; nin mádjishkawa*. I go straight upon him, (her, it,) *nin maiawishkawa; nin maiawishkan*. —I go (it goes) on straight, right, *nin gwaikosse, nin gwaikoshka; gwaikossemagad, gwaikoshkamagad, gwaikossin*. —I go (it goes) on slowly, *nin besika; besikamagad*.

Go out; I go (it goes) out, *nin ságuam; ságuamomagad. Wayawiw*. I go out of him, (her, it,) *nin ságisinotawa, ságidjinotawa, ságidjinaweshkawa; nin ságisinotan, ságidjinotan, ságidjinaweshkan*. It goes out of me, *nin ságisinotagon, nin ságidjinotagon, nin ságidjinaweshkagon*. —I go out of his heart, *nin ságidjideeshkawa*. It goes out of my heart, *nin ságidjideeshkagon*.

Go round; I go round, *nin wainishka, nin giwítashka*. I go round him, (her, it,) *nin giwítashkawa, nin giwítashkan*. (Wáskáttew).

Go to; I go to him, (her, it) *nind nasikawa, nind ijanan; nin nasikan, nind ijan*. I go to the end of it, *nin kabeshkan*. (Nátew).

Go with...; I go with somebody, *nin widjiuwe*. I go with him, (or he goes with me,) *nin widjiwa*. I go with him somewhere in a canoe or boat, *nind*

adawaama. I make him go with somebody, *nin widjindaa*. I make it go (or come) with me, *nin widjindán*. It goes with.... *widjindimagad*. We go with one another, *nin widjindimin*. I persuade him to go with me, *nin wijâma*. I go in with him, *nin widjipindigema*.

Goblet, *minikwâdjigan*.

GOD, *Kijê-Manito*. I am God, *Nin Kijê-Manitow*. God is One in Three, *Nisso-bejigo Kijê-Manito*.

Godchild; my, thy, his godchild, *ninidjânissikâwin, kinidjânissikâwin, onidjânissikâwinan*. He she is my godchild, *nind onidjânissikânan*. (N'tawâsisikkâwin).

Goddaughter; my, thy, his goddaughter, *nindânissikâwin, kidânissikâwin, odânissikâwinan*. She is my goddaughter, *nind odânissikânan*.

Godfather, *babâikawin; ossikâwin*. (Ottâwikkâwina). He is my godfather, (or adopted father,) *nind oôssikanan*.

Godhead, *Kijê-Manitowiw*.

Godmother, *mamáikâwin, ogikâwin*. (Okkâwikkâwina). She is my godmother, (or adopted mother,) *nind ogikânan*.

Godson; my, thy, his godson, *ningwissikâwin, kigwissikâwin, ogwissikâwinan*. He is my godson, *nind ogwissikânan*. (Nikosisikkâwin).

Gold, *asâwa-joniâ*.

Gone! *apine! wéniban!* (Aspin!)

Good, *minô, gwanâitch*. I am

(it is) good, *nin mino ijiwebis*, *nin gwanatchiw*, *nind onijish*, *nin kijewâdis*: *mino ijiwebad*, *gwanatchiwan*, *onijishin*, *kijewâdad*. I make him good, *nin mino ijiwebisia*, *nin kijewâdisin*. I make it good, *nind onijishiton*.

Good-for-nothing fellow, *ningot enibadisissiq*, *pagandjinini*. I am good for nothing. I can make nothing, no work, *kawin ningot nind inibadisissi*, *nin pagandis*.

Good-hearted: I am g. h., *nin minodee*. (Miyetehew.)

Good luck: *jâwendâjosiwîn*. I have good luck: *nin jâwendâjos*. (Papewew.)

Good-nature, *minodeewin*, *mino ijiwebisiwin*, *minoininiwâgiswin*.

Good-natured: I am g. n., *nin mino bimâdis*, *nin mino ijiwebis*, *nin minodee*, *nin minoininiwâgis*. (Miyowâtisiw.)

Good-natured person, *menodeed*, *meno-bimâdisid*.

Goodness of heart, *minodeewin*.

Good order; I put it in good order, (*in.*, *an.*) *ninnanâinan*; *nin nanâina*.

Good person, *meno-ijiwebisid*, *meno-bimâdisid*. I am good, kind, *nin mino ijiwebis*, *nin mino bimâdis*.

Goods, (merchandise,) *anokâdjigân*. (Ayowinisa.)

Good sense, *nibwakawin*. (Hyinisiwin)

Good temper, *mino bimâdisiwin*, *minoininiwâgiswin*. I have a good temper or temperament, *nin mino bimâdis*, *nin minoininiwâgis*.

Good terms, *mawendiwin*, *mino inawendiwin*. I am on good terms with him, *nin mino-inawema*. We are on g. t. with each other, *nin mino-inawendimin*.

Goose, *wêre* —S. Wild goose.

Gooseberry, *jâbomin*.

Gooseberry-bush, *jâbominagawanj*.

Gospel, (Evangely,) *minwâdjimowin*.

Got from; it is got from., (*in.*, *an.*) *andiniqâde*: *andiniqâso*.

Gourd-bottle, (for Indian ceremonies, *jishigwan*, *qpwissimawishigwan*).

Grace, *jâwenâjigewin*. (Manitosisokkamakewin).

Grain; it is a large grain, *man-giminagad*. It is a small grain, *apassiminagad*.

Grand, *kitchi*.

Grandchild; my, thy, his grandchild, *ojisho*, *kejisho*, *qjishoan*. (N'osissim, osissima). He is my grandchild, *nind oojishoana*.

Grandfather: my, thy, his grandfather, *nimishomiss*, *kimishomiss*, *omishomissan*. He is my grandfather, *nind omishomissina*. (Nimissom, omis-soma).

Grand Island, *Kitchi-miniss*. At, to or from Grand Island, *Kitchi-minissinap*.

Grand Medicine, *midewiwin*.

Grand Medicine Indian, *midé*. I am an Indian of the G. M., *nin midéu*. I make him a member of the G. M., *nin midéwia*.

Grand Medicine lodge, *midewigamiy*.

Grand Medicine squaw, *midék-we*.

Grandmother, my, thy, his grandmother, *nôkomiss, kokomiss, okomissan*. My grandmother! *noko!* She is my grandmother, *nind ôkomissinan, nind ôôkomissima*.

Grand-Portage, *Kitchi-onigam*. (Kitchi-onikap). At, to or from Grand-Portage, *Kitchi-onigaming*.

Grand River, *Washtanong*.

Grant; I grant his petition, *nin babamitawa*. I grant it to him, *nin mina, nin pagidinamawa*.

Grape, *jomin*.

Grapple, *patakiskwaigan*. — S. Harpoon. † Hook.

Grappling-hook, *adjigwaljigan, adjigwaljiganâbik*.

Grass, *mashkossiûw*. There is grass, *mashkossiûwika*. On the grass, *mitashkossiûw*. — The grass begins to grow, *sâgashkamagad*. The grass is wet, *tipashkamagad, nibishkoba*.

Grass-hopper, *papakine, minabawidjissi, adissawaieshi*.

Grass-seed, *mashkossiwi-minikan*.

Grate, to dry venison, etc., *abwâtchigan*.

Grate, (in. s. in.) S. Scrape.

Grave, *tchibégamig*.

Grave, (in. s. in. S. Hole in the ground.

Grave, I am grave, (considered grave,) *nin tchitanendagos*. — S. Serious.

Graver, or any thing to mark with, *beshigaigan*.

Graverod River, *Passabika-sibi*.

Graveyard, *tchibégamig*.

Gray; it is gray, (stuff, in., an.)

nigigwetagad; nigigwetagisi. (Sipikkusiûw).

Gray age, *wâbikwewin*.

Gray-headed; I am g. h., *nin wâbikwe*. (Wâbistikwânew).

Gray-horse, *negigwetagawed bebjigoganji*. This horse is gray, *nigigwetagawe aw bebjigoganji*.

Grease, *bimidê*. (Pimiy).

Grease; I grease, *nin bimidêwinige, nin nominige*. (Tomina-m). I grease him, (her, it,) *nin bimidêwina, nin nomina; nin bimidêwinan, nin nominan*. I grease it, (wood, in., an.) *nin nomakonon; nin nomakona*. I grease it, (metal, in., an.) *nomâbikonon; nin nomâbikona*.

Greasy; I am (it is) greasy, *nin bimidêwis; bimidêwan*. (Pimiwiw, tomaw).

Great, *kitchi*.

Great bear, (constellation,) *otchiganang*. (Otchekatak).

Great grandchild, *anikobidjigan*.

Great grandfather; my, thy, his gr., *nind anike-nimishomiss, kid anikekimishomiss, od anike-onishomissan*.

Great grandmother; my, thy, his gr., *nind anike-nokomiss, kid anike-kokomiss, od anike-okomissan*.

Great water, (great lake,) *kitchigami*.

Green; it is green, (in., an.) *ojâwashkwa; ojâwashkosi*. (Askittakwaw). It is green, (ice,) *ojâwashkwasiqwa*. It is green, (leaf,) *ojâwaihkwabaga*. It is green, stuff, in., an. *ojâwashkwawegad; ojavushkwa-*

wegisi.—I dye green, *nind ojâwashkwadissige*, *nind ojâwashkwansige*. I dye it green, (in., an.) *nind ojâwashkwadissan*, *nind ojâwashkwansan*; *nind ojâwashkwadisswa*, *nind ojâwashkwanswa*. It is dyed green, (in., an.) *ojâwashkwadite*, *ojâwashkwande*; *ojâwashkwadisso*, *ojâwashkwanso*.—The grass begins to green *ojâwashkwashkamagad*.

Green, (painted green;) it is painted green, (in., an.) *ojâwashkoniçade*; *ojâwashkoniçaso*. It is painted green, (wood; in., an.) *ojâwashkossaginiçade*; *ojâwashkossaginiçâso*.

Greenbay, *Bodjwikwed*.

Green serpent, *ojâwashkwâ-ginebig*.

Greet. S. Salute.

Greeting. S. Salutation.

Gridiron, *abwâtchiganâbik*. (Abwânski).

Grief, *naninawendamowin*.

Grief, (in. s. in.) S. Sadness.

Grieve; I grieve, *nin naninawendam*. I grieve him, (with words,) *nin naninawima*, *nind inâpinema*.

Grieved; I am grieved, *ninna-ninawendâgos*.

Grieved. **Grievous**, (in. s. in.) S. Sadness.

Grill; I grill it, (in., an.) *nin bansân*; *nin banswa*. (Pat-tam).

Grimaces; I make grimaces or faces, *nin niskingwen*. (Mayik-kwew).

Grind; I grind, *nin bissibodjige*. (Piniputchikew). I grind it, in., an. *nin bissibodon*;

nin bissibona. I wear it out by grinding, (in., an.) *nin metchibodon*; *nin metchibona*. It is worn out by grinding, (in., an.) *metchibode*; *metchiboso*.

Grinder, (large tooth,) *gitabid*. My, thy, his grinder, *nindamikanabid*, *kidamikanabid*, *odamikanabid*.

Grindmill, *bissibodjigan*. (Piniputchigan).

Grindstone, *jigwanâbik*.

Gristle, *kakawendjigan*.

Groan; I groan, *nin masitâgos*, *nin tchigine*, *nin mamâdwê*. I groan sleeping, *nin māmâdwengwâm*.

Groaning, *mamâdwêwin*, *masitâgosiwîn*.

Grope: I grope, *nind odjinige*, *nin nandodjinige*. I grope him, (her, it,) *nind odjina*, *nin nandodjina*; *nin odjinan*, *nin nandodjinan*.

Grotto. S. Cavern.

Ground; it is ground, (in., an.) *bissâ*, *bissibode*, *bissibodjigide*; *bissisi*, *bissiboso*, *bissibodjigâso*.

Ground, (soil,) *aki*, *akki*. (Askîy, ajiskîy). Under ground, *animakung*, *auikamig*. (Atâmaskamik). On the ground, bare ground, *mitikamig*, *mitashkakamig*, *mitchikang*.—The ground is such..., *inakamiganogad*. The ground appears, (is bare,) *mitakamiga*. The gr. is bad, *mânikamiga*. The gr. cracks, or is cracked, from cold, *papassikamigedlin*. The ground cracks, or is cracked, from heat, *papassâbiganate*. The gr. is dry, *bêngwâkamiga*, *bi-*

binekamate. The gr. is good, *minokamiga*. (Miyokkami-kaw). The gr. is hilly, rough, *piwâkamiga*, *papikwâkamiga*. There is a hollow in the gr., *wimbakamiga*. There is a hollow made in the ground, *wimbakamigâde*. The gr. is level, *onâkamiga*, *jingakamiga*, *tatagwa*. I make the gr. level, *nind onakamigaan*. It is made level, *onakamigâigade*. There is a low ground, *tabassakamiga*, *tabassadina*, *wanakamiga*. The gr. is made low or lowered, *tabassakamigâigade*. There is a rising gr., *anibekamiga*. The gr. shakes, from some cause above ground, thunder, etc., *tchingwamagad aki*, *tchingwâkamiga*. The gr. is very steep, *kishkakamiga*. The gr. thaws, *ningakamate*, *ningakamigishkamagad*. The gr. is thick, *kipagakamigamagad*. There is a trembling gr., *totôganowan*. Trembling ground, *totôgan*. The gr. is wet, *nibiwâkamiga*.—I stick it in the ground, *nin potakakamigissidon*. It is the end of the gr., *waiekwâkamiga*. (Kisipaskamik).

Grow; I grow (it grows) slowly, *nin bédjig*; *bédjigin*. (Sâki-kiw, kiyipikiw). I grow (it grows) fast, *nin ginibig*; *ginibimagad*, *ginibigin*. I grow (it grows) taller, higher, *nin mâtjig*; *mâtjigin*. I grow (it grows) stronger, *songigi*; *songigin*.—It grows out of the earth, *sâgakimagad*. It grows together, *mamawigimagad*.

Grumble, (like a dog); I grumble, *nin nikim*. I grumble at him, *nin nikimotawa*. (Nemow).

Guard; I guard him, (her, it,) *nin hijâna*; *nin kijâdan*. I guard a child, *nin kijâdarass*. I guard a lodge, *nin kijâdige*. I guard myself, *nind ashwi*. I guard myself against him, (her, it,) *nind ashwikawa*; *nind ashwikandan*. (Kanâweyittan, kanâwâpukew).

Guardian, *kijâdigéwinini*.

Guardian Angel; my, thy, his Guardian Angel, *Anjeni genawenimid*, *Anjeni genawenimik*, *Anjenivan genawenimigodjin*.

Guess; I guess, *pagwana nind ikkit*, *pagwana nind ijewindan*. I guess in thoughts, *pagwana nind inendam*.

Guessing, in a guessing manner, *pagwana*.

Guest, *wâkomind*.

Guide, *kikinowijiwed*, *kikinowijiwewinini*. (Okiskinottahiwew).

Guide; I guide, *nin kikinowijive*. I guide him, *nin kikinowina*.

Guilt, *indowin*.

Guitar, *madwêwetchigan*.

Gulf. S. Abyss.

Gull, *gaiashk*. (Kiyâsk). Young gull, *gaiashkons*. Gull's egg, *gaiashkwawan*.

Gum, *oshkaniganima*. My, thy, his gum, *nishkanigan*, *kishkanigan*, *oshkanigan*.

Gun, *pâshkisigan*. The stock of a gun, *pâshkisiganâtig*. I load a gun, *nind onashkinadon* *pâshkisigan*. The gun is loaded, *onashkinâde* *pâshkisigan*.

I cock a gun, <i>nind ajigidabikinan pâshkisiyan</i> . The gun is cocked, <i>ajigidabikiniyâde pâshkisiyan</i> . The gun misses fire, <i>amwâbikissin pâshkisiyan</i> . (Pwâwapittettin).	<i>nini</i> . I am a gun-smith, <i>nin pâshkisiyanike</i> .
Gun-cap, <i>biwissidjigan</i> . I put a cap to a gun, <i>nin biwissidon pâshkisiyan</i> .	Gun-smith's trade or business, <i>pâshkisiyanikewin</i> .
Gun-smith, <i>pâshkisiyanikewi-</i>	Gun-worm, <i>gitaigan</i> .
	Gut, <i>opikwad</i> .
	Gut; I gut him, <i>nin kitchinagijina</i> . (Tâtotayeswew).
	Gut of the moose, <i>ashkakwa-onagij</i> .

H

- Ha! *taia! ataiá! táwa! tíve!*
—*Nid!*
- Habit, *íjwebisiwin, nagadisiwin*. Good habit, *mino íjwebisiwin*. Bad habit, *matchi íjwebisiwin*.—S. Accustomed. (Nanamáhuwin).
- Habitation, *abiwin*. My, thy, his habitation, *endaian, endad*. (Ni'ki, wiki).
- Haft. S. Handle.
- Hail, *sességan*.
- Hail; it hails, *sességan, mikwananivan*.
- Hair, *winisissima*. (Mistakäy). My, thy, his hair, *ninisiss, kinisiss, winisiss*; plural, *ninississan, winisissan*.—I have black hair, or my hair (head) is black, *nin makatewindibe*. I have curled hair, *nin babisigindibe*. My hair is in disorder, bristled up, *nin niskindibe*. My hair is long, *nin ginwánikwe, nin gagánwanikwe*. I have red hair, (a red head,) *nin miskwanikwe, nin miskwandibe, (miskondibe)*. I have short hair, *nin takwánikwe*. My hair is white, *nin wábikwe, nin wábishkindibe*. My hair is yellow, flaxen, *nind osáwindibe*.—I lose my hair, *nin binánikwe*. I cut his hair, *nin mójwa*. I take him by the hair, *nin sagánikwena*.
- Hair of animals. S. Fur.
- Hair-powder. S. Powder.
- Hairy; it is hairy, coarse, (stuff, in., an.) *mishaweigad; mishaweigisi, mishawesi*. (Wetisiw.).
- Half, *ábita*. Half each, *aiábita*. Half a barrel, *abitawissag*; half a bottle, *ábita-omódai*.
- Halfway across a river or lake, *ábitawagám*. Halfway going up on a mountain or hill, *ábitawamadjiw*. Halfway from one place to another, *ábitawikana*.
- Half a day, *ningo-nawakwe*.
- Halfbreed, *aiabitávisid*. I am a halfbreed, *nind abitáwis*. Halfbreed man, *wissákodéwinini*. Halfbreed woman, *wissákodéwikwe*. (Abittáwoko-sissán).
- Half-cloth, *nebanétagak*. (S. *Nabanétagak*.)
- Half drunk; I am h. d., *nin jówibi*. I am joyful being h. d., *nin jowendam*.
- Half drunkenness, *jowibiwín*. Gaiety or joyfulness in half drunkenness, *jowendamowín*.
- Half full; it is half full, a bag, *ábitoshkin*.
- Halibut, (fish) *manámeg*.
- Halloo! *haw! taga! hoi!* (Matte!)
- Ham, *kokoshiwibwám*. Smoked ham, *kokoshwibwám gakanamodeg*.
- Hamlet, *odénawens*.

Hammer, *pakitëigan*.

Hammer; I hammer iron flat, *nind onadaan biwábik*.

Hammered; the iron is hammered, *onadaigáde biwábik*.

Hand, *onindjima*. (Mitchitji, *otchitji*. The whole hand, *misirénindjau*. The right hand, *kitchinindj*, *okitchinindjima*. The left hand, *namandjinindj*, *onamandjinindjima*. The other hand, *nabanénindj*, *ejarinindj*. My, thy, his hand, *ninindj*, *kinindj*, *onindj*. — I have hands, *nind onindji*. I have abominable hands, *nin gagwinissaginindji*. I have clean hands, *nin bininindji*. I have convulsions in my hand or hands, *nin tchitchibinindjishka*. I have a dead hand, *nin nibowinindji*. I have dirty hands, *nin wininindji*. (Wiyipitchitcheu). I have hairy hands, *nin mishinindji*. I have large hands, or fingers, *nin mamanginindji*. I have a long hand, *nin ginonindji*. I have long hands, *nin gaganonindji*. I have only one hand, *nin nabanénindji*. I have pain in my hand or hands, *nin diwinindji*. I have a scar on my hand, *nind odjishinindji*. I have a short hand, *nin takonindji*. I have a small hand, *nind agassinindji*. I have small hands, *nin babinindji*. I have spasms or cramps in my hand, *nind otchinindjipinig*. I have strong hands, *nin mashkawinindji*. — My hands are benumbed with cold, *nin tahwakinindjmadj*. My hands are bloody, *nin*

miskwiwinindji. My hands are bound, *nin mamandjigonindjibis*. I bind or fetter his hands, *nin mamandjigwapinindjibana*. My hands are cold, *nin takinindji*. My hands are cracked, *nin gipinindji*, *nin gagipinindji*. My hand or finger, is cut off, *nin kishkinindji*. I cut off his hand, or finger, *nin kishkinindjiadis*. My hand (or finger) is dislocated, *nin gidiskakonindjishin*, *nin bimiskonindjishin*. I dislocate my hand by falling, *nin kotigonindjishin*. My hand is dislocated by falling, *nin kotigonindjita*. I dislocate or sprain his hand by pulling, *nin pakibinindjibina*. My hand is frozen, *nin mashkawadjinindjivadj*. My hand is pierced, *nin jibanindjijigas*. My hand shakes, *nin ninnginindji*. My hand is stiff, *nin tchibatakonindji*. My hand is swollen, *nin baginindji*. My hands are tender, *nin nokinindji*. My hands are warm, *nin kijonindji*. My hand is wounded, *nin mikinindji*. — I bruise my hand, *nin tatagonindjiadis*. I bruise my hand by striking, *nin jashagonindjiganandis*. My hand is bruised by s. th. that fell on it, *nin jashagonindjishkas*. I close my hand, *nin patagwakonindjin*. I hurt my hand (or finger,) *nin kishkinindjishin*. I join both hands together, *nin nijonindjin*. I keep my hands under the arms, *nin kashkaodjinikeb*. I lay my hand or hands on him, *nind ijinind-*

jitawa. I open my hand, *nin passaginindjin*. I open his hand, *nin passaginindjina*. I open my hand flat, *nin téssinindjin*. I press his hand, *nin magonindjina*. I put my hand (or finger) in, *nin pindjinindjissin*. I reach my hand out towards him, (I shake hands with him,) *nin saginindjina*. I rub his hand with medicine, *nin sinigonindjibina*. I stretch out my hand, (or finger,) *nin jibinindjin*. I stretch my hand flat towards him or over him, *nin téssinindjitawa*. I thrust s. th. in my hand, *nin patakinindjiodis*. I thrust s. th. in his hand, *nin patakinindjiwa*. It sticks (it is thrust) in my hand, *nin patakinindjishin*. I wash my hands, *nin kisibiginindji*. I wipe my hands, *nin kisinindji*.

Hand-barrow, *oniganâtig, tessakonigan, nimâkonigan*. I carry on a hand-barrow, (or pole,) *nin nimâkonige*. I carry him (her, it) on a hand-barrow, *nin nimâkona*; *nin nimâkonan*.

Handful; a handful, *ningotobanênindj*. Twice, three times, four times, a handful, *nijobanênindj, nissobanênindji, nio-banênindj*. So many times a handful, *dassobanênindj*.—Both hands full, *ningotobênikan*. Twice, three times, both hands full, *nijobônikan, nissobônikan*. So many times both hands full, *dassobônikan*.

Handkerchief, *moshwe*. (Tâbis-kâgan).

Handle, haft, *nabâkossidjigan*. I put a handle, haft or crank

to it, *nin nabâkossidon, nin onâkossidon*.

Handle to an axe or hoe, *osidakwâtig, nabâkossidjigan*. Mit-jiminigan, or, âttik at the end of the word: v. g. *tehikahiganâttik*, handle to an axe.

Handle to a kettle, pot, etc., *sagabiginigan*.

Handle to a spear, *anitiak, anitiâtig*.

Hand-saw, *kishkibodjigan, tâshkibodjigan*.

Handsome, *gwanâtch*. I am (it is) handsome, *nin gwanâtchiw, nind onijish; gwanâtchiwan, onijishin*.

Hang; I hang, or I am up somewhere, *nind agodjin*. It hangs or it is up somewhere, *agode*. It does not hang well, *wewebâgode*. I hang him (her, it) up, or put him (her, it) up somewhere, *nind agôna; nind agôdon*. I hang it or put it up for him, *nind agonamawa*. I hang him s. th. around the neck, *nin nâbikona*. I hang s. th. on my neck belonging to him, *nin nâbikamawa*.—I hang up a net, *nind agônasab*.—I hang spread out, *gibagode*. It hangs so..., *inagode*.

Hang, (execute;) I hang persons, *nind agôjiwe, nin gibinéwebijiwe*. I hang him, *nind agôna, nin gibinéwebina*. I hang myself, *nind agonidis, nin gibinéwebimidis*. (Oppâpekpitew.)

Hanging up persons, *agojiwewin, agônidiwin, gibinéwebijiwewin*.

Hangman, *agojiwewinini, agônidiwinini, gibinéwebijiwewinini, gbinéwebijiwed*.

Hang up; I hang s. th. up to let the water drop out, (in. an.) *nin sikobiginan; nin sikobigina.*

Hank. S. Skein.

Happen; it happens, *pagami-aiamagad.* It happens to me, *nin pagamishkagon.* Ikkim.

Happiness, *jâwendagosiwin, débisiwin, minwendamowin.*

Happy, *ningotawassidag.*

Happy; I am happy, *nin jâwendagos, nin debis, nin minwendam.* I make him happy, *nin jâwendagosia, nin debia.* I make it happy, *nin debiton.*

Happy, (in. s. in.) S. Joyful. Glad.

Harangue, *animitâgosiwin.* I make a harangue, *nind animitâgos.*—S. Speech.

Haranguer, *netâ-gigitod, netanimitâgosid.*

Harangue to obtain charity, *kitimâganimitâgosiwin.* I make a harangue in order to obtain charity, *nin kitimâganimitâgos.*

Harbor, *âgomorin.* I am in a harbor, *nind agom.* We are in a harbor with a vessel, *nind agomomin.* (Kapâwin).

Hard, it is hard, *mashkawissin.* It is hard and dry from heat, *mashkawâkadole.* It is hard or strong, (wood,) *mashkawakwad.*

Hard, (in. s. in.) S. Strong.

Hard, painful; it is hard, *kotâ-gendâgrad.*—S. Difficult. (Ayimeyittâkwan).

Harden; I harden or temper it, *nin mashkawâbikisan.*

Hardened sinner, *aiawenindissosig.*

Hardly, *agâwa.*

Hardy; I am hardy, *nin jibinawis.*

Hare, *missâbos.* (Mistâbus).

Harlot, *pagândjikwe, gagibâdjikwe.*

Harmony. S. Peace.

Harness, *ônapisowin.* (Otâbâneyâbîy).

Harness; I harness him, *nind ônapiua.*

Harnessed; I am harnessed, *nind ônâpis.*

Harp, *maduwa-tchigan.*

Harpoon, *patakibidjigan.*

Harpoon; I harpoon, *nin patakibidjige.* I harpoon him, (her, it,) *nin patakibina; nin patakibidon.*

Harrow, *bissakamigibodjigan, binâkwan, kitchi binâwan, binakwaigan, bigobidjigan.* (Ayipitchigan).

Harrow; I harrow, *nin bissakamigibodjige, nin binâkwaig.*

Hardship, *kotâgitowin, kotâgitowin.* I endure hardship, *nin kotâgito, nin kotâgîw.*

Hart's horn, *owashkokweshkan.*

Harvest, harvesting, *mamâwin, kishkashkijigewin, pashkkâshkijigewin.* (Mawûtechitchikewin).

Harvest; I harvest, *nin mama, nin kishkâshkijige, nin pashkâshkijige.*

Harvester, *kishkashkijigewini, pashkâshkijigewini.*

Harvesting woman, *kishkâshkijigewikwe, pashkâshkijigewikwe.*

Haste, *wewibisiwin, wewibitâwin, wewibandamawin, dadâ-tobwin.* (Kiyipîwin). I make haste, *nin wewibis.* I make h.

working, *nin wewebita*. (Päpäsihew). I make h. to return home, *nin wewibendam*. I make haste, (in working, eating, speaking, etc.) *nin dadâtabi, nia pajigwadis*. I intend to make haste, *nin pajigwadendam*.—I make haste in carrying s. th., *nin wewibinige*. I make haste going somewhere, *nin wewibishka*.—It makes haste, *dadâtabimagad*. Hasten. S. I make haste.

Hat, *wiwakwân*. (Astotin). I put my hat on, *nin bidjiwakwâne*. I take off my hat, *nin gitchiwakwâne*.

Hatch; she hatches, (hen, bird,) *padagwâwagishkam*. (Astinepiw).

Hatched; the young chicken or bird is hatched out, *pashaweo panadjâ*.

Hatchet, *wagâkwadons*. (Tchikahiganis).

Hate; I hate, *nin jingendjige*. I hate habitually, *nin jingendjigeshk*. I hate him, (her, it,) *nin jingenima; nin jingendân*. (Pakwâteu). I hate some object relating to him, (an., in.) *nin jingênamima; nin jingêndamâwa*. I hate myself, *nin jingenindis*. We hate each other, *nin jingenindimin*.—I hate to hear him, (her, it,) *nin jingitawa, nin mâniitawa; nin jingitan, nin mânitan*. (Mayittawew).

Hate, (in. s. in.) S. Abhor.

Hated; it is hated, (in., an.) *jingendjigâde; jingendjigâso*. My speaking is hated, *nin jingitagos*. Its sound is hated, *jingitagwad*.

Hateful; I am (it is) hateful, considered hateful, *nin jingendâgjos; jingendâgwad*. The state of being hateful, hatefulness, *jingendâgosiwin*. (Pakwâtikusiw).

Hateful, (in. s. in.) S. Horrible.

Hatred, *jingendamowin, jingendjigewin*. Habitual hatred, *jingendjigeshkiwin*. Mutual hatred, *jingenindiwîn*. (Pakwâsiwewin).

Haughtiness. Haughty.—S. Pride. Proud.

Haul; I haul on the beach a canoe or boat, *nind agwassidon tchimân*.

Haul, (in. s. in.) S. Draw.

Havannah sugar, *sibwâganisisibâkwat*.

Have; I have him, (her, it,) *nind aiâwa; nind aiân*. I have him with me, *nin widwidjaiawa*.

Hawen. S. Harbor.

Hawk, *gibwânasi*. (Kekkek).

Hay, *moshkossiwân, mijashkon*. (Maskusi). I make hay, *nin mashkossike, nin manashkossice*.

Hay-fork, *patacashkaigaa*.

Hay-loft, hay-shed, *mashkossiwigamig*.

Hay-making, *mashkossikewin*.

Hazelnut, *pagân, pagânens*. The hazelnut begins to ripen, *pagânens winiwi*.

Hazelnut-shrub or hazel, *pagânimij, ogebwamij*.

He, *win*. (Wiya). He-, in he-bear, he-cat, etc. S. Male

Head, *oshtigwânima*. My, thy, his head, *nishtiwân, kishtigwân, ohtigwân*. I have such a head, *nind indibe*. I have a

flat head, *nin nabajindibe*. I have a large head, *nin mangishtigwâne*, *nin mangindibe*. I have a scar on my head, *nind aljishindibe*. I have a small head, *nind agassindibe*. My head only is out of s. th., *nin sagikwen*. My head is out of the water, *nin sagikwegom*. My head is swollen, *nin bigindibe*. My head is wrapped up in s. th., or, I wrap my head up in s. th., or cover it, *nin wiwakwenindibis*, *nin we-windibebis*. I wrap up his head, or cover it with s. th., *nin wiwakwêwa*. I crush his head, *nin jashagondibewa*. I hold up straight my head, *nin gariakokwen*. I incline my head backwards, *nind ajajidikwen*. I incline my head forwards, *nin nawagikwen*. I incline my head on one side, *nind anibekwen*. I keep my head stiff, *nin mashkawikwen*. I make a certain motion with my head, *nind imikwen*. I make my head perspire, *nin sassâbikute*. I make his head perspire, *nin sassâbikona*. I move my head, *nin mamâdikwen*. I stretch my head through a window to see s. th., *nin tapikwen*. I tear his head off, *nin kishkigwebina*. I tie up my head, *nin sinsokwebis*. I tie up his head, *nin sinsokwebina*. I tie s. th. around my head, *nin bassikwebis*. I tie or put s. th. around his head, *nin bassikwebina*. Any thing tied around the head, *bassikwebison*. I turn my head round,

nin gwelikhwen. I wag my head to signify, no! *nin wewëbikwen*. I wag my head to him, *nin wewëbikwetawa*. I wash my head, *nin kisibigin-dibe*. I wash his head, *nin kisibigin-dibena*.

Head-ache, *dëwikwëwin*. I have head-ache, *nin dewikwe*, *nind akosia nishtigwën*. (Tchistikwânëw). I have head-ache from too much heat, *nin dewikweass*.

Head-strong; I am h., *nin nqsh-hawindibe*.

Head-wind; there is head-wind, contrary wind, *ondjishkawaanigwad*. I have head-wind, *nind ondjishkawaaam*. (Nahimiskam).

Heal; my wound heals, *nin gige*. I heal his wound or wounds, *nin gégea*.

Heal. Healing, (in. s. in.) S. Cure. Curing

Health, *ganandawisiwin*, *mino aiáwin*, *mino bimâdisiwin*. I am in good health, *nin ganândawis*, *nin mino aia*, *nin mino bimâdis*. Poor health, *nitâ akosiwin*. I have a poor health, *nin nitâ akos*.

Heap, (pile;) the whole heap, *enigokwissing*. I put them in a heap, *in.*, *an.* *nin okwissitonan*; *nind okwishimay*. They are together in a heap, *in.*, *an.* *okwissinon*; *okwishinog*. There is a high heap, *in.*, *an.* *ishpissin*; *ishpishin*. There are heaps of driven snow, *ishpadjibiran*. (Papes-tin).

Hear; I don't like to hear. S. I hate to hear.

Hear ; I hear, *nin nondam, nin nondage, nin nondamass.* (Pettawew). I hear him, (her, it), *nin nondawa ; nin nondân.* I hear myself, *nin nondas, nin nondadis.* I hear for myself, *nin nondamas.*—I hear him with anger, *nin nishkakadisitawa.* We hear each other with anger, *nin nishkadisitadimin.* I hear him speak angry, *nin nishkâsitawa.* I cannot hear him, *nin nawitawa.* I hear him coming hither speaking, *nin bidwewetawa.* I hear him (her, it) here, *nin dëbitawa ; nin dëbitan.* I go round to hear what is said, *nin nanândoshkîte, nin baba-nanândoshkîte.* I am in a bad habit of going round to hear what is said, *nin nanândoshkîteshk.* I endeavor to hear what is said, *nin nandotage.* I endeavor to hear what he says, *nin nandotawa.* I stand still in different places to hear what they say, *nin nanândoshkîtegabaw.* I let him hear or make him hear, *nin nondamona.* I hear him with the impression that he is telling a lie or lies, *nin ginawishkitawa.* I hear it with the impression that it is a lie, *nin ginawishkitan.* I hear him, (her, it) out of some place, *nind onsitawa ; nind onsitân.* I hear him with pity, *nin kîtimâgitawa.* I hear him plainly, *nin paqakitawa.* I hear him, (her, it) right or correctly, *nin gwaikotawa ; nin gwaikotan.* I hear what is said, *nind initam.* I hear peo-

ple say so..., *nind initage.* I hear him say so..., *nind initawa.* I hear him in a stealthy manner, *nin gîmitawa ; nin gîmositawa.* I hear him speak stupidly, *nin kopasitawa.* I hear him tell wonderful things, I hear him with astonishment, *nin mamakâsitawa.*

Hoar, (in. s. in.) S. Listen to....
 Heard ; I am (it is) heard, *nin nondâgos, nin nondadjîgos, nin nondjîgos ; nondâgwad, nondadjîgâde, nondjîgâde.* It is heard, it is reported, *nondagwanîwan.* Any thing heard, *nondamowin.*—I can (it can) be heard, *nin dëbitâgos ; dëbitagwad.* Its sound is heard at such a place, *dëbwewessin.* I make myself heard from a certain distance, *nin dëbwewidam.* I am heard coming on, *nin bidweweshin.* I am heard coming hither running, *nin bidwewebato.* I am heard coming hither speaking, *nin bidwewetâgos.* I am heard passing by, *nin bimweweshin.* I am heard making noise in passing by, *nin bimwewe.* I am heard talking in passing by, *nin bimwewedam.* I am (it is) heard from some place, *nin madweweshin ; madwewessin.* I am heard making noise in some place, *nin madwêta.* I am heard in a certain place, *nin dâwêwe.* I am (it is) heard out of a certain place, *nind onsitâgos ; onsitâgwad.* I am (it is) heard falling, *nin madwêshin ; madwêssin.* I am

it is, heard falling to the ground, *nin madwékamigishin*; *madwékamigissin*. I am (it is) heard falling on the floor, *nin madwéssagishin*; *madwéssagissin*. I am heard with pity, with compassion, *nin kitimâ-gilâgos*. I am heard with pleasure, *nin minotâgos*. I am heard with displeasure, *nin jingitâgos*. I am heard right or correctly, *nin gwaiakôtâgos*. I am heard so... *nind inî-tagos*. I am heard telling wonderful things, *nin mamakasitagos*. The rapids of a river are heard, *gidwêwedjivan*.

Hearing, *nondamowin*. Any thing I hear, *nin nondamowin*. My hearings, *nin nondamowinan*. Pettamowin.

Hearken; I hearken, *nin nandotâge*, *nin pisinâdam*, *nin pisinâge*, *nin nandamasitam*. I hearken in order to hear what he shall say, *nin nandotawa*, *nin nandamasitawa*.

Heart, *odëima*. (Miteh). My, thy, his heart, *nindê*, *kidê*, *odê*. In the heart, *anâmide*. I have a heart, *nind odê*. (N'otelin). I have such a heart, or, my heart is so..., *nind dëê*, or, *nin îjî dëê*. I have a clean heart, *nin binidêê*. (Kamâtjitchew). I have an unclean heart, *nin winidêê*. I have a large heart, *nin mangidêê*. I have a small heart, *nind agasidêê*. I make his heart so..., *nin dëêa*, or, *nind îjî dëêa*. I make his heart large, *nin mangidêêa*. I make his heart strong, *nin songidêêshkâge*,

nin sonkidêêshkawa. I make his heart strong, *nin songidêêa*; *nin songidêêshkawa*. I make his heart hard, or strong, *nin mashkawidêêa*, *nin mashkawidêêshkawa*. I have a strong heart, *nin songidêê*. I have a strong heart, or, I have a hard and stubborn heart, *nin mashkawidêê*. Strength or fortitude of heart, *songidêêwin*. Giving strength of heart, *songidêêshkâgewin*. I have the same heart with him, *nin widjidêêma*. I have spasms or cramps at the heart, *nind atchidêêpinig*. I feel pain in my heart, *nin dewidêê*. I have a good heart, *nin minodêê*. I have a wicked heart, *nin matchidêê*.—My heart is affected in a certain manner, *nin dëêshka*. My heart is afflicted, is sorrowful, *nin wassitawidêê*. Affliction of heart, *wassitawidêêwin*. My heart is angry, *nin nishkidêê*. Anger in the heart, *nishkidêêwin*. My heart beats much, *nin wikwêngodêê*. My heart beats violently, *nin sessigidêê*. Violent beating of the heart, *sessigidêêwin*. My heart is cool, *nin takidêê*. I cool my heart, *nin takidêêabawanidêê*. I cool his heart, *nin takidêêabawana*. My heart is in peace, *nin wanakiwidêê*. Peace of heart, *wanakiwidêêwin*. My heart is so large..., *nind inigokodêê*. From all my heart, *enigokodêêân*. My heart is tired of sorrow and grief, *nind ishkidêê*. My heart is troubled, alarmed, *nin mi-*

goshkâdjidêv. Trouble of heart, *migoshkâdjidêwin*. My heart is weak, fickle, *nin nokidêv*. Fickleness of mind, *nokidêwin*. — I come in his heart, *nin pindjidêeshkawa*. It comes in my heart, *nin gindjidêeshkâgon*.

Heat; there is heat, *kijâte*, *kijide*. The heat comes in, *pindigriâte*.

Heathen, *enamiassig*.

Heaven, *gigig*, *wakwi*. In heaven, from or to heaven, *gigigong*; *wakwing*.

Heavy, (difficult;) it is heavy to me, it comes heavy upon me, *nind âkoshkâgon*. (Ayimeyitam).

Heavy, ponderous; I am (it is) heavy, *nin kosiqwan*; *kosiqwan*. I make him, (her, it) heavy, *nin kosiqwana*; *nin kosiqwaniton*. I find him (her, it) heavy, *nin kosiqwanenima*; *nin kosiqwanendan*.

Heavy object; to keep s. th. down, *mindjimishkodjigan*. I put a heavy object on s. th. to keep it down, *nin minjimishkodjige*. I put a heavy object on him, (her, it,) *nin mindjimishkona*; *nin mindjimishkodon*.

Hectic; I am hectic, *nin jigwakâdos*, *nin miniwapine*, *nin takwamiq*.

Hedge, *mitchikan*.

Heel, *odondanama*. My, thy, his heel, *nindondan*, *kidondan*, *odandan*. I sit on my heels, *nin pitigressab*. (N'ak-kwan, wakkwan).

Heifer, *gibunâkosh*.

Height; it is of a certain height,

apitamagad. The height of s. th., or as it is high, *eshpâg*, *epitissing*.

Heighten S. High.

Helas! *tiwê!* *ataiâ*. — *Niâ!* (êê! hey! mânêka!)

Hell, *anâmakamig*. (Kitchi-iskutew).

Helm, *odâkan*.

Helmet, *agôstigiwanon*.

Help, *widokâgerwin*. Mutual help, *widokodadiwin*. (Otechikamâwewin).

Help; I help, *nin widokage*, *nin widokas*. I help him, *nin widokawa*, *widokamawa*. We help each other, *nin widokodadimin*, *nin widokamadimin*. I help or assist his mind, (his thoughts,) *nin widokawenima*. (Nisokkamâkew).

Helper, *wâdokaged*, *wâdokasod*.

Hem; I hem, *nin titibigwass*. I hem it, (in, an) *nin titibigwadan*; *nin titibigwana*.

Hemlock, *kagagiranj*. (Wâbanowask).

Hemlock-forest, *kagagiranjtki*.

Hemlock-tea, *kagagiranjirâbo*.

Hemmed; it is hemmed, (in, an) *titibigwâde*; *titibigwâso*.

Hen, *pakaakwe*, *ikwê-pakaakwe*.

Hen-house, hen roost, *pakaakwêrigamig*.

Hen's egg, *pakaakwewawan*, *pakaakwarawan*.

Hermit, *nejikê-bimâdisid pagwâdakamig*.

Herb, *maskossir*. Amongst herbs, *meqreshkossir*. The herb is bent, beaten or trodden down, *sareshkissin mashbassir*. The herb is wet, *nibiwashka*. The herb is whitish, *wabushkad mashkossir*. —

Aromatic herb, *wingashk*.
 Herb on the bottom of rivers, *ansisiw*.
 Herb, (in s. in.) S. Grass.
 Herb of Venus, *agoshkowewashk*.
 Herdsman, *genâwenimad pijikiwan*.
 Here, *omâ*, *mangiji ajonda* (Ota).
 Here! here it is, *ow* !
 Hero, *minissinô*, *minissinôwini-ni*, *ogitchida*. I am a hero, *nin minissinowedis*, *nin minissinow*, *nin minissinowiniw*, *nind ogitchidaw*.
 Herpes, *onamâninesiw*. I have the herpes, *nind onamanines*.
 Herring, *okéwissab*.
 Herring-net, *okéwissab*.
 Hey! hear! *ish*! *isht*! *hishi*!
 Hiccough or hiccup, *onwâwewin*. I have the hiccough, I hiccough, *nind onwâwew*.
 Hide, *awéssiwaiân*.
 Hide; I hide him, (her, it,) *nin kâna*; *nin kâdon*. I hide to him s. th., *nin kâdawa*. I hide myself, *nin kakis*, *nin kasoidis*. I hide myself, *nin kas*, *nin kakis*, *nin kasoidis*. I hide myself before him, *nin kasotawa*.
 Hidden; I am hidden, *nin kas*. It is hidden, *kâdjigâde*, *gimodad*. It is hidden to me, *nin kasontagon*.
 Hidden thing, mystery, *kaiadjigadeq*, *gimodisiwin*. It is a mystery, *kâdjigâde*.—In a hidden or stealthy manner, *gimodj*.
 High, (dear, costly;) it is high, (in., an.) *zanagad*, *zanagagide*, *zanagisi*, *zanagajinsa*. (Sokkakisow TTEW.)

High, on high, *ishpiming*. It is high, *ishpamagad*. It is high: A look, *ishpansika*; a canoe, *ishponagad*; a forest, *ishpakweciamaqad*; a hill or mountain, *ishpadina*; a mat, *ishpashkad*; metal, in., *ishpâbika*; metal, an., *ishpâbikisi*; a rock, *ishpâbika*.
 Higher than large; it is higher than large, *namadamagad*.
 High esteem, *ishpendagosiw*.
 Highly esteemed; I am highly esteemed, *nind ishpendâgos*. I cause him to be highly est., *nind ishpendâgosia*.
 Hill; there is a very steep hill, *kishkadina*. On a hill, or on the hill, *ogidâki*. I ascend a hill, *nind ogidâkiwew*. I run up on a hill, *nind ogidâkiwchato*. I descend a hill, *nin nissâkiwew*. I descend a hill running, *nin nissâkiwchato*.
 Hill; I hill. S. Hoe.
 Hilly; it is hilly, *pikwadinaw*, *pâpikwadinaw*, *pâpikwakamiga*.
 Hind, *wojes*. (Wâwakesiw).
 Hinder; I hinder him, *nin nagaa*, *nin nagâna*. I hinder myself, *nin nagaidis*, *nin nagânidis*. I hinder or stop fighters, *nanâginiwew*. I hinder him, *nin nanâgina*. I hinder him to do s. th., or to go somewhere, *nind ondjia*. I hinder somebody, *nind ondjiwew*.
 Hinder, (in. s. in.) S. Forbid.
 Hindered; I am hindered by rain, *nin ginâbowew*. I am h. by the wind to sail, *nin nagâish*. I am h. by a river in my voyage, *nind adagamagishin sibi*.—The water is hindered, *nagadjiran*.

- Hinder to sleep; I hinder people to sleep, *nind opâwe*. I hinder him to sleep, *nind opâma*.—(Waspâwemew).
- Hip, *onoganama*. My, thy, his hip, *ninogan*, *kinogan*, *onogan*. (Otogan). The bone of my, thy, his hip, *nintchishibodagan*, *kitchishibodagan*, *otchishibodagan*. My hip is dislocated, *nin gidiskakonoganeskka*.
- Hire; I hire people, *nind anonige*. I hire him, *nind anona*. (Atotew, masinahikechew).
- Hired; I am hired, *nind anonigo*.
- Hired person, hireling, *anônagan*, *anôlâgan*, *anôniam*, *anokitâgan*, *bamitâgan*.
- Hisser, (a kind of serpent,) *newe*.
- Hit; I hit him (her, it) throwing, *nin mikwâwa*; *nin mikwaan*.
- Hit accidentally; I hit him (her, it) accidentally, *nin pisikawa*; *nin pisikan*.
- Hither, *omâ*, *omâ nakakeia*. (Astamité).
- Hoarfrost; there is hoarfrost: On the grass, *nigigwashkadin*; on the ground, *nigigwakamigadin*, *wâbikadin*, *wâbikamidadin*; on the ice, *nigwanan-gewadin*; on the trees, *nigigwanakad*, *nigigwanakadin*.
- Hoarse; I am hoarse, *nin gibiskwe*. (Paskikuttaganew).
- Hoarseness, *gibiskwewin*.
- Hoe, *bimidjîwagâkâd*, *pigongweigan*.—S. Plough.
- Hoe; I hoe or hill, *nin ning-watchaige*. I hill it, (in., an.) *nin ningwatchaan*; *nin ning-watchâwa*.
- Hog, *kokosh*.
- Hogslard, *kokoshi-bimide*, *nengag bimide*.
- Hog-meat, *kokoshiwi-wiâss*.
- Hog's snout, *kokoshiwishkinj*.
- Hoist the sail; I hoist the sail, *nind ombâkobidjige*.
- Hoist up. S. Lift up.
- Hold; in the hold of the vessel, *pindônag nâbikwaning*.
- Hold; I hold him, (her, it,) *nin mindjimina*, *nin takona*; *nin mindjiminan*, *nin takonan*. I hold myself, (refrain,) *nin mindjiminidîs*. I hold him (her, it) well, *nind aindina*; *nind aindinan*. I hold him (her, it) strongly, *nin mashkawimindjimina*; *nin mashkawimindjiminan*. I take hold of him, (her, it,) *nin mashkawina*; *nin mashkawinan*. I hold a child, *nin takonâwass*.—I hold him (her, it) up, *nind ashidakwawa*; *ning ashidakwaan*. I hold him under me, *nin mindjimishkawa*. It holds me under, *nin mindjimishkâgon*. It holds, *mindjimissin*, *minjimossin*.—I hold the rudder, I steer, *nind adikweam*. (Takkwaham).
- Hold, (in. s. in.) S. Seize.
- Hold, (contain;) it holds, *debushkine*; *dibibi*. I cannot hold all, *ishkwashkinemagad*; *ishkwabimagad*.
- Hold on! *bika*! (Peyattik).
- Hole; there is a hole, *pagwaniamagad*, *jibamagad*. There is a hole in a rock, *pagwanabiika*. I make a hole or holes, *nin pagwaneige*, *nin pagwanegaige*, *nin panibigaige*, *nin pagwanebitchige*, *nin twaige*.

I make a hole in it or through it, (*in., an.*) *nin pagwanéan, nin panibigaan, nin twáan; nin pagwanéwa, nin panibibigáwa, nin twáwa.* I burn a hole in it, (*in., an.*) *nin pagwaníakisan; nin pagwaníakisa.* There is a hole burnt in it, (*in., an.*) *pagwaníakide; pagwaníakiso.* I wear a hole in it, (*in., an.*) *nin pagwanessidon, nin pagwaneshkan; nin pagwaneshkawa.* There is a hole worn in it, it has a hole, *pagwanessin, pagwaneshka.*

Hole in the ground, *wánikan.* I dig a hole, *nin wániké.* There is a hole dug in the ground, *wánikide.* (*Wátikátwé.*)

Hole of a beaver, *amikwaj.*

Hole of any animal, (its abode or den,) *waj.* (*Wáti.*)

Hole of a serpent, *qinibigwaj.*

Holocaust, *leháigisiye-pagilini-gewin.*

Holy, *kitchiwa.* I am it is holy, *nin kitchitwáwendagos, kitchitwáwendagwad.* I make him, (her, it) holy, *nin kitchitwáwin; nin kitchitwáwiton.*

Holyday, *kitchitwáqijigad.*

Holy Ghost, *Wenijishid-Manito.*

Holy water, *anamiwábo.*

Home; I am at home, *nind ab.* I go home, *nin gíwe.* My, thy, his home, *endaiân, endâian, endad.* (*Niki, wiki.*)

Homesick; I am h., *nin kashkendam.*

Homesickness, *kashkendamwin.*

Home, *jigwanábik.*

Honesty, honest life, *gwaiakobimâdisiwin.* I lead an honest

and just life, *nin gwaiakobimâdis, jaiar nin bimâdis.*

Honey, *amô-sisibâkwat*

Honey-bird, *nonokasse.*

Honor, *kitchitwáwisiwin, kitchitwáwendagosiwin, minadenindiwín.*

Honor; I honor, *nin minâden-dam, etc.* (*Kisteyimew.*) I honor him, (her, it,) *nin manâdenima, nin kitchitwáwenima, nin manâdjienima, nin gwanradjia; nin minâden-dân, nin kitchitwáwendan, nin bishigendan, nin manâdjiton, nin manâdjijendan, nin gwanradjiton.* I honor myself, *nin kitchitwáwenindis, nin minâdenim.* We honor each other, *nin minâdenindimin, nin kitchitwáwenindimin, nin manâdjidimin.*

Honor. Honored, (*in. s. in.*) *S.*

High esteem. Highly esteemed.

Honorable, *kitchitwa.* I am (it is) honorable, *nin kitchitwáwendagos; kitchitwáwendagwad.* I cause him to be honored, *nin kitchitwáwisia, nin kitchitwáwendagosiwa.*

Hood, *wiwâkwan.* (*Astotin.*)

Hoodman's blind, *gagibingwebisowin, nandôdjindiwín.* We play hoodman's blind, *nin gagibingwebisomin, nin nandôdjindimin.*

Hoof; its hoof, *oshkanjin.*—*Bebajigaganji,* horse, that is, one-hoofed animal.—*S.* Claw. (*Oskasiya.*)

Hook; a small hook, *adjibidjigan.* Iron hook for catching surgeon, *adjigwâdjigan, adjigwâdjiganábik, patakibidjigan.*

- Hook ; I hook up, *nind adjig-wâdjige, nin patakibidjige*. I hook him, (her, it,) *nind adjigwâna, nin pa ta ki bi na ; nind adjigwadan, nin patakibidon*. I hook it, *nind adâbikaan, nind adâbikissidon*. It hooks, it catches, *adâbikissin*.
- Hoop, barrel-hoop, etc., *takobidjigan, makakossag-takobidjigan*.
- Hooping-cough, *kitchi ossossodamowin*.
- Hope ; I hope in him, *nin pagossenima, nind apénimonan*. S. Ask with hope.
- Horizontally ; I put it horizontally, *nin gwaïakossidon*.
- Horn, *êshkan, êskanigan*. It has horn, *odeshkani*. It has only one horn, *ningoteshkani*. It has two horns, *nijodeshkani*. It has crooked horns, *wâjirine*.
- Horn, *bodâdjigan, madwewet-chigan*.
- Horned owl, *wewendjigano*.
- Horrible ; I am (it is) horrible, *nin gagwânissagis, nin gagwânissagendâgos, nin gotamigos, nin gotamigwendâgos, gagwânissagâd, gagwânissagendagwad, gotâmigwad, gotâmigwendagwad*.—It is horrible, (painful,) *animad*.
- Horribly, *gagwânissâgakamig, gagwânissagendagwakamig*.
- Horror, *kitchi segisiwin, gagwânissagendogosiwin*.
- Horse, *bebejigoganji*. (Mistake).
- Horseback ; I am on horseback, *nin têssab, bebejigoganji nin bimomig*.
- Horse-comb, curry-comb, *bebejigoganji-binâkwan, bebejigoganji-binâkweigan, bebejigoganji-nasikweigan*.
- Horse-dung, *bebejigoganjiwimo*.
- Horse-fly, *misisâk*.
- Horse-hair, (the mane of a horse,) *bebejigoganji-winisisan*.
- Horse-harness, *bebejigoganji-onapisowin*.
- Horseman, *bebamomigod bebejigoganjin*.
- Horse-shoe, *ashkanjikâdjigan*.
- Horse-stable, *bebejigoganjiwigamig*.
- Horse-tail, *bebejigoganjiowow, bebejigoganjiwano*. Osuy.
- Horsetail, (plant,) *kisibanashk*.
- Hospitable ; I am hosp., *nin kije-wâdis, nin mino dodawag bebamâdisidjig*.
- Hospital, *akosiwigamig*.
- Hospitality, *kijewâdisiwin, mino dodawind bebamâdisid*.
- Host, *Ostirwin, kitchitwa Ostirwin*.
- Host, (landlord,) *ashangêwinini*.
- Hostess, *ashangêwe*.
- Hotel, *ashangêwigamig*.
- Hotel-keeper ; *ashangêwinini*.
- Hot weather, very hot weather, *wissagâtewin*. It is very hot, *wissagâte*. It is hot, warm, *kijâte*.
- House, *wâkaigan, wigiwâm*. In the house, *pindigamig*. One house, *ningotogamig*. Two, three, four houses, etc., *nijogamig, nissogamig, niogamig*, etc. On the top of the house, *ogidigamig*.
- Household, family, *inodewisiwin*. I have such a household, *nind inodewis*. One

household, *ningotôde*. Two, three households, etc., *nijôde*, *nissôde*, etc.

House of commerce or trade, trading-house, *atâwêrigamiq*.

How? *auin?* *wegonen?* *tani?* *tanish?* *Kekway?* *tâneki?*

Howl; I howl, *nin won*, *nin wâ-won*.

Howling, *wonowin*, *wâronowin*.

How much? how many? *auin miuk?* *Tândatto*.

How often? *auin dassing?* (*Tândattawaw*).

Hug; I hug him, embrace him, *nin kishkiyena*.

Hull; I hull corn, *nin gitchi-kwanaisige nin gitchikwanaisway mandâminay*.

Hulled corn, *gitchikwanaisiganay*.

Humane; I am humane, *nin kijewâdis*, *nin mino himâdis*.

Humanity, human nature, *anishinâbewin*. (*Ayisiyiniwin*).

Humble; I am humble, I have humble thoughts of myself, *nin tabassenim*, *nin tabassenindis*, *nind agassenim*. (*Piweyimisuw*).

Humble-bee, *ano*, *kitchi ano*.

Humble submission, *tabassipagidenindisowin*. (*Piweyimisuw*).

Humbly; I humbly submit myself, *nin tabassipagidenindis*. I humbly submit him, (her, it), *nin tabassipagidina*, *nin tabassipagidenima*; *nin tabassipagidinan*, *nin tabassipagidenan*.

Humiliation. S. Humility.

Humility, *tabassenindisowin*,

tabassenimowin, *agassenimowin*.

Humor. S. Temper. Temperament.

Humpback, *magwarigan*, *pikwarigan*, *bokwarigan*. *Pitikopiskwanew*.

Humpbacked or hunchbacked; I am h., *nin magwarigan*, *nin pikwarigan*, *nin bokwarigan*, *ain bokwarigueshka*.

Hundred, *ningotwâk*. (*Mitâtatomitano*). We are a hundred of us, *nin ningotwakosimin*. There are a hundred in. objects, *ningotwakwaden*.

We are so many hundred of us, *nin dasswakosimin*. There are so many hundred in. objects, *dasswakradon*. So many hundred, *dasswâk*. (*Tattwaw mitâtatto mitano*).

Hundred each or to each, *neningotwâk*.

Hundred times, *ningotwâk dassing*.

Hunger, *bakadêwin*. (*Nottekatewin*). There is hunger, a famine, *bakadêwiniran*, *bakadêwinagad*, *bakadêkamigad*. I die of hunger, *nin gawanândam*. Death from hunger, *gawanândamowin*. I can endure much hunger, *nin jibanândam*.

Hunger; I hunger, *nin bakadê*. I hunger after it, *nin bakadênodan*.

Hungry; I am hungry, *nin bakadê*. I make him hungry, *nin bakadêa*. I make myself hungry, *nin bakadêdis*.

Hung up; it is hung up, (*in*, *an*) *agadênagad*, *agadêja*. It

hung up, to let the water drop out of it, (*in.*, *an.*) *sikobigagode*; *sikobigagodjin*.

Hunt; I hunt, I am hunting, *nin giosse*, *nin nandawendjige*. I hunt with a bow and arrows, *nin nandobimwa*. (*Mâtjitotawew*, *mâtjiw*).

Hunter, huntsman, *gaossed*, *nendawendjigel*. Good hunter, *nitagewinini*. (O *n'taminahuw*).

Hunting, *giossewin*, *nandawendjigewin*. (*Mâtjiwin*).

Hunting district, *giossewin*.

Hurrah! *haw!*

Hurry, *wewibisiwin*.—S. Haste. (*Kakweyahuwim*).

Hurry; I hurry him, *nin wewebia*. (*Nanikkimew*). I hurry myself, *nin wewehiidis*. I hurry him away, *nin maljunajikawa*.—I am in a hurry, *nin nâgâwajendam*. (*Nanikkisiw*).

Hurt; I hurt, *nind akwendamoiwe*. I hurt him, *nind akwendamia*. I hurt him by striking, *nind akwendamaganâma*. I hurt him, falling upon him, *nin gijikawa*, *nin nisâkoshkawa*. I hurt him touching his wound, *nin gidjibina*.—I hurt myself, *nin*

batas, *nin bataidis*. I hurt myself by carrying, *nin gijikos*. I hurt myself falling, *nin pagamakosse*. I hurt myself by lifting up s. th., *nin tchakiwi*, *nin kitchakiwi*. I hurt or strike myself frightfully, *nin gagwâussakishkonidis*.—I hurt my eye. S. Eye.

Hurt, (*in.* & *in.*) S. Bruise. Injury.

Husbandman, *kitigewinini*.

Husbandry, *kitigewin*.

Husk, *jigoshdâdjigan*.

Hymn, *nagamon*, *anamie-nagamon*.

Hymn-book, *nagamô-masinai-gan*.

Hypocrisy, *anamickâsowin*.

Hypocrite, *enamickâsod*. I am a hypocrite, *nin anamickas*. (*Kakayehisiw*).

Hurtful; any hurtful bad thing, (*in.*, *an.*) *matchi-âiwish*; *matchi-âiaawish*.

Hurting of one's self, *batasiwin*.

Husband, *onobemima*, *wâdigel inîni*, *widigemagan*, *wigimâ-gan*, *widjirâgan*. My, thy, her husband, (*unpolitely*), *nin nâbem*, *ki nâbem*, *o nâbem*; *politely*, *nin widigemagan*, etc.

I

I, *nin, nind.* (Ni, N', Niya.)
 Ice, *mikwam.* There is ice, *mikwamika.* (Miswamiy.) I am coming on the ice, *nin bidâdagak.* Pimiskuttew. I make a hole in the ice, *nin twâige,* *nin twâwa mikwam.* I make a hole in the ice to have water, *nin twââibi.* Hole in the ice for water, *twââân.* I break through the ice, walking on it, *nin twâshin.* I walk on the ice, *nin bimâdagak.* I walk on the ice in water, *nin twatwaskobiginam.* The ice breaks off, the water appears again, *jâigigamiwan.* The ice of a river goes off, *bimicbiit-jîwan sibi.* Matchistan. The ice is floating down the stream, *mikwam bimâbago.* There are holes in the ice, *pagwan-jâigigamiwan.* The ice is hollow, *wimbagodjin mikwam.* The ice splits or opens, *tâshkikwadin.*
 Ice-bank, *gag'énigwaan.* There are ice banks, *gag'énigwaana-ka.*
 Ice-cutter, *ishkan.* En-kâgan. I make a hole with an ice-cutter, *nin twâige.*
 Ice-house, ice-pit, *mikwamiwiganig.*
 Icicle, *mikwam, mikwaminz.*
 Idol, *maxini.* I adore or worship idols, *nin manitoke.* I adore him, (her, it, an idol,)

nin manitokenan: nin manitoken.
 Idolator, idolatress, *masininin manitoked.*
 Idolatry, *manitokewin, matchi-manitokewin.* I practise idolatry, *nin manitoke.*
 I don't know, (in s. in.) is expressed by *gwinawi:* and sometimes by *endogwen.* (Wiskowin).
 If, *kishpin.*
 Ignorance, *gagibâdisiwin, pagwanâwisiwin.*
 Ignorant; I am ig., *nin gagibadis, nin pagwanawis, nin pagwanawadis, kawin gego nin kikendansin.* I am ignorant, (benighted,) *nin tibikâdis.*
 Ignorant person, *pagwanawisid, gego kekendansig, tibikâdisid.*
 Ill, *matchi.* It is ill, evil, *manâdad, matchi ijwêbad.*
 Ill. Illness, (in s. in.) S. Sick. Sickness.
 Illegitimate child. S. Bastard.
 Ill humor, ill temper, (difficult temperament,) *sanagisiwin, manjînâwagishiwin, matchi bimâdisiwin, matchi ijwêbisiwin.* (Nayettâwisiwin.)
 Ill tempered; I am ill-tempered, *nin sanagis, nin manjînâwagis, nin matchi bimâdis.*
 Illusion, *wâjîndisowin.*
 Image, *masinitchipân.* Naspsinahigan. I make images,

- nin masinitchiganike*. Maker of images, *masinitchiganikewinini*. The making of images, *masinitchiganikewin*.
- Imagination, *anisha inendamowin*.
- Imagine ; I imagine, *anisha nind inendam*.
- Imbecile, I am im, *nin gagibâdis, nind kopâdis*.
- Imbecility, *gagibâdisiwin, kopâdisiwin*.
- Imitate ; I im., *nin kikinowâban-ge*. I imitate him, *nin kikinowâbama*. I im. it, (copy it,) *nin kikinowâbandan*. (Ayisinauwew.)
- Immediately, *pabige*. (Semâk.) S. Quickly.
- Immolate. Immolation.—S. Sacrifice.
- Impatience, *bitchinâwesiwîn, mamidawendamowin*.
- Impatient ; I am im., *nin bitchinâwes, nind inîwes, nin mamidawendam*. (Kisiweyittam.)
- Impenitent ; I am im., *kawin nind anwenindisossi*.
- Impenitent heart ; my, thy, his impenitent heart, *nindé kide, ode aianwenindisomagassinoy*. (Nama-kesinateyittam.)
- Impenitent person, *aianwenin, disossig*.
- Imperfect, (bad ;) I am (it is) imperfect, *nin waiawanendâgos, kawin gwaiaik nind ijiwebisissi ; waiawanendagwad, kawin gwaiaik ijiwebassinon*.
- Importune ; I imp. him, *nin migoshkadjia*. I importune him with my words, *nin migoshkâsoma*.—S. Troublesome.
- Importunity. S. Troublesomeness.
- I impose ; I impose upon him, *nin mina*. I impose upon myself, *nin minidis*.
- Impose, deceive ; I impose upon him, *nin waijîma, nin giçanima, nin gajinawishkima*.
- Impostor. Imposture.—S. Cheater. Cheat.
- Impotent ; I am imp., *nin nanâpogis*.—S. Weak. (Pwâtâwihuw.)
- Imprint ; I imprint it with fire, *nin masinakisan*.
- Imprinted ; I am (it is) imp. on s. th., *nin masinibiigas ; masinibiigâde*.
- Imprison ; I imprison him, *nin gibâkwâwa*.
- Imprisoned ; I am imp., *nin gibâkwaigas*. (Kippahikâsuw.)
- Improve. Improvement.—S. Repair. Repairing.
- Imprudent ; I am (it is) imprudent, *nin bisinâdis, nin gagibâdis ; bisinadud, gagibâdad*.
- Impudency, *gagibâdisiwin, agatchissiwin*.
- Impudent ; I am impudent, *nin gagibâdis, kâwin nind agatchissi*.
- Impudent, impudent person, *agatchissig*. — S. Shameless person.
- Impure ; I am (it is) impure, *nin winis, nin winâdis, nin bishigwâdis, nin gagibâdis, winud, winadud, bishigwâdad, gagibâdad*.—I think he, (she, it) is impure, *nin winenima ; nin winendan*.
- Impure fire, *winewishkote*. There is an impure fire, *winewishkotewan*.
- Impurity, *bishigwâdisiwin, bishigwâdj-ijiwebisiwin, gagibâ-*

disiwin, winâdisiwin, wini-siwin.—I commit impurity. S. I am impure.—I make him (her) commit imp., *nin bishig-wâdjia, nin gagibadisia.*
 Impurity of heart, *winidêwin.* I have an impure heart, *nin winidê.*
 Impute; I impute to him, *nind apagadjissitawa, nind apagadjissitamawa, nin bimondaa.* (Atâminew.)
 In, *pindig, pindj'...* I am in, *nind ab. pindig, nind aia.* I am (it is) in s. th., *nin pins; pinde.* (Pittukamik.)
 Incapable; I am incapable, *nin bwanâwito, kawin nin gashki-tossin.* (Pwâtâwittaw.)
 Incapacity, *bwanâwitowin.*
 Incarnate; I inc. myself, *nin wiâssiwiidis, nind anishinâbewiidis.* (Owiwâwihisuw.)
 Incarnation, *wiâssiwiidisowin, anishinâbewiidisowin.*
 In case..., *kishpin.*
 Incendiary, *sekaowed, sakaiged, sakaigewinini.* I am an incendiary, *nin sakaowe, nin sakaige.*
 Incendiary's work, *sakaigewin.*
 Incense, *minomagwakisigan.* I burn incense, *nin minomagwakisiye.*
 Incense; I incense, *nin minomagwabikisiye, nin pakwenessatchige.* I incense him, (her, it,) *nin pakwenessatawa; nin pakwenessaton.*
 Incensory, *minomagwabikisigan, pakwenessatchigan.*
 Incessantly. S. Always.
 Inch; one inch, *ningetonindj.* Two, three inches, etc., *nijonindj, nissonindj, etc.* So

many inches, *dassonindj.* (Peyakonitch.)
 Incision, in a maple-tree, *ojigai-gan.* A fresh incision, *oshki-gaigan.* I make incisions in maple-trees, *nind ojigaige.* I make large incisions, *nin mangigaige.* There is a large incision, *mangigaigâde.* I make small incisions, *nin babiwigaiige.* There are small incisions, *babiwigaiigâde.* The incision is whitish, *wâbigad ojigaigan.*
 Incite; I incite, *nin gagansonge.* (Oppwemew). I incite him, *nin gagânsoma, nin gândjia, nind ombia, nind ombima, nind ashia, nind ashiwina.* (Silkinew).
 Inciting, *gagansondiwin.* (Sik-kimiwewin).
 Incline; I incline my head on one side, *nind anibekwen.*—S. Head.
 Incline, (in s. in.) S. Bow down.
 Inclined; it is inclined in such a manner, *inagode.* (Skiw, v. g. — to drink, *minikkwe-skiw.*)
 Inclined, (in s. in.) S. Bent forward.
 Inconstancy, *aiâjawendamowin.*
 Inconstant; I am inc, *nind aiâjawendam.* (Mâmeskute-yittam).
 Inconvenient; it is inc., *sanagad.*
 Incorporated; it is incorp. to me, *nind owiâwinodan.*
 Incorruptible, *neta-pigishkanas-sinog.*
 Increase; I increase it, *nin mishinaton, nin mishinoton.* I increase it to him, *nin mishi-notamawa.* We increase in

- population, *nin nitâwigimin*, *nin nitâwigidimin*.
- Incredulity, *agonwéendamowin*, *agonwétamowin*. (Anwettamowin).
- Incredulous; I am inc., *nind âgonwéendam*, *nind âgonwétam*, *nind agonwétage*, *nin nitâ-agonwétam*.
- Incredulous person, *aiâgonwé-iendang*, *netâ-agonwétang*, *daichwétansig*.
- Incur; I incur it, *nind ondita-mâdison*, *nin wikwêchitamâdison*.
- Indecent. S. Impure. Dirty.
- Indeed, in truth, *geget*. (Tâpwe).
- Indent; I indent it, (in., an.) *nin kitchigijan*; *nin kitchigijwa*.
- Indented; it is ind., (in., an.) *kitchigijigâde*; *kitchigijigâso*.
- Independence, *dibénindisowin*.
- Independent; I am independent, *nin dibénindis*.
- Indian, *anishinâbe*. (Avisiyiniw).
Bad Indian, *anishinâbewish*.
I am an Indian, *nind anishinâbew*. I play the Indian, *nind anishinâbekas*. I live like an Indian, *nind anishinâbe-bimâdis*, *anishinâbeng nind 'iji-bimâdis*. A strange Indian, *maiâganishi-nâbe*, *maiâtâwanishinâbe*. A kind or strange Indian, *mishi nimakinago*.
- Indian Agent, *anishinâbe-ogima*.
- Indian character, *anishinâbewâdiswin*. I have the Indian character, *nind anishinâbewâdis*.
- Indian corn, *mandâmin*, *mandâminag*. I produce Indian corn, *nin mandâminike*. I stamp Indian corn, *nin tagwaway mandâminag*. Indian corn-
- soup or corn-mash, *mandâminâbo*, *tagwaanâbo*. I make corn-soup, *nin mandâminâboke*, *nin tagwaanâboke*.
- Indian corn field, *mandâmini-kitigan*.
- Indian corn bag, *mandâmini-waj*.
- Indian corn store-house, *mandâminiwigamig*.
- Indian country, *anishinâbewaki*.
I live in the Indian country, *nind anishinâbeki*. (Iyiniwas-kîy).
- Indian cradle, *tikinagan*. I make a cradle, *nin tikinaganike*. (Wewebisuwin).
- Indian dancing, *anishinâbewishimowin*. I dance after the Indian fashion, *nind anishinâbewishim*.
- Indian fashion, Indian mode of living, *anishinâbewidjigwin*. I live or act after the Indian fashion, *nind anishinâbewidjige*. (Iyiniwittwâwin).
- Indian from the back woods, *sagwânâagawinini*. (Sakâwiyiniw).
- Indian language, *anishinâbemowin*. I speak the Indian language, *nind anishinâbem*. It speaks Indian, (it is written in the Ind. lang.,) *anishinâbemomagad*. It is Indian, (it is written in the Ind. lang.,) *anishinâbewissin*. I translate it in the Ind. lang., *nind anishinâbewissiton*.
- Indian life, *anishinâbe-bimâdiswin*.
- Indian name, *anishinâbewinikâsowin*. I have (it has) an Indian name, *nind anishinâbewinikas*; *anishinâbewini-*

kâde. I give him, (her, it) an Indian name, *nind anishinâbewinikana*; *nind anishinâbewinikadan*.

Indian not belonging to the Grand Medicine, *sagima, sagimawinini*. I don't belong to the Gr. M., *nin sagimaw*.

Indian of the Grand Medicine, *midê*. I am an Indian of the Gr. M., *nin midêw*.

Indian ornament; a kind of Ind. or., *magisi*.

Indian religion, *anishinâbe-ijit-wâwin*.

Indian song, *anishinâbe-nagamon*. I sing an Indian song, *nind anishinâbe-nagam*.

Indian tea; a kind of tea, *winissibag*. Another kind, *winisikensibag*. (Maskekowipokwa).

Indian to whom a woman is given to marry her, (*nolens, volens*), *wawikawind*.

Indian woman, *anishinâbekwe*. I am an Indian woman, *nind anishinâbekwew*.

Indian writer, a man that writes in Indian, *anishinâbewibiigewinini*.

Indian writing, *anishinâbewibiigan*. I write in Indian, *nind anishinâbewibiige*. The act of writing in Indian, *anishinâbewibiigewin*.

India rubber, *gâssibiigan*.

Indicate, I indicate, *nin windamage, nin kikinoamage*. I ind. him s. th., *nin windamawa weweni, nin kikinoamawa*.

Indigence, *kitimâgisîwin*.

Indigent. S. Poor.

Indisposed, a little sick; I am indisposed, *pangi nind âkos*,

nin mânamandji, nin sibiskâdis.

Indisposition, *mânamandjiwin, sibiskâdisiwin*.

Indolent, Indolence.—S. Lazy. Laziness.

Indulgence, *webinâmagowini-jâwendâgosîwin*.

Industrious; I am ind., *nin nitâ-anoki, nin minwanoki, nin kijjâwis, nin minwewis, nin mikos, nin gashkitchige*.

Industrious man, gaining or earning much by his labor, *gashkitchigewinini*.

Industrious person, *netâ-anokid, kijjâwisid*. Mamiyow.

Industry, *nita-anokiwin, kijjâwisiwin, minwewisîwin*.

Infancy, *abinodjiwin*.

Infant, *oshki-abinodji, tekobisod abinodji*.

Infect; I infect a place with sickness, *âkosiwin nin bidon, âkosiwin nin bi-nigîwen*.

Infidel, *enamiâssig, daiebwetansig anamiawin*.

Infirm, (sick, weak;) I am infirm, *nind âkos, nin nita-âkos, nin nanipinis*. (Nanekâtisiw.)

Infirmity, *âkosiwigamig*.

Infirmity, *âkosiwin, nita-âkosiwin, nanipinisimin, inapinewin; batasiwin*.

Inflame; I inflame it, (kindle it), *nin biskandandan*. (Saskisun)

Inflexible S. Brittle.

Inform; I inform, *nin windamage, nin kikinoamage*. I inform him, *nin windamawa, nin kikinoamawa*.

Inform. Information.—S. Inquire. Inquiry.

Information, *windamâgewin, windamâwewisîwin*.

Informed; I am inf., *nin windamāgo*, *nin windamaucwis*.

Inhabit; I inhabit it, dwell in it, *nind abitān*.

Inhabitant, *chitang*, *hemiged*.

Injection, (clyster,) *pindabawādjigan*, *siginamadiwin*. I receive an injection, *nin pindabawānigo*, *nin siginamāgo*. I give an inj., *nin pindabawādjige*, *nin siginamage*. I give him an inj., *nin pindabawana*, *nin siginamawa*.

Injure; I injure, *nin mijiwe*. I injure him, (her, it,) *nin mijia*, *nind inigaa*, *nind enapinana*; *nin mijiton*, *nind inigaton*, *nind enapinadon*. I injure myself, *nind inigas*, *nind inigaidis*. It injures me, *nind inigaigon*. (Koppâtjimew).

Injure, (in s. in.) S. Defile.

Injury. S. Insult.

Ink, *ojibūganābo*. (Masinahiganābü).

Inland, (in the woods,) *nopiming*, *miqwekamig*. I go in the inland, (in the woods, in the interior,) *nin gopi*. I go in the inland, on a river in a canoe, *nin gopaam*. The road or trail leads in the woods, *gopamo mikana*. (Notjimik).

Inland, (in. s. in.) S. Woods.

Inland lake, *sāgaigan*. The inland lake is large, *mangigama sāgaigan*.

Inn. Inn-keeper.—S. Hotel. Hotel-keeper.

Innocence, *benisiwin*.

Innocent; I am innocent, *nin binis*.

Inoculate; I in. with the cow-pox, *nind atagen mamākisiwin*, *nin mamakisiwe*. I in.

him with the cow-pox, *nind atara mamākisiwin*, *nin mamākisia*.—S. Cow-pox.

Inoculator, *claged mamākisiwin*.

—S. Cow pox inoculator.

In order to..., *tchi*, *tchi wi*.

Inquire; I inquire, *nin gagwédwe*.

Inquiry, *gagwedwewin*.

In regard to..., *ondji*.

Insane; I am ins., *nin giwanādis*. I am ins. by intervals, *nin giwanādapine*. (Kiiskwap-pinew).

Insaneness, *giwanādisiwin*. Insaneness by intervals, *giwada-pinewin*.

Insect, *manitons*. A kind of poisonous insect, *omiskossi*.

Inside, *pindig*, *pindji*, *pindj*..., *pindjina*. Towards the inside, *pindig inakakeia*. (Pitchäyik).

Insignificant; I am (it is) insignificant, considered ins., *nin nagikawendāgos*, *nind agassendāgos*; *nagikawendagwad*. I think he, (she, it) is insignificant, *nin nagikawenima*, *nind agassenima*; *nin nagikawendan*, *nin agassindam*. I think myself ins., *nin nagikawenindis*, *nind agassenindis*.—I make him ins., *nin nagikawendagosia*, *nind agassendagosia*.

Inspid; it is inspid, (in., an.) *binissipogwad*; *binissigogosi*. (Nama nissitospokwan).

Insipidity, insipidness, *binissigosiwin*.

Instantly, *sesika*. (Semāk).

Instead of..., *meshkwat*. (Mes-kutch, kekutch).

Instigate; I instigate, *nin gagānsonge*.—S. Incite. (Sikkimew).

Instigation, *gagansondiwin*.

Instinct, *awessi-ainendamowin*.

Instruct; I instruct, *nin kikin-oamâge*. I inst. him, *nin kokinoamawa*.

Instruction. S. Teaching.

Instruction, religious inst., *gagikwewin*, *anamié-gagikwewin*. (Ayamihe-kakeskwewin).

Instrument, (tool,) *anokasowin*. (Abatchitjigan).

Insult, *bissongewin*, *mawinêigewin*.

Insult; I insult, *nin mawinêige*, *nin bissonge*, *nin bissitâgos*. I insult him, (her, it,) *nin mawinêwa*, *nin mawinêshkawa*, *nin bissoma*; *nin mawinêan*, *nin mawinêshkan*, *nin bissondan*. I insult him and make him weep, *nin sessessima*. It insults me, *nin mawinêshkagan*.—S. Insulting language.

Insult, (in. s. in.) S. Mock.

Insult by signs with the hand, *nimiskangewin*, *nimiskandjigewin*, *nimiskandiwin*.

Insult; I insult by signs with the hand, *nin nimiskange*, *nin nimiskandjige*. I insult him, (her, it) by signs, *nin nimiskama*; *nin nimiskandan*. We insult each other, *nin nimiskandimin*. (Nimikkamew.)

Insulted; I am ins., *nin mawinêogo*, *nin bissamigo*, *nin bissitawa*.

Insulter, *neta-bissonged*, *neta-nimiskanged*.

Insulting. S. Insult.

Insulting language, *bissitâgosiwin*, *bissongewin*. I use insulting language, *nin bissitam*. I hear him using insulting language, *nin bissitawa*.

Insupportable; I am ins., *nin sanugis*.

Intellect, intelligence, *nibwâkâwin*.

Intelligent; I am intelligent, *nin nibwâka*. I make him int., *nin nibwâkan*.

Intelligent man, *nibwâkawinini*.

Intelligible; it is int., *nissitotagwad*.

Intemperance in eating, *nibâdisiwin*; in drinking, *minikweshkiwin*, *giwâshkweshkiwin*. (Kasakewin, kiiskwebewin).

Intemperate; I am in. in eating, *nin nibâdis*. I am intemperate in drinking, *nin minikweshk*, *nin giwâshkweshk*. (Kiiskwebeskiw).

Intend; I intend, *nin inendam*. I intend todo s. th., I am preparing, *nind apitchi*. (Ispisiw).

Intention, *inendamowin*.

Intercede: I intercede for somebody, *nin gaganodamage*. I int. for him, *nin gaganodamawa*. (Pikiskwestamâwew).

Intercession, *gaganodamâgewin*.

Intercessor, *gaganodamâgad*.

Interior. S. Inland.

Interiorly, *pindjina*, *pindjaii*.

Interpret; I interpret, *nind ânikanotage*. I interpret him, (her, it,) *nind ânikanotawa*, *nind ânikanotan*. (Itwestamâkew).

Interpretation, *ânikanotagewin*.

Interpreted; I am it is interpreted, *nind ânikanotago*; *ânikanotabjiyâde*.

Interpreter, *ânikanotâged*, *ânikanotagewinini*. Female interpreter, *ânikanotagekwe*. (Itwestamâkewiyiniw).

Intersect ; it intersects, *ajidesse*.

Interval ; the interval between two lodges or houses, *ajawigamig*, *nissawigamig*.

Intice ; I intice, *nin gagwedibeninge*, *nin gagwedibendjige*.—S. Tempt.

Inticer. S. Tempter.

Intimidate ; I int., *nin segiwe*.

I int. him, *nin segia*, *nin segima*. I try to intimidate, *nin gagwësegiwe*. I try to int. him, *nin gagwësegia*, *nin gagwësegina*.

Intoxicate ; I int. myself, I got drunk, *nin giwashkwebi*. I int. him, I make him drunk, *nin giwashkwebia*.—It intoxicates, (it is intoxicating,) *giwashkwebimagad*, *giwashkwebishkagemagad*. It intoxicates me, *nin giwashkwekishkâgon*.

Intoxicated ; I am int., *nin giwashkwebi*. (Kawibew).

Intoxication, *giwashkwebiwin*.

Intractable ; I am int., *nin sanagis*. I find him intr., *nin sanagenima*.

Intractableness, *sonagisewtn*. (Ayimisiwin).

Intrepid. Intrepidity.—S. Courageous. Courage.

Intrust. S. Commit.

Inundation. S. Flood.

Inured. S. Accustomed.

Inurement, *nagadisiwin*.

Invent ; I invent it, or discover it, *nin mikawashiton*. (Miskweyittam).

Invented ; it is invented, *mikawedjigâde*.

Invention, *mikawashitowin*.

Inventor, *mekawashitod*, *gamikawashitod*.

Invisible ; I am (it is) invisible,

kawin nin wâbaminagosissi,

karwin wâbaminagwassinon.

Invisible *an*. being, *waiamaminagosissig*. Invisible *in*. object, *waiâbaminagwassinog*.

Invitation, *wigongewin*, *wikondwin*. (Wisâmew).

Invite ; I invite to a meal, *nin wikonge*. I invite him, *nin wikomu*.

Invite, (in. s. in.) S. Call.

Inwardly. S. Inside.

Inwardly, in the body, *anâmina*. (Atâmiyâk).

Ire. S. Anger.

Ireland, *jâganâshiwaki*. (England.)

Irish boy, *jâganâshins*, (English boy.)

Irish girl, *jâganâshikwens*, (English girl.)

Irishman, *jâganâsh*, (Englishman.)

Irish woman, *jâganâshikwe*, (Englishwoman.)

Iron, *biwâbik*. A piece or fragment of iron, *bokwâbik*. I work or produce iron, *nin biwâbikohe*. Place where they produce iron, *piwâbikokan*.—S. Cast iron. Wrought iron.

Iron ; I iron, *nin joshkwaigaige*.

I iron it, (*in.*, *an.*) *nin joshkwégaan* ; *nin joshkwégaâwa*.

Iron boat, *biwâbiko-tchimân*.

Iron chain, or iron fetters, *biwâbiko-sagabiginigan*, *biwâbiko-sagibidjigan*, *biwâbiko-takobidjigan*.

Ironed ; it is ironed, (*in.*, *an.*) *joshkwaigaigâde* ; *joshkwai-kaigaso*.

Iron-mine, *biwâbikokân*, (properly,) I work in a iron-mine, *nin biwabikoke*, (properly.)

Iron-Mountain, *Biwâbiko-wad-jîw*.

Iron pot, *biwâbikwâkik*.

Iron-River, *Biwâbiko-sibi*.

Iron-road, rail road, *biwâbiko-mikana*.

Iron vessel, *biwâbiko-nâbik-wân*.

Iroquoï Indian, *Nâdowé*.

Iroquoï language, *nâdowémawin*.

I speak the Iroquoï language, *nîn nâdowém*.

Iroquoï squaw, *nâdowékwé*.

Irrational; I am irr., *nîn gagi-bâdis*. It is irr., *gagibâdis*.

Irritate; I irritate him, *nîn nishkia*. (Kisiwahew). S. Angry. Provoke to anger.

Island, isle, *miniss*. The end of the island, *waickwaminiss*. (Ministik).

Islander, *minissing endanukid*, *minissing endaji-bimâdisid*.

Island in a current, *minitigod-jîwan*, *meminitigodjîwan*.

Island in a river, *minitig*.

Isle Royal, *Minong*.

Issue of blood, *miskwiwapine-win*. I have an issue of blood, *miskwiwapine*.

Itch, itching, *gijibiswin*, *gijibajewin*. I feel itchings, *nîn gjibis*. (Kiyakisiwin). I feel itchings; On my arm, *nîn gjibinîke*; in my ears, *nîn gjibitawagi*, *nîn ginagjitawagi*; on my foot or feet, *nîn gjibiside*; on my hand, *nîn gjibinindji*; on my head, *nîn gjibindibi*, *nîn gjibishligwân*, *nîn ginagishligwân*; on my leg, *nîn gjibigâde*; on my skin, *nîn gjibaje*.

Itchy; I am itchy, *nîn gjibaje*. (Kiyakisiw).

Ivy, *wâbijeshiwatchâb*.

J

Jacket, *bâbisikawâgan*.

Jack-knife, *biskabikikomân*. I shut a jack-knife, *nin biskâ-bikinan mokomân*. (Pikikkumân).

Jagg. Jagged.—S. Indent. Indented.

Jail, *gibakwaodiwigamig*. (Kippahikâsowikamik).

Jailer, *genawenimad gebakwai-gâsonidjin*.

January, *manitogisis*. (Kisêpisim).

Jar. S. Jug.

Jaundice, *osâwinesiwîn*. I have the jaundice, *nind osâwines*.

Jaw, *odamikanama*. My, thy, his jaw, *nindamikân, kidamikân, odamikân*. My jaw is swollen, *nin bâqashkamige*.

Jawbone, *odâmikiganima*. My, thy, his jawbone, *nindamikigan, kidamikigan, odamikigan*. I have bare jawbones, *nin mitaskkanige*.

Jay, *pikwakokweweshi*.

Jealous; I am jealous, *nin gâwe, nin gagawendjige, nin bimimassige*. I am jea. in thoughts, *nin gâwendam*. I am jealous in thoughts towards her, (him,) *nin gâwenima, nin gagâwenima*. I am too jealous, or in a habit of being jealous, *nin gâwesk, nin gagâwendjigeshk*. I am jealous for him, *nin aâwetawa, nin gawetama-*

wa. We are jealous towards one another, *nin gâwindimin, nin gagâwenindimin*.

Jealousy, *gâwewin, gagâwendjigerin, gâwindiwîn, gagâwenindiwîn*. Habitual jealousy, *gâweshkiwîn, gagâwendjigeshkiwîn*.

Jeopardy, *nanisânisiwîn*. — S. Danger.

Jest. S. Buffoon. Buffoonery.

Jester, *bebâpinisid, bebâpinwed*. Great jester, *netâ-babâpinisid*.

—S. Buffoon. (Wâwiyatweskiwîn.)

Jew, *Judawinini*.

Jewess, *Judawikwe*.

Jingle; it jingles, *madweiâbikissin*.

Join; I join it together, *nin mâ-mâwiton*. It joins together, *mâmâwissin*.

Joiner, (carpenter,) *mokodâssowinini*.

Joiner's shop, *mokodâssowigamig*.

Joiner's trade or work, *mokodâssowin*.

Joke; I am telling jokes, I joke, *nin babâpinwe, nin babâpinis, nin mâssandwas, nin wâwii-agitâgos*.

Joker. S. Jester.

Jokery, *babâpinwewin, babâpinisiwîn, wâwiiagitâgosiwîn*.

Joy, joyfulness, *minawânigosiwîn, minawaniqwendamowin*.

- minawasiwin, onanigosiwîn, onanigwendamowin, bapinewin, bapinendamowin, jamiradisiwin, modjigisiwin, modjigendamowin.* There is joy, *minawanigwad.* Joyfulness in half drunkenness, *jowendamowin.* Joyfulness in drunkenness, *minawanigobiwin, modjigibiwin.* (Miyawâ-tamowin).
- Joyful; I am joyful, *nin minawanigos, nin minawanigwendam, nin minawas, nind onanigos, nind onanigwendam, nin bapinewin, nin bapinendam, nin jomirâdis, nin modjigis, nin modjigendam.* I am joyful being half drunk, *nin jowendam.* I am joyful in drunkenness, *nin minawanigobi, nin modjigibi.* I am joyful in my heart, *nin modjigidee.*
- Judea, *Judeing.*
- Judge, *dibakonigewinini, dibakoniwewinini, debakoniged.* (Wiyasuwew.)
- Judge; I judge, *nin dibakonige, nin dibakoniewe.* I judge him, *nin dibakona, nin dipâgima, nind onagima.* I judge him in thoughts, *nind onenima.* It judge it in thoughts, *nind onendân.* (Wiyasuwatew.)
- Judged; I am (it is) judged, *nin dibâkonigâs; dibakonigâde.*
- Judgment, *dibakonigewin, dibakonigewin, dibakoniwewin, dibakonidiwin.*
- Judgment-day, (day of divine judgment,) *dibakonige-gijigad.*
- Judgment-house, *dibakonigewigamig, dibakonidiwigamig.*
- Judgment-seat, *dibakoniwewinipabiwin.*
- Jug, *omodai, wâbigan-omodai.*
- Juggler, *tchessakid, tchissakiwinini.*
- Juggler's lodge, *tchissakan.*
- Jugglery, *tchissakiwin.* I practice jugglery, *nin tchissaki.*
- Jugglery in regard to sickness, *kosâbandamowin.* I practice jugglery for a sick person, *nin kosâbandam.* I practice jug on him or for him, *nin kosâbama.*
- July, *miskwimini-gisiss, madwesigegisiss, papâshkisige-gisiss* (Opaskuwpisim).
- Jump. S. Leap.
- June, *odeiminî-gisiss.* (Opâskâwehupisim).
- Juniper-berry, *okâwanjimin.*
- Juniper-bush, *okâwanj.*
- Jury, *dibowewin.* I serve on a jury, *nin dibowe.*
- Juryman, *dibowewinini.*
- Just, *mêmwetch, nâita.* (Mwetchi).
- Just; I am just, *nin gwaiaakobimâdis, gwaiaaknind ijwebis.*
- Just, justly, *gwaiaak; jaiaw.*
- Justice, (virtue,) *gwaiaakobimâdisiwîn, gwaiaak ijwebisiwîn; jaikwinâdisiwîn.*
- Justice, (law,) *dibakonigewin.*
- Justice of the peacc. S. Judge.
- Just, so, *tibishko.* (Mwetchi ekusi)

K

Kalendar. S. Calender.

Keg, *makagôns, makakossagons.*

Keep; I keep him, (her, it,) *nind mindjimina, nin mindjimishkawa; nin mindjiminan.*

I keep him, (her, it) slightly, *nin sagina; nin saginan.* It keeps me, *nin mindjimishkagon.* I keep myself back, *nin mindjiminidis.* I keep myself from him, *nin midagwetawa.*

Keep, (in. s. in.) S. Conserve. Reserve.

Keep company; I keep com., *nin wissoke.* I keep company with him, (her, it,) *nin wissokawa; nin wissokan.*

Keep, (contain; it keeps much, (in., an.) *bissâgwan; bissâgosi.*

Keep in memory; I keep in m., *nin mindjimendam.* I keep him, (her, it) in memory, *nin mindjimenima; nin mindjimendân.* I keep myself in m., (I think on myself,) *nin mindjimenindis.* (Mittimevittam).

Kept, (in. s. in.) S. Conserved. Reserved.

Kernel, (stone,) *opikominân.*

Kettle, *akik.* I make kettles, *nind akikoke.* The kettle is too small, *naawadisi akik.*

Kettle-hook, or kettle-hanger, *agodokikwân.*

Kettle-maker, kettle-manufacturer, *akikokewinini.*

Kettle - manufactory, *akikoke-win.*

Key, *abâbikaigan.* I make keys, *nind abâbikaiganike.* (Abik-kokahigan).

Kick; I kick, *nin tângishkige, nin tângishkage.* I kick him, (her, it,) *nin tângishkawa, nin tatângishkawa; nin tângishkan, nin tatângishkan.*

Kicked; I am (it is) kicked, *nin tangishkigas; tângishkigâde.*

Kidney; my, thy, his kidney, *nindôdikossiw, kidodikossiw, ododikossiw.* (Otittikusiw).

Kill; I kill, *nin nishiwe, nin nitage.* I use to kill, *nin nishiweshk.* (Nipattâkew). It kills, *nishiwemagad.* I kill him, (her, it) *nin nissâ, nin niwanawa; nin niton.* I seek an opportunity to kill him, *nin nândânissa.* I kill him in a certain manner, *nind inâpinana.* I kill him for such a reason, or on account of..., *nind ondjinana.* (Nipahew).

Kill animals; I kill for people, *nin nitamâge.* (Nipattamawew). I kill it for him, *nin nitamawa.* I kill for myself, *nin nitamas, nin nitamadis.*

Killed person, *nitâgan.*

Killer of animals, *nitagewinini.*

Killer of persons, murderer, *neshiwed, neshiweshkid.* (Onipattâkesk).

Killing, *nishiwewin, nissidiwin; nitugewin.*

Kind; only objects of one and the same kind are lying there, (*in., an.*) *mojagissinon; mojangishinog.* We are of so many kinds, *nin dasswaiagisimin.* It is of so many kinds, *dasswaiagad.* We are (it is) of two, three kinds, etc., *nin nijwaiagisimin, nin nisswaiagisimin; nijwaiagad, nisswaiagad, etc.*

Kind; I am kind, *nin kijâdis, nin kijewâdis, nin mino bimâdis.*

Kindle; I kindle it, *nin sakaan.* —S. Blaze.

Kindle-wood, *mishiwâtig, biskakonendjigan.*

Kindness, *kijâdisiwin, kijewâdisiwin, mino bimâdisiwin.*

Kindred, *inawendiwin.*

King, *ogima, kitchi-ogima.* I am a king, *nind ogimar.* I make him a king, *nind ogimâwia.* I live or act like a king, *nind ogimâwâdis.*

Kingdom, *ogimâwiwin.*

Kingfisher, (bird,) *ogishkimanissi.*

Kinsman, kinswoman, *inawenâgan, inawendagan.*

Kiss, kissing, *odjindiwin.*

Kiss; I kiss, *nind odjindam.* I kiss him, (her, it,) *nind odjima; nind odjindân.* I kiss s. th., relating to him, *nind odjindamâwa.* We kiss each other, *nind odjindimin.* Kissing each other, *odjindiwin.*—

Kissing-day, *odjindiwinî-gijigad.* (New-year's day, *Otshetuwikijikaw.*)

Kitchen, *tehibakwerigamig.* — (Piminawasuwikamik).

Kite, *gibwânasi; mishikekek.*

Kite, made of paper, *babamas-sitchigan.*

Knead; I knead, *nin onadinige.*

I knead it, (*in., an.*) *nind ojitchishkiwaginan; nind ojitchishkiwagina.* I knead bread, *nind onadina pakwejigan.*

Knee, *ogidigwama.* My, thy, his knee, *ningidig, kigidig, ogidigwan.*

Kneel; I kneel, I am kneeling, *nind otchitchingwanab, nind otchitchingwanigabaw.* I kneel before him, (her, it,) *nind otchitchingwanigabawitawa; nind otchitchingwanigabawitam.*

Kneel down; I kneel down, *nind otchitchingwanita.* I kneel down before him, (her, it,) *nin otchitchingwanitawa; nind otchitchingwanitam.* I fall down on my knees, *nind otchitchingwanissi.*

Knife, *môkomân.* Small knife, (penknife,) *mokomânens.* I make knives, *nin mokomânike.*—S. Cutler.

Knife-sheath, *pindikomân.*

Knife with two edges, *etawikomân.*

Knit; I knit socks or stockings, *nind ajiganike.* I knit stockings, *nind akôkomidâssike, nin misatigomidâssike.*

Knitting, *akôkomidâssikerin.*

Knob on a tree, *pikwakwad.*

Knock; I knock, *nin pakiteige.* I knock with s. th., *nin pagakwaiige.* I knock him with my shoulders, *nin pakiteshkaewa.* I knock him, (her, it) down, *nin pakiteoshima; nin pakiteossidon.* (Pakamahwew)

Knock against ; I knock against him, *nin bitākoshkawa*. I knock against it, *nin bitākoshkan*. It knocks against me, *nin bitākoshkagon*.—I knock my foot against s. th., *nin bitākōsideshin* ; my forehead, *nin bitākōkwatigreshin* ; my hand, *nin bitākōnindjishin* ; my head, *nin bitākōndibeshin* ; my knee, *nin bitākogidigweshin*.

Knock at a door ; I knock, *nin pāpagakwaige*. I knock at a door, *nin pāpagakwaan ishk-wandem*, *nin pāpagaan ishk-wandem*.

Knocked out ; the head and the bottom of a barrel are knocked out, *jābondeia makakossay*.—I knock the head and the bottom of a barrel out, *nin jābondean makakossay*.

Knocking, *pakiteigewin*, *pagakwaigewin*.

Know ; I know, *nin kikendjige*, *nind ināmandjige*. I know him, (her, it,) *nin kikenima*, *nind ināmama*, *nin nissitawinawa* ; *nin kikendân*, *nind inamandan*, *nin nissitawinan*. I know myself, *nin kikenendis*.—I try to know him, (her, it,) *nin nandakikenima* ; *nin nandakikendân*. I want to

know him, (her, it,) *nin wi-kikenima* ; *nin wi-kikendân*.—I make him know, *nin kiken-damoa*, *nin kikendamona*.—I know plainly, surely, *nin pakakendam*, *nin bisiskendjige*. I know him, (her, it,) plainly, *nin pakakenima*, *nin bisisikenima* ; *nin pakakendan*, *nin bisisikendan*.—I know, (I am learned,) *nin kikendass*.—I don't know, *endogwen*. I don't know what, *wegotogwen*. I don't know who, *weregwen*. I don't know why, *wegotogwenwendji*...

Knowledge, (science,) *kikendâssowin*. I possess kn., *nin kikendâss*.

Knowledge of s. th., *kikendamo-win*. Perfect kn., *bisiskendamowin*, *bisiskendjigewin*.

Known ; I am lit is, known, *nin kikendâgos*, *nin kikendjigas* ; *kikendagwad*, *kikendjigâde*.—I make known, *nin kikendamiuwe*, *nin kikendamodjiwe*. I make it known, (in., an.,) *nin kikendamiwen*, *nin kikendamodjiwen* ; *nin kikendamiwenan*, *nin kikendamodjiwenan*.—I look, (it looks, known, *nin nissitawinâgos* ; *nissitawinâgwad*.

L

Labor, *anokiwin, kitchi anokiwin, kotagiwin*.—Labor of a woman in giving birth to a child, *nigiawassowin*. (Atuskewin, nittâwikihawasow).

Labor; I labor, toil, *nind anoki, nin kitchi anoki, nin kotagiw*. (Atuskew).

Labor, (in s. in.) S. Serve.

Laborer, *anokiwinini, enokid, enonind*.

Labrador, *mashkigobag*.

Lace, *niskitchigan, wibidekadjigan*. I ornament with lace, *nin niskitchige, nin wibidekadjige*.—I lace or fill snowshoes, *nind ashkime*. Lacing snowshoes, *askkimewin*.

Laced; it is laced, ornamented with lace, *niskitchigâde, wibidekâde*.

Lad, *oshkinaue, weshkinigid*.

Ladder, *akwândarâgan*. I ascend a ladder, *nind akwândâre*. I ascend a ladder running, *nind akwândarebato*. I descend a ladder, *nin nissandâre*. (Ketchikusiwinnâttik).

Laid; two are laid together, (an. in.) *nijossitchikâsowag; nijossitchigadewan*.

Lake; large lake, *kitchigami*. Small lake, inland-lake, *sâ-gayan*. The lake looks dark, (by the wind,) *makatewigami*. In the middle of a lake, or other water, *nâwagâm*. (Tâ-

wâkâm.) Along the great lake, *tchigikitchigami*.—I come to the lake from the woods, *nin madâbi*. (Matâwisiw. It comes to the lake, *madâbimagad*. I come to the lake from camp to camp, *nin madâbigos*. I go down to the lake by water, *nin madâbon*.—I carry or convey him, (her, it) to the lake, *nin madâbina; nin madâbidon*. I slide (it slides) down to the lake, *nin madâbisse; madâbissemagad*. At the end of a lake, *waîkwagâm*.

Lake Superior, *Ochipeewekitchigami*, (the sea of the Chipewas.)

Lamb, *manishtanishens*.

Lame; I am lame, *nin mamândjigos, nind adjâsse*. I am lame in one leg, *nin tatchigâde*. I am lame in the back, *nin bokwawiganeta*. I lame myself, *nin batas*. (Watchiskaw).

Lame, (in. s. in.) S. Cripple.

Lame person, unable to walk, *bemassessig, memandjigosid*.

Lament; I lament, *nin gagidawe, nin naninawitigos*. (Mawikkâsiwewin).

Lament. Lamentation—S. Weep over... Weeping over...

Lamp, *wassakwanendjigan*.

Lamp-oil, *wassakwanendjigambimide*.

Lance, *jimâgan*.
 Lancer, (soldier,) *jimâganish*.
 Lancet for bleeding, *baskikwei-gan*.
 Land, *aki*.—S. Ground, (soil).—(Askiiy).
 Land; I land, *nin gabâ*, I land it, (in., an.) *nind agwassiton*; *nind agwashima*. It is landed, put ashore; (in., an.) *agwas-sitchigâde*; *agwassitchigâso*.
 Landing, landing-place, *gabê-win*.
 Landlady, *ashangekre*.
 Landlord, *ashangewinini*.
 Language, *inwewin*. (Itowewin). Foreign language, *maiagwe-win*, *pakân inwewin*. I speak a foreign language, *nin mai-agwe*, *nin maiagilâgos*, *pakân nin inwê*. I make him speak a foreign language, *nin maiag-wea*. Difficult language, *sanagwewin*. I speak a different language, *nin sanagwe*.—I try to speak the language of the people with whom I live, *nin nandaniinawe*.
 Language. S. Bad language.
 L'Anse, *Wikwed*. At L'Anse, to or from L'Anse, *Wikwedong*.
 Lantern, *wâssakwanendjigan*.
 Lapointe, *Moningwanekan*. At Lapointe, to or from Lapointe, *Moningwanëkaning*.
 Lapwing, (bird,) *moningwane*.
 L'Arbre-croche, *Wâganakisi*.
 Lard. S. Hogslard.
 Larder, *atâssowin*.
 Large, *kitchi*.
 Large; I am (it is) large, big, *nin mindid*; *mitcha*. (Mishikitiw, misaw). I am very large, *nin kagabadis*, *nin mamado-kis*. I am a large big person.

nin mangiiawes.—It is large, *mangishkamagad*. It is large: Clothing material, *mangasi-ka*; metal, in., *mitchâbikad*; metal, an., *mitchâbikisi*; stuff, in., *mitchigad*; stuff, an., *mitchigisi*; wood, in., *mitchâkwad*; wood, an., *mitchâkosi*.—I am so large, *nind inigin*. It is so large, *inigok-wissin*, *inigokwamagad*. It so large: Metal, in., *inigokwâ-bikad*; metal, an., *inigokwâ-bikisi*; stuff, in., *inigokwâbigad*; stuff, an., *inigokwâbigisi*. I appear (it appears) so large, *nind inigokwabaminâ-gos*; *inigokwabaminâgwad*.—I catch a very large fish, *nin kagabadjibina*.—I make it large, *nin mitchâton*. Large lake, *kitchigami*. At the end of a large lake, *waiëkwakitchi-gami*.
 Lark, *kikibikomeshi*.
 Lascivious. S. Libertine.
 Lasciviousness. S. Licentiousness.
 Lash, *bashanjëigan*. (Pasastehigan).
 Lashing, *bashanjëigewin*.
 Last; I am the last, *nind ishkwaiadjiw*. I am (it is) considered the last, *nind ishkwaiadjigad*; *ishkwaiadjigad*. I live in the last lodge or house, *nind ishkweg*. The last lodge or house, *ishkwegamig*. It comes to me in the last place, (I receive it in the last,) *nind ishwekâgon*. The last or youngest child in a family, *ishkwetichâgan*. It is the last object, *ishkwessin*. The last object, *eshkwessing*. The last

time, *ishkwâch*. For the last time, *ganâpine*. At last, *gegapî*, *ishkwâch*. (Iskweyâch).

Latch of a door, *pakakonigan*.

Late, the late. S. Deceased.

Late, *wika*. I come late, *wika nin daywishin*. (Nama mayor).

Late; it is late, (in the forenoon,) *ishpi-gijigad*. It is not late, (in the afternoon,) *ishpi-gijigad*. It is late in the night, *ishpi-tibikad*. (Akwa-kijikaw, etc.)

Late, (in the beginning of the evening,) *âpitchi onâgoshig*.

Lately, *nomaiâ*, *anomaia*. (Anotchikke).

Later, by-and-by *ponima*, *nâgatch*, *panima nâgatch*. — (Tcheskwa).

Lath, *gijikens*.

Lath; I lath, *gijikensay nind aprakwawag*.

Laudanum, opium, *nibewâbo*.

Laugh; I laugh, *nin bâp*. I laugh with him, *nin bâbâpîjima*. I am in a habit of laughing, or I laugh too much, *nin bâpishk*. I laugh with tears in my eyes, *nin gigisibingwêbip*.

Laugh at: I laugh at him maliciously, *nin gawâj-bapia*. I laugh at him, (her, it,) mockingly, *nin bapinôdawa*; *nin bapinodan*. I laugh at him, (her, it) friendly, *nin bâpia*; *nin bapitan*.

Laughter, *bâpiwin*. I burst into laughter, *nin pashkap*, *nin nanissap*. I expose it to laughter, (in., an.) *nin bapitamowîken*; *nin bapitamowîkenan*.

Launch; I launch him, (her, it)

in the water, *nin bakobina*; *nin bakobinan*. I launch a vessel, *nin madâssidon nâbikwân*, *nin nîminawenan*. (Pakastaweham).

Launderer. Laundress. Laundry. — S. Washer. Washer-woman, Wash-house.

Law, *dibakonigewin*, *inakonigewin*, *onakonigewin*. (Wiya-suwewin). I make laws, *nind onakonige*. I make a law for him, *nind onakonamawa*. I try to make good laws, *nin nandâonakonige*.

Lawgiver, *onakonigewinini*, *inakonigewinini*.

Lawgiving, *onakokigewin*, *inakonigewin*.

Lay; I lay or put two objects together, (an., in.) *nin nijoshimag*; *nin nijossitonan*. I lay s. th. on him to carry, *nin bimondaa*, *nind ombondaa*. I lay it badly, *nin manjissiton*, *nin minossiton*. I lay him down, (especially to sleep,) *nin jingishima*, *nin gawishima*. I lay him down on some hard object, *nin mitâkoshima*. I lay him, (her, it) down otherwise or somewhere else, *nind andjishima*; *nind andjissiton*. I lay him, (her, it) down on the side, *opimêshima*; *nind opimêssiton*. — I lay my head on s. th. lying down, *nind apikweshia*. I lay my head on it, (in., an.) *nind apikweshimon*; *nind apikweshimanan*.

Lay-baptism, *kikiweîâbâwadjigewin*. I receive lay-baptism, *nin kikiweîâbâwas*. I give lay-baptism, *nin kikiweîâbâwadjige*, *nin kikinôwadabawad-*

jige. I give him lay-baptism, *nin kikiwciâbâwana, nin kikinawalabawana*. (Kiskinowâ-bâwayew).

Lay eggs; she lays eggs, *bônam*. (Owâwiw).

Lay on; I lay it on thick, (*in., an.*) *nin kipagissiton; nin kipagishima*.

Lay open; I lay it open, (*in., an.*) *nin mijishaton, nin mijishawissiton; nin mijishassa, nin mijishawishima*. I lay it open before him, *nin mijishawissitamawa*. It lays open, or it is laid open, *mijiskawissin, mijishawissitchigâde*.

Laziness, *kitimûwin, kitimishkiwin, tâtagâdisiwin, tatagadjûwin*.

Lazy; I am lazy, *nin kitim, nin kitimishk, nin tâtagâdis*. I look lazy, *nin kitiminâgos*.

Lazy person, *ketimishkid, taia-tagadisid, enokissig*.

Lead, *ashkikomân*. I work or produce lead, *nind ashkikomânike*.

Lead-mine, *ashkikomânikan*. I work in a lead-mine, *nind ashkikomânike*.

Lead, (plumb;) I lead or plumb a pipe, *nin sigâwa opwâgan*. I lead, I ornament with lead, *nin masinajigawitchige, nin masinikwassige*.—I lead it, (*in., an.*) *nin masinajigawiton; nin masinajigawia*.—It is leaded, (moulded,) (*in., an.*) *masinajigawitchigâde; masinajigawitchigâso*.

Lead; I take the lead, *nin nigâni, nin nigânosse*. A man that takes the lead, *nigânos-*

sewinini. A woman that takes the lead, *nigânossekwé*.

Lead, (*in s. in.*) S. Guide.

Lead astray; I lead him astray, *nin wanishima*.

Lead away; I lead him away, *nin mâdjiwina*. I endeavor to lead him away, *nin wikwat-chiwina*. I lead him away on a cord, *nin sâgabigina*.

Lead back; I lead him, (her, it,) back, *nind ajêwina, nin giwewina; nind ajêwinân, nin giwewidon*.

Lead in; I lead him in, *nin pin-digana*. (Pittukahew.)

Lead out; I lead him out, *nin sâgisia, nin sâgidjiwina*.

Leaf, *anibish*. (Nipi'y). There are leaves, in a bush or shrub, *anibishikang, megwébag*.—The leaves are budding, *ashkibagad*. The leaves are coming forth, *sâgibaga*. The leaves are falling off, *binâkwi*. The dry leaves make noise, *gaskibaga*. The wind moves the leaves, *gaskibagassin, goshkobagassin*. Red leaf, *miskobag*. There are red leaves, or the leaves are red, *miskobaga*. The tree has red leaves, *miskobagisi mitig*. The leaves are wet, *tipabaga*. The leaves become yellow, *watébaga*.

Leaf for tea or medicine, *wini-sikensibag*.

Leak; it leaks, *ondjika*. (Otchi-kawiw).

Lean; I lean with my head on s. th., *nind assokweshin*. I lean on s. th., *nind asswashin, nind asswadjiishimon*. (Asosimow).

Lean, (poor;) I am lean, *nin pakakados, nind oskanis, nind oskanubawis*. I am extremely lean, *nin gawakados, nin kash-kakados, nin pakakadwabewis*. (Sikkatchiw).

Leanness, *pakakadosowin, kush-kakadosowin*.

Leap; I leap or jump, *nin gwâ-shkwân*. I leap down, *nin nissigwashkwân*.

Learn; I learn it, (I want to know it,) *nin wi-kikendan*. I endeavor to learn, *nin nandakikendan*.

Leather, *pashkwégin*.

Leather-bottle, *pashkwégin-omodai*.

Leather-coat, *pashkwéginobâbisikawâgan*.

Leather-legging, *pashkwéginomidass*.

Leather-manufactory, *assekwigamiq*.

Leather-manufacturer, *assekwiniini*.

Leather-string for snowshoes, *ashkimanciab*. Narrow leather-string, *bishâganâb*.

Leave; I leave him, (her, it,) *nin nagana, nin pakewina; nin nagadan, nin pakewidon*. I leave him, (her, it,) flying away for safety, *nin nagadjinijima, nin nagajinijima; nin nagadjinijindan, nin nagajinijindan*. I leave him in a stealthy manner, *nin gimodjikana*. I leave him weeping, *nin mokawiodjima*.

Leaven, *ombissitchigan, jiwissitchigan*.

Leavened; the bread is leav., *ombissitchigâso pakwejigan*. The bread rises up, there is

leaven in, *ombishin pakwejigan*.

Leech, *sapashkwâdjime*. There are leeches, *sapashkwâdjimaka*. (Akakkwây).

Leech-Lake, *Ga-sapashkwâdjimekag*.

Left-handed; I am left-h., *nin namandji*.

Leg, *okâdima*. My, thy, his leg, *nikâd, kikâd, okâd*. The bone of my, thy, his leg, *nikâdigan, kikâdigan, okâdigan*. The right leg, *kitchigâd, okit-higadima*. I have large legs, *nin manangigâde*. I have a long leg, *nin ginogâde*.

Legging, *midâss*. My, thy, his legging, *nidâss, kidâss, odâss*. I have torn leggings, *nin bigodasse*. I have only one legging on, *nin nabowdasse*.

Legging-string, *sapassanajebison*.

Leg of a chair, &c., *okâdetchigan*. It has legs, *okâdetchigâde*.

Lend; I lend, *nind awiwee*. I lend it to him, *nind awiâ*. I lend it, (in. an.) *nind awiwen; nind awiwenan*.

Lending, *awiwewin*. Awihasuw.

Length; my, thy, his length, *ekâsiân, ekosian, ekâsûd*. Its length, *ekosing*. I am (it is) of such a length, *nind akôs, akössin, akwâ*.

Lengthen; I lengthen it, make it long, *nin gimâton*. I lengthen it out, *nind aniketon*. It is lengthened out, *aniketchigâde*. Lengthening string, *anikôbidjigan*.

Lent, *kitchi giigwishimowin*. Kitchi-iyewanishisuwini.

Leper, *wemigid, ketchi-omigid*. I am a leper, *nin kitchi omigi*.

Leprosy, *omigiwin, kitchi-omigwin*.

Less, *nawatch pangi, nondâss*. (Astamevigok).

Lessen ; I lessen it, *nin pangi-wagiton*.

Let alone ; I let him, (her, it) alone, *nin bonima, nin bonia ; nin boniton*. It is let alone, (in., an.,) *bonitchigâde ; bonitchigâso*.

Let down ; I let him, (her, it) down on a rope, *nin nissibigina, nin bonâbigina ; nin nissâbiginan, nin bonabiginan*. I am (it is) let down, *nin nissâbiginigas, nin bonâbiginigas ; nissabiginigâde, bonâbiginigâde*.

Let go ; I let him, (her, it) go, *nin pagidina, nin pagisikawa ; nin pagidinan, nin pagisikan*. I let him, (her, it) go suddenly, *nin pagidjiwebina ; nin pagidjwebinan*.

Let me see ! *taga ! taga !* (Matte !)

Letter, *masinaigan, ninduire-masinaigan*. Letter sent, *mâdjibiigan*. Letter received, *bidjibiigan*.

Level ; I put level, *nind aindjissiton*.—The country is level, *jingakamiga, tatagwamagad*.

Lever, *ombâkwâigan, agwakid-aigan, agwidaigan*.

Lewd ; I am lewd, *nin gagibâdis, nin bishigwâdis*.

Lewdness, *gagibâdisiwin, bishigwâdisiwin*.

Liar, *gaginawishkid*. I am a liar, *nin ginawishhk, nin gaginawishhk*. (Okiyâskiwi).

Libertine, *pagândjinini, nwad-ikwewed, nwâdjikwewed*. I am a libertine, *nin nôdikwewe, nin nôdjikwewe, nin bishigwâdis*.

Liberty, *dibenindisowin*. I give him liberty, *nin pagidina tchi dibenindisod*.

Lick ; I lick, *nin noskwâdjige, nin noskwâdam*. I lick him, (her, it,) *nin noskwâna ; nin noskwâdan*. I lick s. th. belonging to him, *nin noskwâdamawa*. I lick and suck it, (in., an.) *nin sôbandan ; nin sôbama*.

Lie, *pinwâbo*.

Lie, *giwanimowin, ginawishkwin*. I give him the lie, *nind âbea*.

Lie, tell lies ; I lie, *nin giwanim, anisha nind ikkit*. I tell him a lie, *nin giwanima*. I tell him lies, *nin gaginawishkima*. I am in a habit of telling lies, *nin ginawishk, nin gaginawishk*. I make him tell a lie, *nin ginawishkia, nin giwanimoa*. (Kiyâskiwin).

Lie ; I lie, (I am lying,) *nin jin-gishin*. I lie down, *nin gawishim*. (Pimisîn.) I lie down further there, *nind ikwishin*. I lie down otherwise or somewhere else, *nind and-jishin*. I lie (it lies) well, *nin minoshin ; minossin*. I lie wrapped up, *nin wiweginishin*. (We lie two, three, four, etc. together, *nin nijoshimin, nin nissoshimin, nin nioshimin, &c.* A piece of wood lies on high, *bimakwamo mitig*. It lies there, (in., an.) *bimakwissin ; bimakwishin*.

Life, bimâdisiwin. Another life, (in the next world,) *ajida bimâdisiwin*. Kutak pimâtisiwin). Indian life, *anishinâbe-bimâdisiwin*, *anishinâbewidjigwin*. — Life everlasting, *kagige bimâdisiwin*. Pure life, *binâdisiwin*. Impure life, *winâdisiwin*.

Lift ; I am lifting with a lever, *nind agwakidaige, nind agwidaige*. I lift him (her, it) with a lever. *nind agwakidâwa, nind agwidâwa ; nind agwakidaan, nind agwidaan*.

Lift up ; I lift up, *nind ombakonige, ombabiginige, nind ombakobidjige, nind ombakwaige, nind ombinige*. I lift him up, *nin pasigwindina*.

Light, wâsseâsiwin, wâsseânamowin, wâsseia. I am in the light, *wâsseianing nind aia, nin wâsseiadis*.

Light, (moon-shine,) it is light, *gijigâte*. [Kijikâstew].

Light ; it is light, wâsseiamagad, wâssêtemagad. I make it light, *nin wâssakwanean*. I make it light for him, *nin wâssakwanamawa*. I make light a place by burning s. th. *nin wâssakwanendjige*. I burn it for a light, *nin wâssakwanendjigen*. I make him (her, it) light, *nin wâsseshkawa, nin wâsseshkan* — I light, (set on fire,) *nin sakaan*. I light a pipe, *ninsakaipwâgane, nin biskanepwa*.

Light, (not heavy ; I am it is) light, nin nângis ; nângan. I find him (her, it) light, *nin nangenima ; nin nangendan*. I make it light, I lighten it,

in, an, nin nângiten nin nângia. I have a light pack, *nin nângirane*. [Yakkasin]. Light-footed ; I am I, *nin nângiside*. Light-footed Indian, *nângisided anishinâbe*.

Lighthouse, wâssakwanendjigan.

Lightning, wâssamowin, wâssakwaam. There are lightnings, it lightens, *wâssamowag (wâwâssamowag, wâssakig, wâssakwamag, anishikig)*. Uninterrupted lightnings, *gijigassigowag anishikig*. [Wassakute payiw].

Light-timbered ; it is light-timbered, *jigakwa, jigakwâia*. [Silwâskweyâw].

Like..., like as..., tanâssay, tibi-shko, nindipo.

Like, dawa, dewan, dawo, dinowa. [Tabaskach].

Like ; I like him, (her, it), nin minwenima, nin sâgia / nin minwendan nin sâgitan.

Liken ; I liken him to somebody, nind awa. I liken it to something, *nin awatan*.

Lakewise, nassab, tishshko, tâbishsheteh ; mîpa dash, mîpa dash gao.

Lily, nabagashk, mashkedepawag.

Limb, pakesawin. I have small limbs, *nin labiwig*. I have large big limbs, *nin mamâwig*. I have a hole wound in some limb, *nin pagwanean*.

Lime, wâbâbiyan. I burn lime, *nin wâbâbiyanke*.

Lime-burner, wâbâbiyankeci-nini.

Limeki'n, wâbâbiyanikân.

Linden-bark, wigob.

Linden-tree, wigob, wigobimij. (Nipisîy).

Line, *biminakwân*, *biminakwânens*. Line on the upper and under border of a fish net, *jînodugan*.

Line ; I line, *nîn bitogreadjige*. I line it (in., an.), *nîn bitogwadân ; nîn bitogwana*.

Linen ; *assabâbiwegin*.

Lining, *bitogwadjigan*, *bitogwasson*.

Lion, *nishibiji*.

Lip ; my, thy, his lips, *nindon*, *kidon*, *odon*. — My lips are cracked, sore, *nîn gipidon*, *nîn gagipidon*. — On the lips only, *ogidjidon*.

Liquid ; it has the appearance of such a liquid, *inâgami*. It is a bad liquid, *mânâgami*. I find this liquid has a bad taste, *nîn mânâgamipidan*. It is a good liquid, *minwâgami*. I find this liquid has a good taste, *nîn minwâgamipidan*. It is a clean liquid, *binâgami*. It is a dirty l., *winâgami*. It is an excellent liquid, *wingâgami*. It is a thin liquid, *jiguugami*. I make it thin, *nîn jigaâgamiton*. — Something is in a liquid state, *jogamamagad*. It is brought to a liquid state, *jogamamagad*. It is brought to a liquid state, *jogamitchigâde*. I make it liquid, (in., an.) *nîn jogamiton ; nîn jogamia*. I make pitch liquid, *nîn jogamia pigiw*. The pitch is in a liquid state, *jogamisi pigiw*.

Liquor, ardent liquor, *ishkote-wâbo*. I like liquor, *nîn wingâgamandjige*.

Liquor-house, *minikwêwigamig*, *siginigêwigamig*.

Liquor-selling, *siginigewin*.

Liquor-selling license, *siginigenasinaigan*.

Listen ; I listen, *nîn pisindam*.

I listen with pleasure, *nîn minotam*. It listens with pleasure, *minotamomagad*. I listen to him, (her, it,) *nîn pisindawa ; nîn pisindân*. — I listen to him (her, it) : With apprehension or danger, *nîn naniswinitara ; nîn nanisanitan*.

With astonishment, *nîn mamakasitawa ; nîn mamakasitan*.

With attention, *nîn nâgasotawa ; nîn nâgasotan*.

With displeasure, *nîn jingitawa, nîn migoshkasitawa ; nîn jingitan, nîn migoshkasitan*.

With fear, *nîn segitawa ; nîn segitan*.

With pleasure, *nîn minotawa ; nîn minotân*.

With sorrow, *nîn wassitâwitawa ; nîn wassitaritan*.

With trouble of mind, *nîn wanishkwetawa ; nîn wanishkwetan*.

— I listen to him with the impression that he is telling or recommending difficult things, *nîn sanagitawa*.

I listen to him with the impression that he talks foolishly, absurdly, *nîn gagibâsitawa*.

(Nandottawew).

Listen, (obey ;) I listen, *nîn babâmitam*.

I listen to him, *nîn babâmitawa*.

I listen to myself, *nîn babamitas*.

(Nanahittawew).

Little, a little, *pangi, naégâdam*.

— (Aphis.) Very little, *pangishê, agâwa*.

I am of a little number, *nîn naiêtawis*.

There is little of it, *naiêtawad, maninad, agassinad, pangiwagad*.

There is little of it,

lan. obj., *pangiwisi*, *pangiwagisi*, *ninawisi*. We are in a little number, *nin pangiwagisimin*. — There is very little of it, in., an. *pangishewagad*. *pangishewagisi*. We are very little of us, *nin pangishewagisimin*. — I reduce it to little, *nin pangiwagiton*.

Little girl's Point, *Gaangwâssa-gokag*.

Live : I live, *nin bimâdis*. It lives, *bimâdisimawad*, *bimâdad*. I live of new, *nind ajita-bimâdis*. I live in a certain place, *nin danaki*. I live in peace in a certain place, *nin wanaki*. I live in different places, *nin baba-ninda*, *nin babamâdis*. I live with him in the same place or country, *nin wiskânakiwema*, *nin wiskâjâkâiwema*, *nin wiskânapâkâma*. — I live like a beaver, *nind amikwâdis*. I live like an Indian, *nind anishinâbehimâdis*. I live in the Indian country, *nind anishinâbaki*. I live in a village with others, *nin bimige*. We live together in a village, *nin bimigedimin*. We live or dwell together, *nin mawigemin*, *nin wotigemin*.

Live, make live ; I make live, *nin bimâdjîwa*. I make him live, it live, *nin bimâdjîwa*. *nin bimâdjîton*. I make myself live, *nin bimâdjîdis*. I make live to me s. th., *nin bimâdjîtamas*, *nin bimâdjîtamodis*.

Liver, *bemâdisid*. My fellow-liver, *nidji-bimâdisi*.

Liver, *okonima*. My, thy, his liver, *nikôn*, *kikôn*, *okôn*. I

have a large liver, *nin mawigikone*. I have a small liver, *nind agâssikone*.

Lizard, *agâssimawag*. Red lizard, *awâssimawag*. Another kind of lizard, *awâssimawag*.

Load : *wa' kinn' pânâmpâ*. *nashke ! nâginin ! wegwâgi !* Load, (fish,) *wa' kinn' pânâmpâ*.

Load, carried on the back, *awâssimawag*.

Load : I load a gun, *nind mawigikone*, *agâssimawag*. The gun is loaded, *awâssimawag*, *agâssimawag*.

Lock, *abâbâkâgan*, or rather, *kashâbâkâgan*. I make locks, *nin kashâbâkâgan*.

Lock : I lock it, *nin kashâbâkâgan*.

Locked : it is locked, *kashâbâkâgan*.

Lodge, *agâssimawag*, *agâssimawag*.

Lodge, *agâssimawag*. Another name.

Lodge of cedar-bark, *agâssimawag*. Lodge of birch-bark, *agâssimawag*.

Lodge of cedar-bark, *agâssimawag*. Lodge of birch-bark, *agâssimawag*.

Lodge, *agâssimawag*. I live in a round lodge, *nin agâssimawag*.

Pointed lodge, *agâssimawag*. I live or dwell in a pointed lodge, *nin agâssimawag*.

In the lodge, *agâssimawag*. In the back part of the lodge, *agâssimawag*.

On the top of the lodge, *agâssimawag*. Between two lodges, *agâssimawag*.

I make or build a lodge, *nind agâssimawag*. I make another lodge, *nind agâssimawag*.

I lodge or live in the lodge, *nin agâssimawag*. I live in the first lodge, *nin nitamige*.

I live in the last lodge, *nind wâkâgan*. We live in two,

- three, four lodges, etc., *nin nijogamigisimin*, *nin nissogamigisimin*, *nin niogamigisimin*, etc. Two, three lodges, etc., *nijogamig*, *nissogamig*, etc. So many lodges, *dassogamig*.
- Lodge-mat, *apákwei*. (Anâskasun).
- Lodge-pole, *abâj*. (Apatiij)
- Log, *mitig*. The end of a log, *wanakwâtig*.
- Log-canoe, *mttigo-tchimân*.
- Log-house, *wâkaigan*, *mitigo-wâkaigan*. I build a log-house, or live in a log-house, *nin wâkaige*.
- Log for a house, *wâkaiganâtig*, *wâkaiganak*.
- Log for a sawmill, *mitig kashkibosod*, *mitig ge-tâshkibosod*.
- Log-saw, cross-saw, *kitchi kishkibodjigan*.
- Lonesome ; I feel lonesome, *nin kashkendam*, *nin mamidawendam*. It is l., *kashkendâgwad*.
- Long ; I am long, (tall,) *nin gin*os. I have a long (slender) body, *nin ginwâbigiawe*. It is long, *ginwâmagad*, *ginonde*, *ginwaiakossin*. It is long : Metal, *in*., *ginwâbikad* ; metal, *an*., *ginwâbikisi* ; string, *in*., *ginwâbigad* ; string or thread, *an*., *ginwâbigisi* ; stuff, *in*., *ginwêgad* ; stuff, *an*., *ginwêgisi* ; wood, *in*., *ginwâkwad* ; wood, *an*., *ginwâkosi*.
- Long, a long time, *ginwenj*, *kabéaii*, *naiânj*. Long every time, *gagânwenj*. It is long, it lasts long, *pitchâ*.—Long ago, *mêwija*. As long as..., *apitch*. (Kayâs).
- Long, (wish ;) I long after him, *nin wikadenima*. I long after s. th., *nin mamidawendam*. (Kwitaweyimew).
- Long-suffering, *bekadendâgosiwin*.
- Long-suffering ; I am l., *nin bekadendâgos*.
- Look, *inâbiwin*. (Itâbiwin).
- Look ; I look (it looks) somewhere, *nind inâb* ; *inâbimagad*. I look at him, (her, it,) *nin ganawâbama* ; *nin ganawâbandan*. I look at myself, *nin ganawâbandis*.
- Look for ; I look for, (especially in hunting or fishing,) *nin nandawendjige*. Looking for, *nandawendjigewin*.
- Look like... ; I look (it looks) like., *nind ijinâgos*, *ijinâgwad*.
- Look on ; I look on, *nin wâbange*.
- Look out ; I look out, *nind akawâb*. I look out for him, (her, it,) *nind akawâbama* ; *nind akawâbandan*.
- Look upwards ; I look upwards, *nin dâtagab*, *nin dâtaganab*.
- Look with hope ; I look on with hope, *nin pagossâbange*. I look at him with hope, *nin pagossâbama*.
- Looking-glass, *wâbmotchichâgwan*. (Wâbamun).
- Loon, *mang*. Young loon, *mangons*. Loon's foot, *mangosid*. Loon's louse, *mangodikom*.
- Loose ; I am loose, *nin pagidjiaia*. I get loose, *nind abiskota*. It gets loose, *abiskokamagad*, *abiskosse*. It is loose, *gêshawishka*, *neshangissemagad*.
- Loosen ; I loosen him, (her, it,) *nind âbawa*, *nind âbiskona* ; *nind âbiskobidon*.

Loosened ; it is loosened, *ābis-kohide, ābiskāhidjigāde.*

Loquacity, *osāmidononin.*

Lord, (God), *Dobāndjiged.* Our Lord, *Dobeninimang.*

Lord, (master), *dobāndjiged* I am lord or master, *nin dibāndjig.*

Lose ; I lose, *nin wanitass, nin wanitaye.* I lose him, (her, it), *nin wania, nin wanitan.* I lose myself, *nin wanides.* I lose s. th., belonging to him, *nin wanitawa, nin wanitama-wa.* I lose all, in gaming, *nin tchāgināya.*

Lose, (drop, let fall ;) I lose it, *(in., an.) nin pangjissiton, nin pangjishina.*

Lose, (ruin ;) I lose property, *nin banādjitass.* I lose him, (her, it,) *nin banādja ; nin banādjiton.*

Lose sight ; I lose sight, *nind anqābandjige, banābandjigé.* I lose sight of him, (her, it,) *nind anqwābama, nin banābama ; nind angrabandan, nin banābandan.* (Wanabamewi.)

Lose time ; I lose my time by drinking liquor, *nind ondāmibi.* I make people lose their time, *nind ondāmīwe.* I make him lose his time by talking to him, *nind ondāmima.* (Otamimewi.)

Losing ; I am losing myself, or losing property, *nin banadis, nin tabanadis.*

Loss, losing, *banādisiwin, banādjitassawin, banādjiinewin.* (Wanittāwinin.)

Loss, at a loss, I am at loss for..., *nin wawanis.* I am at a loss to do s. th., *nin wawandodam.*

Lost. It is lost, *(in., an.) bandidol, banādjitikigade.* Bandidol, *bandidjitikigade,* I am at a loss, considered lost, was *bandidjig, banādendjiged.* I consider him lost, (it) lost, *nin banādenima ; nin banādendon.* I consider myself lost, *nin banādenindis.*

Lot ; we cast lots, *wead atādemin.* I cast lots for it, *(in., an.) wead atādikodon, wead atādikana.*

Loud, *enigok ; epitoceng.* I speak loud, *nin kijuwe.* I call loud, *nin bibāy.*

Love, *thāw.* I love him, *nind otikōw.* Otikōw, *otikōw,* I search, *nin nandomakome, nin mōdjidikome.* I search him for his love, *wead nandomakome.* I crack his, *nin pādikdikome.*

Love, *sāgiuwin, sāgiuwin.*

Love ; I love, *wead sāgiw.* I love him, (her, it,) *nin sāgia, nin sāgilon.* I love him in triumph, *nin sāgiuwin.* I love myself, *nin sāgidi.* We love one another, *nin sāgiuwin-wad.* We love, *nin sāgi-gi.*

Love-letter, *sāgiuwin-wadonag.* Love-letter, *sāgiuwin-wadonag, sāgiuwin-wadonag, sāgiuwin-wadonag, sāgiuwin-wadonag.*

Lover, *sāgiuwin.*

Low ; it is low, *tabanawin-wad.* It is low, *(in., an.) tabanawin-wad.*

Low, (low) ; *tabanawin.*

Low, (in s. it.) S. Chose.

Low, (low) ; I am low, *nin tabanawin.* I am low, (in low), *nin tabanawin-wad.* We are low, *nin tabanawin-wad.* I esteem myself low, *nin tabanawin-wad.* I am low, *nin tabanawin-wad.*

bossénindis. I am (it is) esteemed low, considered low, *nin tabassendâgos*; *tabassen-dâgwad*.

Lower; I lower it, put it lower, (in., an.) *nin tabassaton*, or *nin tabâssiton*, *nin tabâssinan*; *nin tabâssia*, *nin tabâssina*. I lower myself, *nin tabâs*.—It lowers, *newishkamagad*.

Luck; good luck, *jawendâgosiwin*, *minwabamewisiwin*, (papewewin,) *onwâsiwin*. Bad luck, *massagwâdisiwin*. (Mayakusiwin).

Lucky; I am lucky, *nin jawendagos*, *nin minwabamewis*, *nind onwas*. (Papewew). (I am unlucky, *nin massagwâdis*.) (Mayakusiw.)

Lull; I lull him to sleep, *nimmibea*.

Lunatic, *gawânadapine*. I am a lunatic, *nin giwanâdapine*.

Lungs; my, thy, his lungs, *nipan*, *kipan*, *opan*.

Lurk; I lurk, *nind akando*. I lurk for somebody, *nind akamawe*. I lurk for him, *nind akamawa*.

Lurking, *akamawewin*.

Lust. S. Concupiscence.

Lustre; it has a lustre, (stuff, in., an.) *wâssikwegad*; *wâssikwegisi*. I give it a lustre, (in., an.) *nin wâssikwegiton*, *nin wâssikwegaan*; *nin wâssikwegia*, *nin wassikwegâwa*.

Lying down; I am lying, *nin jingishin*. It is lying there, *jingishinomagad*. I am lying in a fatiguing way or manner, *nind ishkâkoshin*.—S. Lie.

Lying, (telling lies,) *giwanwi*, lie, *ginawishkiwin*. Lying habit, *gaginawishkiwin*. (Ki-yâskiskiw.)

Lynx, *bisûw*.

Lynx-skin, *bisûwaiân*.

It is mal., *manadad, matchi ijiwebad*. I make him mal., *nin matchi ijiwebisiu*.

Malicious joy, *gagândenimowin*. I have a malicious joy over his grief, etc., *nin gagândenima*. I express in words a mal. joy over his grief, etc., *nin gagandjilidema*. I express a mal. joy over people's grief, etc., *nin gagandjigitage*.

Mallet, *mitigo-pakitéigan, tag-waadonénak*.

Man, (human being), *anishinâbe*. I make myself man, *nind anishinâbewiidis*.

Man, male, *inini, anini*. I am a man, *nind ininiw*. I make myself man, *nind ininiwiidis*. — Big stout man, *missâbe*. I have a stout big body, I am a big man, *nin mitchâbewis*.

Man that has no more a wife, *pijigwabe*. I am a man who has no more a wife, *nin pijigwabew*. (*Môsâbew*).

Manchester, *mashawesid senibâwegin*.

Mandate, *ganâsongewin*.

Manifest ; I man. it to him, *nin missâbandaa*.

Manger, *wissiniwâgan, pijikiwi-wissiniwâgan*. (*Maskusiwâ-jiwatchigan*).

Mangy, *wemigid*. I am mangy, *nind omigi*.

Manners, *ijiwebisiwin*.

Manominee Indian, *Manômini*.

Manominee squaw, *manôminik-we*.

Mansion, *abiwin*.

Mare, *nibiwa, nibina*. (Mitchet.) We are many, *nin nibiwagisimin, nin bataanimin, nin mishinimin, nin mishinomin*.

We are many together, *nind okwinomin, nind okwinimin, nin bimiokwomin*. We are very many, *nind osâminimin, nind osâminomin*. We are so many, *nind ijinimin, nind ijinomin, nind inigokwinimin, nind inigokwinomin*. — There are many in. objects, *nibiwa-gadon, bataanadon, mishinadon*. There are very many, *osâminadon*. There are so many in. objects, *mi endasing*.

Maple. S. Maple-tree.

Maple-forest, *manakiki*.

Maple-Point, *Nemânakiki*.

Maple-sap ; the maple-sap runs quick, *kijiga*, or *kijigawan ininatigon*. The maple-sap runs no more, *ishkwaga*. The sugar tastes the spoiled maple-sap, *ishkwagapogwad sisibâkwat*. Last sugar made of the spoiled maple-sap, *ishkwaga-sisibâkwat*.

Maple-syrup, *jiwâgamisiqan*.

Maple-sugar, *sisibâkwat, nesséigan*. (*Sisibâskwat*).

Maple-sugar resembling pitch, *pigiwisigan*.

Maple-tree, *ininâtig, assanâmi*. (*Sisibâskwatâttik*).

Maple-wood, *ininâtigossag*.

March, *onâbani-gisiss*. (*Niskipisim*).

March ; I march, *nin bimosse*.

I march foremost, *nin nigânosse, nin maîâosse*. A man that marches foremost, *nigânossewinini, naîâossewinini*.

Mare, *ikwé-bebejigoganji*. (*Kiskisis*).

Mariner, *nâbikwâninini*.

Mark, *kikinawâdjitchigan, kiki-*

nawâdjion, kikinawâdjionwin, beshibiigan, masinibiigan. Any thing to make marks upon, *masinaigan.*

Mark, (make marks:) I mark, *nin kikinawâdjitchige, nin kikinawâdjioe, nin beshibiige, nin masinaige, nin masinibiige, nind ojibiige.* I mark him, (her, it,) *nin kikinawâdjia, nin beshibia, nin masinibia, nind ojibiwa; nin kikinawâdjiton, nin beshibian, nin masinibian, nind ojibian.* — **Making marks,** *masinaigewin, beshibiigewin.*

Mark (for travelers), *kikâigan.* I make marks on the road, *nin kikaige.* I make marks for him on a road or trail, *nin kikitawa, nin gikaamâwa.* I tell him a mark, *nin kikinawâdjitawa.*

Marked ; I am (it is) marked, *nin kikinawadji, nin kikinawâdjitchigas, nin kikinawâdjendagas, nin masinaigas; kikinawâdjitchigâde', kikinawadendâgwad, masinaigâde.*

Market, *atûwewin.*

Marksman, *ga-godaakwed, gwe-daakwed.*

Marriage, *widigewin, widigendiwin.* (Ayamihewikittuwin. Christian marriage, Sacrament of Matrimony, *anamie-widigendiwin, anamie-nibâwiwin.* Lawful marriage for lifetime, *âpitchi-widigendiwin.* I give in marriage, *nin wiwikage.* I join him (her) in marriage, *nin widigendaa, nind âpitchi-widigendaa.*

Married ; I am married, *nin widige.* I am married to her,

him, *nin widigema.* We are m. together, *nin widigendimin.* I am m. according to the rites of the church, *nind anamie-widige.* I am m. lawfully, for lifetime, *nind âpitchi-widige.* I am m. to her (him) for lifetime, *nind âpitchi-widigema.* We are m. together for lifetime, *nind âpitchi-widigendimin.*

Married state, *widigendiwin.* Single state, *ashkinigwin.*

Marrow, *win.* Marrow-bone, *winigan.* (Winij).

Marry ; I marry, *nin wiwikodâdis.* I marry her, *nin wiwima, nin wiwiman.* We marry, *nin wiwikodadiimin.*

Marry, (join parties in marriage) I marry him, (her, *nin widigendaa.*

Marsh, *mashkiq, wâbashkiki.*

Marsh-partridge, *mashkodâsse.*

Marten, *wâbijeshi.* (Wâbistân).

Marten-skin, *wâbijeshiwaidn.*

Martyr, *anamiewin wendjinâ-nind.*

Mask, *banishkwatagan.*

Mask ; I mask, *nin banishkwatage.*

Mason, *wâkaigewinini, assini-wâkaigewinini.*

Masonry, *wâkaigewin, assini-wâkaigewin.*

Mass, *anamessikewin.* I say mass, *nind anamessike.* I say m. for somebody, *nind anamessikage.* I say m. for him, *nind anamessikawa.* I say m. for me, *nind anamessikas.* The time of mass, *anamessikewinagan.* (Kitchitwa-pakitinâsuwin.)

Massacre, *nissidimin*. (Nipahituwîn).
 Mass-book, *anamessike-masinai-gan*.
 Massive, massy ; it is massive, *mitchâmagad*.
 Mass-prayer, *anamessike - anamiewin*.
 Mass-vestment, *anamessike-agwîn*.
 Mast, *ningassimononâtig*, *nin-gassimononak*.
 Master, *debendang*, *debendjiged*, *debeninged*, *nagânisid* ; I am master, *nin dibendjige*, *nin dibeninge*, *nin nigânis* ; *nin kikinoamige*. I am my own master, *nin dibenindis* ; *nin kikinoamas*, *nin kikinoamadis*.
 Mastery, *dibeningêwin*, *dibendjigewin*, *nigânisiwin*.
 Mat, floor-mat, *anâkan*. (Lodge-mat, *apakwei*.) I make a mat, *nin anâkanike*. The making of mats, *anâkanikewin*.
 Match, *ishkotens*, (little fire.) (*Kutawâgan*).
 Match ; I match it, (*in.*, *an.*) *nin bassikodan* ; *nin bassikona*.
 Matching-plane, *bassikodjigan*.
 May, *wâbigoni-gisiss*. (*Opiniyâwewipisim*).
 Me, *nin*, *nind*. (*Niya*).
 Meadow, *mashkossikan*, *manashkossiwan*, *mashkode*. — S. Prairie.
 Mean, *matchi*. It is mean, *manadad*, *tabassendâgwad*.
 Measles, *miskwajewin*. I have the measles, *nin miskwaje*.
 Measure, *dibaigan*.
 Measure ; I measure, *nin dibai-ge*. I m. it, (*in.*, *an.*) *nin dibaigen* ; *nin dibaigenan*.

Measurement ; measuring, *dibaigewin*.
 Measurer, *debaiged*, *dibaigewinini*.
 Meat, *wiûiss*. I make meat, (procure meat,) *nin wiûissike*. A piece of meat, *misiâ*. I cut meat into pieces, *nin misiâke*. Dried smoked meat, *gaskidê wiûass*, *gaskiwiûass*, *gaskiwag*. (*Kâkkiwok*.) I dry and smoke meat, *nin gaskidê-wiûassike*, *nin gaskiossige*.
 Medical-root for head-ache, *sas-sabikwân*.
 Medicine, *mashkiki*, *nanândowiwîn*. I make or prepare medicine, *nin mashkikike*. Liquid medicine, *mashkikiwâbo*. I prepare liquid medicine, *nin mashkikiwâboke*. I give medicine, *nin nanândawûwe*. I give him m., *nin nanândawia*. I prepare m. for him to drink, *nin mashkikiwâboka-wa*.
 Medicine-bag, *pindjigossan*.
 Meditate. S. Reflect.
 Meditation, *nanagatawendamowin*. Religious meditation, *anamienanagatawindamowin*.
 Meek ; I am meek, *nin bekâdis*, *nin kijewâdis*. I am meek, (kind, patient,) towards him, *nin nokâdisitawa*, *nin bekâdisitawa*. (*Yospisiw*).
 Meekness, *bekâdisiwin*, *nokâdisiwin*. I treat him with meekness, *nin nokadisitawa*, *nin nokadisitamâwa*.
 Meet ; I meet, *nin nagishkâge*, *nin nakweshkâge*. I meet him, (her, it,) *nin nagishkawa*, *nin nakweshkawa* ; *nin nagishkan*, *nin nakweshkan*. I meet him

(her, it) in a canoe, *nin naga-wa* : *nin nagaan*. I go to meet him, *nind asikawa*. We meet each other, *nin nagishkodâdimin*, *nin nakweshkodâdimin*. I try to meet, *nin nandanagishkâge*, *nin nandanakweshkâge*. I try to meet him, *nin nandanagishkâwa*, *nin nandanakweshkâwa*.

Meeting, (on the road, *nagishkodâdiwin*, *nakweshkodâdiwin*.

Meet, assemble : we meet, *nin mâmawîidimin*, *nin mawandjidiwin*.

Meeting, assembling, *mâwandiidiwin*.

Meeting-house, *mawandiwigamig*. Religious meeting-house, *gagikwêwigamig*, *anamiêwigamig*.

Melancholic : I am mel., *nin goshkwarâdis*, *nin goshkwarâdendam*.

Melody, *inwewin*. I give a certain melody or tune to a hymn, *nind inwewin*.

Melon, *eshkwandaming*.

Melt ; I melt it, (*in.*, *an.*) *nin ningikosun* : *nin ningikoswa*. It melts, (*in.*, *an.*) *ningikode*, *ningide* : *ningikosa*, *ningiso*. I melt it, (metal, *in.*, *an.*) *nin ningabikiswa*. It melts, (metal, *in.*, *an.*) *ningabikide*, *ningabikiso*. I melt snow, *nin nin-gashkodissig*. (Tikkipeswew)

The snow melts, *ningiso gon*.

Melt, let melt ; I let it melt in my mouth, (*in.*, *an.*) *nin nin-ganendan* : *nin ninganema*. (Tikkisam).

Memory, *mikwendamowin*, *mikwendassawin*, *takwendamowin*, *mindjimendamowin*. Kiski-

siwin.) I keep in memory, *nin mindjimendam*, *nin takwendam*. I keep him (her, it) in mem., *nin mendjimenima*, *nin takwenima* : *nin mindjimendan*, *nin takwendan*. (Kiskisototawew.) I recall s. t. to his mem., *nin mikawâma*, *nin mikwâdamawa*, *nin mikwêndawia*. I recall s. th. often to his mem., *nin mamikawama*, *nin mamikwêndamawa*, *nin mamikwêndamia*. (Miskawâsomew).

Mendicant, *nendotamaged*, *bebanandotamaged*.

Mendicity, *nandotamagewin*, *babanandotamagewin*.

Merchandise, *anokadjigan*; *gishpinadagan*. Aowinis.

Merchant, *atâwêwinini*.

Mercy, *jawêndjigewin*, *jawênin-gewin*, *jawênindiwin*. (Kijewâtisiwin.) I have mercy, *nin jawêndjig*, *nin jawentige*. I have m. on him, (her, it,) *nin jawenima* : *nin jawendan*. (Kitimâkeyimew.) I have m. on myself, *nin jawênindis*. We have m. on one another, *nin jawênindimin*. I look upon him with mercy, *nin jawendamiganauâbama*. I hear him or listen to him with m., *nin jawendamitawa*. I speak to excite mercy on me, *nin jawênandamitâjos*.

Meriment, *hapinewimowin*, *jomindisissin*.

Message, *ininajagouin*. (Itisahamâtuwin.)

Messenger, *ininajawâgan*, *ijina-jawâgan*, *enajawâgan*.

Metal, *hîuâbik*. On metal, *mitâbik*. In the midst of metal,

- nâwâbik*. One object of metal, *bejigwâbik*. Two, three objects of metal, *nijwâbik*, *nisswâbik*. So many objects of metal, *dasswâbik*.
- Meteor, *tchingwan*.
- Middle; in the middle, in the midst, *nassawaii*, *nissawaii*, *nawaii*. It is the middle, the centre, *nawaiiran*, *nassawaiiran*. [Tâwâyik].
- Middle-finger, *nâwinindj*. (Tâ-witchitchi).
- Middle part of a mocassin, ornamented, *apingwéigan*. (Asesin.)
- Middling, *eniwek*, *gomâ minik*. (Eyiwek).
- Midnight, *abitâtibikad*.
- Midwife, *gatinuwekwe*. A good practical midwife, *neta-gatinuwed*. A man (physician) practising midwifery, *gatinuwewinini*.
- Midwifery, *gatinuwewin*.
- Milk-cow, *sâninind pijiki*. I milk a cow, *nin sinina pijiki*, [Yikinew onitjâniwa].
- Mild weather; it is mild, *âbawa*, *âbawamagad*.
- Military Fort, *jimâganishiodena*.
- Military man, soldier, *jimâganish*.
- Military Officer, *jimâganishioqima*, *minissino-qima*.
- Milk, *totoshâbo*. I milk a cow, *nin sinina pijiki*. I milk a cow thourougly, *nin wingésinina pijiki*.
- Milk-house, *totoshâbowigamig*.
- Milky Way, *tchibekana*.
- Mill. S. Grindmill. Sawmill.
- Miller, *bissibodjigewinini*.
- Million, *midâsswâk dassing midâsswâk*.
- Milliped, *baiatinogâded*, *wemâkwaiani*.
- Mill-stone, *bissibodjiganâbik*.
- Milt, *wiss*.
- Milwaukie, * *Minéwag*.
- Mind; I make up my mind, *nind gijendam*, *nin gijenindis*. I put it in his mind, *nin mind-jimissitawa*, *nin mind-jimissitamawa*. [Mitjimeyimew].
- Mind; I mind him, (her, it,) *nin babamenima*; *nin babamendan*. (Pisiskeyimew).
- Minded; I am (it is) minded, taken care of, *nin babamendjigas*; *babamendjigâde*.
- Mine, *nin*. (Niya).
- Mine, *biwâbikokân*, (in general.) I work in a mine, *nin biwâbikoke*.
- Miner, *biwâbikokéwinini*, (in general.)
- Miner in a copper-mine, *miskwâbikokéwinini*, (properly.)
- Miner in an iron mine, *biwâbikokéwinini*, (properly.)
- Miner in a lead-mine, *ashkikomanikéwinini*, (properly.)
- Mining; I am mining, (in general,) *nin biwâbikoke*. I am mining in a copper-mine, lead-mine, etc. S. Copper-mine, Lead-mine, etc.
- Mining Agent, *biwâbikokéogima*.
- Mining business, *biwâbikokéwin*.
- Minister, *gagikwewinini*, (preacher.)
- Mink, *jangwêshe*. Young mink, *jangwêshens*. (Sâkwesiw, or, atchakâs).
- Miracle, *mamandâdodamowin*, *kikinawâdjitchigan*, *maman*—

* It is for: *Minneaki*, good land.

dâwanokiwin, *mamakâdjitchigan*. I do wonderful things, I do miracles, *nin mamandâ-dodam*, *nin kikinawâdjitchige*, *mamandâwanoki*, *nin mamakâdjitchige*. Doing miracles, *mamandâwanokiwin*, *mamakâdjitchigewin*.

Miraculous, wondrous, *mamakâdakamig*.

Mirage, *ambanitewin*. There are mirages, *ambanitemagad*.

Mire, *ajishki*. There is mire, *ajishkika*, *winidjishkiwaga*, *qwanagodjishkiwaga*. (Paski-wokaw).

Mirror, *wâbmotchitchagwan*. (Wâbamun).

Miry; it is miry at the bottom, (a river,) *ajishkiwamika*.

Miscarry; I miscarry, (a woman speaking,) *nin noudëbinike*.

Misconduct, *anotch ijiwëbisiwin*, *matchi ijiwëbiswin*.

Misdeed, *batajitrâwin*. I commit a misdeed, *nin batajiwa*. S. Crime.

Misdemeanor. S. Misconduct.

Miser, *sesâgisid*.

Miserable; I am mis., *nin kiti-mâgis*, *nin kotâgis*, *nin kotâgito*. S. Poor.

Misery, *kitimâgisewin*, *animisiwin*, *kotagisewin*, *kotagitowin*.

Misery-River, *Kitchisâgi*.

Miss, (to notice absence;) I miss him, (her, it,) *nin wania*; *nin waniton*. (Patahwew).

Miss; I miss, (I don't hit,) *nin banaige*. I miss him, (her, it,) *nin bâjia*, *nin banawa*; *nin bâjilon*, *nin banaan*. I miss him (her, it) shooting, *nin bishkonawa*, *nin medassina-*

wa; *nin bishkonan*, *nin medassinan*. I miss him in my snare, *nin banagwâna*. I miss him (her, it) striking, *nin medassaganama*; *nin medassaganandan*. I miss him in my trap, *nin banikona*. I miss him in the road, (*âsiskawew*), *nind ajidekawa*, *nind ajideia*, *nind ansuckawa*. I miss him, traveling by water, *nind ajidewa*. *Mwesiskawew*.

Missal, *anawessike-masinagwan*.

Missionary, *mekatëwikwanaie*. (Ayamiheiyiniw).

Missive. S. Letter sent.

Mist, *awân*. (Kaskawokkamik.)

Mistake, *pitchi-dodamowin*. I say s. th. by mistake, *nit pitchi-ikkit*, *nin pitchiden*. Mistake in counting, *wanagindasowin*; in doing or acting, *wanêlodamowin*, *wanitchigewin*; in singing, *wanamowin*; in speaking, *wanigijewin*, *wanowewin*, in writing, *wanibiigewin*, *wanibiigan*.

Mistake; I mistake, *nin wanisse*, *nin pitchi-dodam*. *Pitchi*, always alludes to mistake or accident.)

Mistake; I mistake in my calculations or thoughts, *nin pitendawin*.

Mistress, *debendjiged*, *debendang ikwe*. *Okimâskwew*.

Mistrust; I mis. him, *nind ashowina*. I mis. his speaking, *nin bewitawa*. I hear a speaking with mistrust, *nin bewitan*. I am heard with mist, *nin bewitagos*. *Moyeyinew*.

Misty; it is misty, *awânibissa*.

Misunderstand; I mis., *nin*

wanitam, nin wanitage. I mis-
him, (her, it,) *nin wanitawa*;
nin wanitân.
Misunderstood; I am mis., *nin*
wanitagos.
Mitre, *Kitchi-mekatewikkwanaito*
wiwâkwân.
Mitten, *mindjikawân*. (Astis).
Mix; I mix, *nin kiniginige*. I
mix it, (in., an.) *nin kinigi-*
nan, nin kinigina. (Pimik-
kew).
Mix, (put in;) I mix it with s.
th., (in., an.) *nin dagonan*;
nin dagona.
Mixed; we are together mixed
or mixtly, *nin kinigawâbimin*.
We stand together mixed, *nin*
kinigawigubawimin. We live
together mixed, *nin kiniga-*
wigeidimin. The ducks swim
mixed, *jishibag kinigawago-*
mowag. It is mixed, *kiniga-*
wissin, kinigissin.
Mixed, (put in;) it is mixed with
s. th., *dagonigâde*.
Moccasin, * (Indian shoe,) *maki-*
sin. I make moccasins, *nin*
makisinike. The upper part
of a moccasin, *agwigagan*,
apiganegwasson. I have only
moccasins (or shoes) on, *nin*
mamigoshkam. I put a moc-
casin (or shoe) on, without
anything in, *nin mamigosh-*
kan makisin.
Moccasin-string, *makisineiâb*.
Mock; I mock, *nin bapinodage*,
nin nishibapinodage, nin na-
nâpagansonge. I speak in a
mocking manner, *nin nanâ-*
pigigwe, nin nanâpigansita-
gos. I mock him, (her, it,)

nin bapidonawa, nin nishiba-
pinodawa, nin nanâpaganso-
ma, nin nanâpagândjia; *nin*
bapinodan, nin nishibagino-
dan, nin nanâpagasondan, nin
nanâpagandjion. I mock,
repeating words, *nin nanâpi-*
dotam. I mock him, repeat-
ing his words, *nin nanâpido-*
tawa.

Mocker, *neshibapinodang, nena-*
pigigwed, nenapidotang.

Mockery, mocking language,
nishibapinodagwin, nanâpi-
gigjicwin, nanâpidotamowin.

Model for imitation, *kikinowa-*
bandjigan.

Moderate; I mod. myself, *nin*
dibamenim, nin mindjiminidis.

Moderation, *dibamenimowin,*
mindjimininidisowin.

Moisten; I moisten it, (in., an.)
nin tipawadon, nin nissaba-
wadon; nin tipawana, nin
nissabawana.

Moistened; it is moistened, (in.,
an.) *tipamagad; tipisi*.

Molasses of cane-sugar, *sibwâga-*
nâbo, kitchi jiwâgamisigan.

Molasses of maple-sugar, *jiwâ-*
gamisigan.

Mole, *gagibingwekwe, kitchi-ga-*
gagibingwekwe, memôkiwido.

Mole-hill, *memôkiwidowigamig*.

Molest; I mol. or fatigue him,
nind aiëkwia, nind aiëkosia,
nind akoshkawa, nin migosh-
kadjia. It molests me, *nind*
akoshkâgon, nin migôshkâd-
jiigon.

Molest, (in s. in.) S. Trouble.

Moment; one momemt, *ningô-*
passangwâbiwin, ningo-pas-
sangaânâbiwin. In a moment,
suddenly, *sesika*. A moment,

* That word comes from the Indian
word: *makisin*.

a short time, *atchina. wénibik.* (Atchiyaw).

Monday, *gi-ishkwa-anamiegijikak.*

Money, *jonitá.* Money-box, *jonitá-makak.* Money-purse, *jonitá-mashkinodens.*

Monkey, *nandomakomeshi.*

Month, *gisiss.* (Pisin.) One month, *ningo gisiss.* I am one month old, *nin ningogisisswagis.* I am two, three months old, *nin nijogisisswagis, nin nissogisisswagis,* etc. I am so many months old, *nin dassogisisswagis.* It is a month since, *ningogisisswagad.* It is two, three months since, *nijogisisswagad nissogisisswagad,* etc.

Monthly, *neningogisiss.*

Monthly flowings, *wínéwisiwin.* I am in my monthly fl., *nin winéwis, nin wábanáma, ágwaching nind aia, ágwaching nin badawé.* I am in m. fl. for the first time, *nind oshkisagis.*

Montreal, *Moniang.**

Montreal - River, *Gawassidji-wang.*

Moon, *gisiss, tibigisiss, tibikigisiss.* The moon is in her first or last quarter, *gisiss ábitáwisi.* The m. is growing, *gisiss animitchávikisi.* The m. is on her decline, *gisiss ani bakwesi.* The moon shines no more, *gisiss ishkwaiassige.* It is full moon, *gisiss wáwiesi.* The moon has pointed horns, *gisiss patchishkikwinc.* The m. has a circle, *gisiss winibassige.*

Moor-berry, moss-berry. S. Cran-

berry.

Moose, *mous.* Young moose, *monsons.*

Moose-bone, *monsôgan.*

Moose-horn, *mousseshkan.*

Moose-meat, *monsweéin.*

Moose-skin, *monsweéin.*

Morass, *wábashkiki.*

More, *nawatch, nibwa.* Mit-

chet.

More, *miwawa.*

More and more, *éshkam.* (Atji-

piko).

Morning; it is morning, *kigije-*

báwayad. In the m., *kigijeb.*

This mor., *jéba.* Good morn-

ing! *Bo ja!* from the French

word: *bonjour.*

Morning-star, *wábanang.*

Morrow; to-morrow, *wábang.*

The day after to-morrow,

awássawábang.

Mortar. S. Stamper.

Mortify; I mortify, *nin pigish-*

kanan.

Mortise; I make a mortise, *nin*

wimbáigige, nin pagwáigige,

nin pagwáigige. I make a

mortise in a piece of wood, *nin*

wimbáigán mitig. I put it in

a mort., m., *an, nia pinda-*

kossiton; nin pindakoshima.

It is in a mor., (*in., an.*) *pin-*

dakossi, pindakoshin.

Moss berry. S. Cranberry.

Moss hanging from trees, *missá-*

bendákon.

Moss in swamps, *assáikamiq.*

(Askia).

Moss on stones in the water,

atagib.

Moss on trees, eatable, *wákon.*

Most, *mimawi, apatchi.*

Mote, any little thing that falls

in the eye, *bensinwén.* I have

* The Indian form is given to the French word.

a mote in my eye, something fell in my eye, *nin binsin*. (Pisiniw).

Moth, *tolowësi, kokowësi*.

Mother, *wegimind*. My, thy, his mother, *ningâ, kigâ, ogin*. (Ot. *ningashi, kingashi, ogashiwan*.) I have a mother, *nind ôgi*. I have her for a mother, *nind oginan, nind ogima*. I am a mother, *nind ogimigo*. Like one's own mother, *wegingin*. I have the same mother as he, we have both the same mother, *nin widjogima*. We have all of us the same mother, *nin widjogindimin*. I am like a mother to my younger brothers and sisters, *nind madjiki-kwewissikandage*. I am like a mother to him or her, (my brother or sister,) *nin madjiki-kwewissikandamâ*.

Mother ! *ninge !* (Nêga).

Motherhood ; my, thy, her motherhood, *ningiwin, kigiwin, ogiwin*.

Mother-in-law ; my, thy, his mother-in-law, *ninsigosiss, kisigosiss, osigosissan*.

Motion ; I am (it is) in motion, *nin mādjishka ; mādjishkamagad*. I put it in motion, (in., an.) *nin mādjiskan ; nin mādjishkawa*. (Waskawiw).

Mould, *sigaganâtig*.

Mould ; I mould, *nin sigaige, nin sigaâbowe*. I mould it, *nin sigaân*.—I mould balls, *nind anwike*.

Moulded ; it is m., (in., an.) *sigaigâde ; sigaigâso*. Any moulded object, *sigagan*.

Moulded sugar-cake, *sigagan, misiwetichigan*.

Mouldy ; it is mouldy, (in., an.) *agwagwissin ; agwagwishi*. It tastes mouldy, (in., an.) *agwagopogwad ; agwagopogosi*.—The floor is mouldy, *agwagwissaga*. It is mouldy, (a leaf, or s. th. in leaves,) *agwagobaga*. This tobacco is mouldy, *agwagobagisi aw assëma*. Ak-wâkusin.

Moulting ; the bird is moulting, *pinigwanebineshi*. The animal is moulting, shedding its fur, *pinewe awessi*, or *pinaweshka*. (Pinawew).

Mountain, *wadjiw*. There is a mountain, *wadjivan*. Near a mountain, *tchigwadjiw*. There is a group of mountains, *sagadina*. On a mountain, on the top of a m., *ogidadjiw, ogigaki*. I go up on a mountain, *nind ogidadjiwe*. I run up on a m., *nind ogidadjiwebato*. At the foot of a m., *nissâki*. On the other side of a m., *awâssadjiw, awassâki*. I pass a m., I am on the other side of the m., *nin pakidadjiwe*. A mountain, or a spot on a m., from where a place is seen, *sagadinang*. I arrive to such a spot, *nin sagadjive*.

Mountainous ; it is moun., *papikwadina*.

Mount Olivet, *Bimidëwadjiw*.

Mourn ; I mourn, *nin gagidowe*. I mourn, I am in mourning, *nin nitage*. (Sikâwihuw).

Mourner, *netaged*.

Mourner's crape, *nitagëwaiân*.

Mourner's dress, *nitageowin*.

Mournful, (lonesome) ; it is m., *nitagendagwad*.

Mourning, *nitagewin*.

Mouse, *wawabigonodji*. (Apakusis.)

Mouse-trap, *wawabigonodji-das-sûnâgan*.

Mouth, *odônima*. My, thy, his mouth, *nindôn, kidôn, ôdôn*. — I have a large mouth, *nin mangidon, nin mangînanagidon*. It has a large mouth, *mangîdonea*. I have a small m., *nind agâssidon*. It has a small m., *agassidonea*. I have an unclean m., *nin winidon*. I have a clean m., *nin binidon*. My mouth is stopped, *nin kashkamakodaneshka*. My m. is swollen, *nin bâgîdon*. I put my finger in his m., *nin pîdanôma, nin pîdanobîna, nin pîndjidonobîna*. I open my mouth, *nin târan, nin pakîdonen*. I open my m. to him, *nin pakîdonetawa*. I open his m., *nin târanowa, nin pakîdonenwa*. Inside the mouth, *pîndjidon*.

Mouthful; one mouthful, *nin-gotonen, ningotonendjigan*. — (Peyakokunês).

Mouth of a river, *sâgi*. At the mouth, from or to the mouth, *sâging*. The place in the lake round the mouth, *sâgida*. Here is the mouth of the river, *oma sâgidjidjiwan sibi*, or, *sâgiwan sibi*. (Sâkittawaw).

Move; I move or stir, *nin mamâdji, nin mamâdjisse, nin māmāsika*. I move, sitting, *nin mamâdab*. I move in such a direction, sitting, *nind ijigikab*. It moves, stirs, *mamadjimugad, mamâdjissemagad, mamasikamagad*. I move him, (her, it,) *nin mamâdina, nin*

mamadjibina, nin mamasikawa, nin mamâdina, nin mamâdjibinan, nin mamasikan. I move backwards, standing, *nind ajêta*. (Asettew). I move backwards, sitting, *nind ajêb*. I move (or walk) slowly, *nin besika*. It moves (or goes on) slowly, *bésikamagad*.

Move, change places; I move, *nin gos*. Pitchiw. I make move, *nin gosia*. I move out of one house into another, *nin sâgidode*. I move away altogether, *nin mâdjidode*. I move with my whole family, *nin kigodewishka*. I move about, *nin babadanis*. I move about on earth, *nin babishagi*. I move about with him, *nin babishagishkawa*. I move to another place or country, *nind andanaki*.

Mow; I mow, *nin kishkashkijige, nin pashkwashkeige*. I mow it, *nin kishkashkijan, nin pashkwashkejan*. I mow grass, *nin kishkashkossire*.

Mower, *keshkashkossired, kishkashkossirewini* — S. Harvester.

Mowing, *kishkashkossirewin*. — S. Harvesting.

Much, *nibiwa, nibina, âpitchi, enigok, gapabâd, kitchi, ondjita, gwâishkarad, wanina, onina*. — As much as., *minik., âpitch*. As much as I can, *epitchiân*. There is so much of it, *îjinad*. There is much of it, *in, an, batinad, batainad, nibiragad, mishinad, batini, bataini, nibiragisi*. There is very much of, or too much, *osacuinad*. (Mistah, am.)

Much every time, *nenibiwa*.

Much to each *nenibiwa*.

Mud, *ajishki*.

Muddy : it is muddy, *ajishkiwika*, *nibishkitchishgiwaga*, *gwanagadjishkiwaga*. It is muddy at the bottom, (a river,) *ajishkiwamika*.

Mulatto, *makatēwiiāss*.

Mulatto - woman, *makatēwiiāssikwe*.

Mulberry, *odatagāgomīn*.

Mulberry-shrub, *odatagāgomīnagawanj*.

Mule, *memangishe*, *kitchi memangishe*. (Sosowatim).

Murder, *nishiwevin*, *nishiweshkiwin*. (Nipattākewin).

Murder ; I murder, commit murder, *nin nishiwe*, *nin nishiweshk*. I murder him, *nin nissā*. (Nipahew).

Murderer, *neshiwed*, *neshiweshkid*. I am a murderer, *nin nishiwe*, *nin nishiweshk*. (Onipattākew).

Murmur, *nenawadjimowin*, *gimidōmowin*, *gagimidōnowin*.

Murmur ; I murmur, *nin gimidon*, *nin gagimidon*. I mur. against him, *nin mindawa*, *nin mindamawa*.

Mushroom, *pikwadjish*, *wajashkwedo*.

Music, *madwewetchigewin*, (pro-

ducing sounds. I make music, (produce sounds, *nin madwewetchige*.

Musician, *madwewetchigewinini*, *medwewetchiged*, *pipigwewinini*, *pepiwed*.

Musket, *pāshkisigan*, *jimāgani-shipāshkisigan*.

Musketeer, *jimāganish*.

Musket-ball, *anwi*. I am making or moulding or casting musket-balls, *nind anwike*.

Muskrat, or muskcat, *wajashkobiwai*. The fur of a musk, *wajashkwaiān*. The skin of a m., *wajashkwaj*. The hole of a m., *wajashkwaj*. I hunt muskrats, *nin nodajashkwe*, *nin nodjajashkwe*.

Musketo, *sagimē*. There are musketoes, *sagimēka*.

Musketo-bar, musketo-gauze, *sagimewaiān*.

Mustard, *wessāwag*, *degwandaming*.

Mustard-plant, *osāwanashk*.

Mustard - seed, *osāwanashkominikan*.

Mute-person, *neta-gigitossig*.

Mutton, *manishtanishiriwiiāss*.

Muzzle, I muzzle him, *nin gibidonena*.

My, *nin*, *nind*. (Niya).

Myself, *nin*, *nin igo*, *niiaw*. (Niyatibiyawe).

N

Nag, *bebejigoganji, bebejigogan-
jins.*

Nail, *sagûigan.* Small nail,
(shingle-nail, tack, *sagûigans.*
Large nail, (spike,) *kitchi sa-
gûigan.*

Nail; I nail, *nin sassagaku aige.*
I nail him (her, it, to & th.,
*nin sassagaku awa, nin hada-
kakawara, nin sassagakwaan,
nin hadakakwaan.*

Nail, (on a finger or toe,) *osh-
kanjima.* My, thy, his nail,
nishkanj, kishkanj, oshkanjin.
I have long nails, *nin gogi-
noganjî.* I bruise my nail,
nin tatagoganjiodis. I lose a
nail, *nin banoganjishka.*
White spot on a nail, *mitole-
wepagan.* I have white spots
on my nails, *nin mitolew-
gaji.* (M'iskasy.)

Nailed; I am (it is) nailed, *nin
sassagakwajipas sassagak-
wajipab.*

Nail-maker, nail-manufacturer,
sagaiganikewinini.

Nail-making, nail-manufacture,
sagaiganikewin.

Naked; I am naked, *nin ping-
washagid.* I lie n., *nin ping-
washagidoshin.* I sit n., *nin
pingwashagidab.* I walk n.,
nin pingwashagidosse. I put
him naked, *nin pingwashagi-
dobina.* (M'oskatey.)

Nakedness, *pingwashagidicin.*

Name, *ijinikasowin, anesowin.*

(Winsowin, wiyowin). I have
the same name as he, *nin wid-
fijinikasowin.* I have a name,
nind ijinikas. I have several
names, *nin batabinikas, nin
nishinikas.* (Glorious or holy
name, *kitchitwacinikasowin.*
I have (it has) a glor. holy
name, *nin kitchitwacinikas,
kitchitwacinikas.* Ugly na-
me, *manjinkasowin.* I have
(it has) an ugly name, *nin
manjinkas manjinkate.* Bad
name S. Defame, Defamate.
—Changing names S. Change.
Change.

Name; I name him (her, it, so),
*nind ijinikana; nind ijinika-
dan.* I name or mention him,
(her, it), *nin wina; nin win-
dan.* I name him (her, it)
frequently, *nin wawina; nin
wâcindan.* I name myself,
nin winidis. I can name him,
(her, it), *nin gashkicina;
nin gashkicindan.* (Wiyowin.)

Named; I am (it is) named so,
nind ijinkas; ijinkate. I
am (it is) named often, *nin
wâwâwâgag; mitolewajipab,
winidlagad.*

Name, Named, (in s. in.) S. Call.
Called.

Namesake; my, thy, his name-

sake, *niiawee, kiiawee, wiia-wecian*. He is my namesake, or, I am his namesake, *nin widjijinikásoma*. (Okwimen-sa).

Name well; I name him (her, it) well, praising, *nin mino-wâwina*; *nin mino-wâwindan*.

Narration, *dibâdjimowin*. Decent narration or story, *binâdjimowin*. Indecent narration or story, *winâdjimowin*. (At-jimowin).

Narrow; it is narrow, (small, *agassa, agassadea*. It is narrow: cotton, linen, (*sâkâ-waw*), *agassigad, tabashkad*; metal, stone, *in.*, *agassadéiabikad*; metal, stone, *an.*, *agassadeiabikisi*; ribbon, silk, *agassadesi*; a road, *agassademo mikana*. — I make it narrow or narrower, (*in.*, *an.*) *nind agassadeton*; *nind agassadea*.

Nasty; I am nasty, *nin winis*. (Wiyipisiw).

Native; I am a native of a certain place or country, *nin danaki*. I am a n. of the same country as he, *nin widjidakiwema*.

Natural; it is natural to me, *nind owiiawinodan*.

Nausea. S. Squeamishness.

Navel, *odissima*. My, thy, his navel, *nindiss, kidiss, odis*.

Navigable; it is navigable, (a river,) *minobiiamagad, bimishkawinagad*.

Navigation, sailing, *bimâshiwin, babamâshiwin*; not sailing, *bimishkâwin, babamishkâwin*.

Navigator, sailor, *nâbikwâninini*.

Nazarine, *Nazaréwinini, Nazarething daji inini*.

Near, *besho*. It is near, *beshowad*. (Kisiwâk). It is considered near, *beshowendagwad*. I find it near, *nin beshowendan*. I come near him, (her, it,) *nin beshosikawa, nin beshodjia*; *nin beshosikan, nin beshodjinton*. It comes near me, *nin beshosikâgon*.

Near by, *tchig, tchigâii*.

Nearly, *gêga*. (Kekâtch).

Near together, *bebêsho*.

Neat. S. clean.

Neck, *okwéganama*. (M'ikweyaw). My, thy, his neck, *nikwégan, kokwégan, okwégan*. I have a long neck, *nin gimigweiâwe*. I have a short neck, *nin takogweiâwe*. I have a small neck, *nind agâssigweiâwe*. I have a big neck, *nin mangigweiâwe*. I have a stiff neck, *nin tchibatakogweiâwe*.

Neck-handkerchief, *moshwe, nâbikagan, nâbikawâgan*. (Tâpiskâgan).

Neck-lace, *nâbikawâgan*.

Need. S. Want.

Needle, *jâbonigan*. I make needles, *nin jâboniganike*.

Needler, *jâboniganikewinini*.

Neglect; I neglect him, (her, it,) *kawin nin babamenimassi*; *kawin nin babawendansin*.

Neglected; I am (it is) negl., *kawin nin babamendjigasossi*; *kawin babamendjigadessinon*.

Negligent, neglectful; I am negl., *kawin nin sagakamisssi*. (Nama pisiskegittam).

Negligently, *mâmanj, tēbinâk, kawin, wewēni*.

Negro, *makatewiiâss, (black-flesh)*.

Negro woman, *makatewîlâssik-we*.

Neighbor, fellow-man; my, thy, his neighbor, *nîdj'anishinâbe*, *kîdj'anishinâbe*, *wîdj'anishinâbe*; or, *nîdjî-bimâdîsi*, *kîdjî-bimâdîsi*, *wîdjî-bimâdîsin*. N'tij'ayisiyiniw.

Neighbors in a village or town, *bemîgeidîdîjîq*. We are neighbors, *nîn bimîgeidîmin*.

Neighborhood, (next house or lodge, *kolagîng*).

Neither of them, *kawîn awîia nîjîwad*, or, *kawîn awîia en-dashîwad*.

Neophyte, *woshki-anamiad*.

Nephew; my, thy, his nephew, *nîndojîmis*, *kîdojîmiss*, *odojîmissun*; or, *nîndojîm*, *kîdojîm*, *odojîman*.

Nerve, or sinew; *atiss*, *atissî-wag*, *odatissîwagoma*. My, thy, his nerve, *nînd atissîwag*, *kîd atissîwag*, *odatissîwagom*; or, *nîndjîlad*, *kîdjîlad*, *odjîlad*.

Nest, *wasissîwan*. The bird builds its nest, *wasissîwanîke bînesî* (Watsîstun).

Net, *assâb*. Small net, *assâbîns*. (Ayapew). Obl bad net, *assâbîsh*. I make a net, *nînd assâbîke*. I am getting a net ready for setting, *nînd amînassâbî*. I fix or prepare a net to set it, tying stones to it, *nîn sasassâgîbîna assâb*. I set a net or nets, *nîn papîdara*. I go to my nets, or fetch my net or nets, *nîn nâdassâbî*. I visit my net, *nîn nîndîmîassâbî*. I take a net out of the water, *nîn maminassâbî*. The net breaks, *bokotchîshka assâb*.

I mend a net, *nîn rapîdassâbî*, *nîn baqwaassâbî*, *nîn baqwâwa assâb*. Misayapew. The net has large meshes, *pâshkîsî assâb*. The net has small meshes, *sagîsî assâb*. Nâta-yapew).

Net-stone, *mîsassin*.

Netting, *assâbîkewîn*. (Ayapîk-kewîn).

Netting-needle, *nâbigwâagan*.

Nettle, *masân*.

Nettle-stalk, *masânashk*.

Never, *ka wîka*, *kawîn wîka*. (Nama wikkâtch).

Nevertheless, *mîwotch*. (Atawîya).

New, *oshkî*. It is new, *în*, *an*, *oshkî-ai* or *oshkî-aiwan*, *oshkî-aiia*. It seems new, it looks new, or like new, *în*, *an*, *oshkîmîwâd*, *oshkîmîwâgî* — Or new, *ajîda*. (Kawî).

New object, *în*, *an*, *oshkî-ai*; *oshkî-aiun*, (young being).

News, *bahamâdjîmîwâra*. News brought to some place, *bîdâdjîmîwâra*. I send news, *nîn mîdîdjîmîwâra*. I bring news, *nîn bîdâdjîm*. — There are news, *înakamîgad*. There are frightful news, *gagwânîsagîkamîgad*, or, *gagwânîssâgîkamîg ejîcebak*. There are good news, *mîpîc înakamîgad*. Good news, good tidings, *mîwâdjîmîwâra*. I bring good news, *nîn bîmîwâdjîm*. I tell good news, *nîn mîwâdjîm*. There are great news, *kîfîchî înakamîgad*.

News-paper, *bahamâdjîmîwâra-mîsîwâdjîm*.

New Testament, *oshkî-djîwâwîn*.

New-year's day, *anamikodading*,
odjindurini-gijjad. Otjetu-
wikijikaw.

Niagara Falls, *Waiânag kaka-
bikawang*.

Niece, my, thy, his niece, *nishi-
miss*, *kishimiss*, *oshimissan*.

My, thy, her niece, *nindôji-
miss*, *kidojimiss*, *odojimissan*.

Nigh, *tehig'*, *tehigaii*.

Nigh. S. Near.

Night, *tibik*, *tibikad*. Towards
night, *anî-tibikad*, *enî-tibikak*.

It is night, *tibikad*. Last night,
tibikong. At night or by night,

tibikak, *tebikâkin*. Every
night, *dassing tebikâkin*, *en-
dasso-tibik*, *endasso-tibikak*.

All night, *kabêtibik*.—It is the
beginning of the night, *oshki-
tibikad*. It is late in the night,

ishpitibikad. It is mid-night,
abûta-tibikad.—I am absent

for a night, *nin nikanend*. I
remain over night, *nin nika-
nab*. I spend the night in...,

nin kabêtibikwe. I spent the
whole night indecently, *nin
wâbanimassige*. I survive the

night, *nin wâbans*, *nin kabêti-
bikanam*.—It is a bright night,

mijakwanitibikad. It is a cold
night, *kissintibikad*. It is a

dark night, *pashagishkibikad*,
kashkitibikad.

Nightingale, *gaskaskanedji*. An-
other kind, *sâsina*.

Nightly, every night, *endasso-
tibik*, *endasso-tibikak*.

Nightly, in the night or at night,
tibikak, *tebikâkin*.

Night-meal, *nibâwissiniwin*. I
take a night-meal, *nin nibâ-
wissin*.

Nightmare; I am oppressed by

the nightmare, *nin badagonig*.

Nightpot, *jigjirinâgan*.

Night-rover, *nebâshkad*. I am
night-rover, *nin nibâshka*.

Night-roving, *nibâshkâwin*.

Night-time, *nibâtibik*, (at night.)

Nimble; I am nimble, *nin wad-
jipi*, *nin wadjepadis*.

Nine, *jang*, *jangasswi*. (Keka-
mitâtat). We are nine of us,

nin jângatchimin. There are
nine in objects, *jangatchinon*.

Nine, *jângasso*., in composi-
tions, which see in the Second

Part.

Ninefold, *jangatching*. (Keka-
mitâtatwaw).

Nine hundred, *jângasswak*. We
are nine hundred in number,

nin jângasswâkosimin. There
are nine hundred in objects,

jângasswakwadon. (Kekami-
tâtatwawmitano).

Nineteen, *midâsswi ashi jân-
gasswi*.

Nineteenth, *midâtching ashi
jângatching*.

Nine thousand, *jângatching mi-
dâsswak*, *jangassimidanak*.

We are 9000 in number, *nin
jangassimidanakosimin*. There

are 9000 in objects, *jângassi-
midanakwadon*.

Nine times, *jângatching*.

Nine times each or to each, *je,
jangatching*.

Ninety, *jangassimidana*. We are
ninety of us, *nin jangassimi-
danawemin*. There are ninety

in objects, *jangassimidanawe-
wan*.

Ninth; the ninth, *eko-jangat-
ching*. The ninth time, *jan-
gatching*.

Ninthly, *eko-jangatching*.

Nippe, *ajigan*.

Nippers, *tokwándjigans*.

Nit, *iskinak*. I have nits, *nind iskinakom*.

No, not, *ka, kawin* (Nama, *namawiyak*). Not at all, *kawin búpish, kawessa*. (Nama *wawatchi*). No, that won't do, *kawessa mika*.

Noble, I am noble, *nin kitchti-máwis*.

Nobody, *ka awia, kawin awia*. Nama *awiyak*.

Nod; I nod, *nin watikwaige*. I nod him, or towards him, *nin watikwaamara*.

Nod with the head; I nod, *nin námikwen*. I nod towards him (her, it,) saluting, *nin nomikwetawa, nin nomikwetan*.

Noise, *ambigisiwin, kiwanisiwin*. Kiyakiltawin, I make noise, *nind ambigis*. I make a foolish noise, *nin kiwanis*. I cause him to make noise, *nind ambigya*. It makes noise, *ambigwematpad*. It makes a dreadful noise, *galamigwewemayad*. A noise comes from . . ., *ambawemayad*. — A partridge makes noise with his wings, *mádwewo him*.

Noised; it is noised round, *pass-wawessin*.

Noised, rumored; it is noised out, *wawindjigade, babamar-dodjigade*. (Matwe-itwâniw).

Noisy amusement or play, *ambakamisiwin*. I begin to make noise, *nin mádakamigis*. I amuse myself in a noisy manner, *nind ombakamigis*. I like too much noisy amusements, *nind ombakamigisshk*. Habit of indulging in noisy

am, *ambakamigisishkiwin*. I amuse myself together with him, *nin widakamigisima*.

Noisy. S. Troublesome.

No more, *kawin keidbi*. (Nama *kihwan*). There is no more of it, (in., an.) *kawin gego, mi kakina, mi endashing, kawin awia, mi kakina, mi endashid, mi endashiwad*.

Noon, *náwakwe*. At noon, *náwakwey*. Always at noon, *náwakweya*. Every noon, *dashing nádwakweya*. It is noon passed, *kabakawakwe*.

North, *gwedín*. At, from or to the north, *kiwédinang*. The clouds come from the north, *kawédinawad*. The rain comes from the north, *kiwedinobissa*. It thunders in the north, *kiwedinakwaamog* (*animiki*).

Northwind, *kiwédin*.

Nose, *odjángima*. My, thy, his nose, *nindjanj, kidjanj, odjanj*. Oskiwanj. The side of my, thy, his nose, *nindenigom, kidenigom, odenigamun*. — I have a crooked nose, *nin wagalljane, nin wushliljane*. I have a solid nose, *nin miniwadjane*. I have a flat nose, *nin nabajalljane, nin kishkishjane*. I have a knob on my nose, *nin pilkaljane*.

Nose-peg, *nabidishigomchison*.

Nostril, *pindjidjanj*. I have large nostrils, *nin mangilene-gaw*.

Not any, *an, in, ka awia, kawin awia, ka gego, kawin gego, kawin ángot*. (Nama *nándo*).

Not before now, *patchinag*.

- (Tcheskwa).
 Notch. S. Incision.
 Notch ; I notch it, (*in*, *an*.) *nin pagwanoshkan* ; *nin pagwanoshkawa*.—S. Incision.
 Notched ; it is notched, *pagwanoshkamagad*.
 Note, (small letter,) *masinaigans*.
 Not even, *kawin ganage*. (Nama appo).
 Nothing ; I am (it is) nothing, worth nothing, *nin nagikawis* ; *nagikawad*. Or, *nin nagikawendagos* ; *nagikawendagwad*. (Piweyittâkwan).
 Nothing, for nothing, *anisha* ; *anish*, *wenipaj*, *wenipauaj*, *pinishi*. (Konata.)
 Nothing, to nothing ; I bring him (her, it) to nothing, *nin angoa*, *nind angoshkawa* ; *nind angosan*, *nind angoton*, *nind angoshkan*. I am (it is) brought to nothing, *nind angoshka*, *nind ângotchigas* ; *angoshkamagad*, *angotchigâde*. I bring it to nothing for him, *nind angotamawa*. It comes to nothing, *angomagad*.
 Notice ; I take notice of him, (her, it,) *nin babawenima* ; *nin babamendan*.—I take notice of him (her, it) in going by, *nin babijâgenima* ; *nin babijâgendân*.
 Not in the least, *kawin bâpish*, *kawin ganage*.
 Not now, *mâdji*, *mâdjikamiq*. (Nameskwa.)
 Notwithstanding, *kitwen minotch*, *otch*, *missawa*.
 Not yet, *ka mashi*, *kawin mashi*.
 Now, or now-a-days, *nongom*. (Anotch).
 Now and then, *naningotinong*, *naningotinongin*.
 Nowhere, *kawin ningotchi*. (Nama nândo).
 Now only, *pitchinag*. (Tcheskwa).
 Number ; we are few in number ; we are many... S. Few. Many.
 Number ; I number, *nind agindass*, *nind agindassobiige*.
 Numbering, *agindassowin*, *agindassobiigewin*.
 Numb. S. Benumbed.
 Numbness, *gikimanisiwin*.
 Numerous. S. Many.
 Nut. *mekatêrikwanaiêkwe*. (Ayamihewiskwew).
 Nuptial. Nuptials.—S. Wedding.
 Nurse, (woman taking care of sick persons,) *gatinîwekwe*, *genawenimad*, *aiakosinidjin*, *neta-gatinîwed*.
 Nut, *pakân*, *pakânak*, *pakânakomin*.
 Nutmeg, *kitchi gawissakang*.
 Nut-tree, *pakânakomij*.

O

o! as an interjection of wishing
or exclamation, o!

Oak, *mitigomij*. White oak, *mi-shimij*. (Maskawättik).

Car. *ajchian, ajchianak.*
(Abüy).

Gar-strap, *ap' hian' iab*

Oats, *babeji bogotunjo manno min*

Obedience, *babmitāmorin*, *babmitāmorin*, *babmitāmorin*, *babmitāmorin*

Obedient: I am ob, *nin bahta-*
mitam, nin bahtamotap, uen
naitam.

Obedient person, *noti-latham-tang.*

Obey. S. Obedient.

Obeý; I obeý him, *nin babam
tawá, nin nactawá*. I obeý
myself, I listen to myself, *nin
babamitas*. I will not obeý or
listen, *nin papiñam*.

Object, animate object, *am*
inanimate object, *aii*.

Object: I object. *Lavin nia minwendauni, niul anawadum.* I object against him, (that, it,) *lavin nia minwendauni, niul anawadum.* *lavin nia minwendauni, niul anawadum.*

Obliquely, *opimorin*. I took
obliquely, *nin bimadawab*. I
sit obl., *nin bimidab*. I hold
him (her, it) obl., *nin bime-
na*; *nin bimidinan*. I lay or
put him (her, it) obl., *nin bi-
midjishima*. *nin bimidinan*.

don. I lie (it lies) obl., *nin*
hine hyston *hewappon*

Obliterated. S. Forgotten.

Oulong : 4 is oblong, firm-
metal. It is oblong. Metal,
in., jajwarabikad : metal, an.,
jajwarabikad : stuff, in. rope,
matchbox, jajwarabikad, wamat-
chigad : stuff, an., or board,
jajwarabikad, jajwarabikad, or
matchbox, wood, an., jajwar-
abikad : wood, an., or matchbox.

—I make it oblong, with large
notches, and paper-stained. I
cut it into, (the one with large
notches, and paper-stained.)

Ohlong School, Ichang-sheng
of China

Chlorothraupis, autumnalis, melodia
gambelii, carolinensis

[illegible]

Quere, keep I shall it, a
 commitment, etc. and ge-
 neralin.

1) *Leptocarpus*, *Leptocarpus*,
Leptocarpus

Estimate 2: I am not, am
not/never, am not/never-
dibe.

- Obstruct; I obstruct a passage, *nin gibishkâge*. I obs. his passage or way, *nin gibishkawa*. I obstruct it, *nin gibishkan*.
- Obstruct, (in. s. in.) S. Shut up.
- Obtain, I obtain him, (her, it,) *nin gashkia, nin gashkiton*.
- Occasionally, *naningotinong, navingotinongin*. (Miskawi.)
- Occident, *épangishimog, ningâbian*. (Pakisimotâk). In, to or from the occident or west, *ningâbianong*.
- Occupation, *ondamitâwin, ondamisîwin*. Otamiyuwin.
- Occupied, busy; I am occ., *nind ondami, nind ondamis*. (Otamiyuw). I am occupied about him, (her, it,) *nin dajikawa; nin dajikan*. We are occ. at each other somewhere, *nin dajikodâdimin*. I am occ. at s. th. in a certain place, *nin dajita*. I am occupied in doing s. th., *nin apitchita*. I am occ. elsewhere, *nind ondamishka*. I am occ. in writing, *nind ondamiîge*. I feign to be occ. or busy, *nind ondamitakas*.
- Occupy; I occupy him, make him busy, *nind ondamia, nind ondamisia*. I occupy people, *nind ondamiîwe*. (Otamiîhew).
- Occupy the mind; he, (she, it) occupies my mind, my thoughts, *nind ondamenima; nind ondamêndân*. My mind is occupied by s. th., *nind ondamêndam*. (Otameyittam).
- Ocean, *jiwitâgani-kitchiyami*.
- October, *binâkwi-gisiss*. (Kaskatinowipisim).
- Odious. S. Hateful.
- Odor. S. Smell.
- Offend; I offend him, *nin nishkia, nin bitchinawca, nind iniwesia*. I offend him with my words, *nin nishkima, nin bitchinawema*. (Kisiwâhew).
- Offended; I am off., *nin nishkiigo, nind iniwes*.
- Offer. Offering, (in. s. in.) S. Sacrifice.
- Offering, (vow,) *dibandowin*. Religious offering, *anamié-pagidinigewin, anamié-pagidinigan*. I perform a religious off., *nin anamié-pagidinige*. (Asotamowin).
- Office, *ojibiîgêwigamig*.
- Officer; civil officer, *ojibiîgewinini; takoniwewinini*. Military officer, *jimâganishi-ogima*.
- Of, often, oftentimes, *naningim, niningim, awâkam, sasagwana*. (Kâkiyipa).
- Oh! *io!*
- Oil, *bimide*. Sweet oil, *mitigobimide*. Holy oil or blessed oil, *ketchitwawendâgwak bimide*.
- Oint. S. Grease.
- Ointment, *nôminigan*. (Tomini-gan).
- Ointment for the face, *nômingewin*.
- Ointment for the head, *namâkwîwin*.
- Old; I am old, *nin kitchi-anishinâbew, nin kitis*. (Kiseyiniwiw). I am very old, *nin gikâ*. I am getting old fast, *nin ginibinîike*.—It is old, (an., in) *kitchi-aiaa; getê-aii*. (Kâwikikkaw).
- Old, (ancient,) *getê-*.
- Old age, *kitchi-anishinâbemiwin, kitisiwin*. Very old age, *gikâwin*.

op., *nin jegwakosidesse*.
 Openly, *mijisha*. (Mosis).
 Operate; it operates well, *ra medicine, minoshkademagad*.
 It op. well in me, *nin minoshkagon*.
 Opinion, *inendawowin*. It is my opinion, *nind inendam*.
 Opium, *nibéwabo*.
 Oppose; I oppose it, *nin mîgâ-dân*.
 Opposite, (vis-à-vis), *tibishko*. I arrive opposite to it, *nin tibishkokan*.
 Oppress; I oppress him, *her, it with my body, nin bada-goshkawa; nin badagoshkan*.
 Orator, *nata-gigitod*. I am an orator, *nin nita-gigit*. (Netta-pikiskwet).
 Or, *kéma, kéma gaié*. (Appo).
 Order, *inakonigéwin*.
 Order, (good order, carefulness,) *sagâkamisiwin*. I put in order, *nin sagâkinige*. I put it in order, *nin sagâkinan, nin sagâkissidon*. It is put in order, *sagâkissin*. (Nâhastâsuw).
 Order, (Sacrament,) *Mekatéwîk-wanaiewiwin*. (Ayamihewiyiniwijihiwin).
 Order; I order some work to be done, *nind anôki*. I order it to be made, (in., an.) *nind anokin; nind anokénan*. (Atuskemow).
 Order, (arrange, command;) I order, issue an order, *nind inakonige*. (Wiyasuwe).
 Orderly, in good order, *sagakatch*.
 Orderly; I am orderly, I live orderly, *nin nibwâka, gwaiak nind iji bimâdis, gwaiak nind ijiwebis*.—I am orderly, care-

ful, I keep things in good order, *nin sagakamis*.
 Orient, *wâban wendji-mokaang*. In, from or to the orient, *wâbanong*. (Sâkâstenâk).
 Ornament, *sasegatchigan*. I am dressed with many ornaments, *nin sasegakwanaie*.
 Ornament; I orn., *nin sasegatchige*. I orn. him, (her, it,) *nin sasegana; nin sasegaton*.
 Ornament, (in. s. in.) S. Embroider.
 Ornamented, (fair;) I am (it is) ornamented, *nin saséga; sasagamagad*.
 Orphan, *giwâsh-abinodji*. I am an orphan, *nin giwis, nin giwashis, nin giwashito, nin nanawis*.
 Other; the other, *bejig, nabané*.
 —The other foot. The other hand, etc. S. Foot. Hand, etc. (Kutak).
 Otherwise, *bakân, andj*. (Pitus).
 Otter, *nigig, nikig*. Young otter, *nigigons*. Female otter, *nojé-akig*.
 Otter-skin, *nigigwaiân*.
 Ottawa Indian, *Otâwa*.
 Ottawa language, *otawamowin*. I speak the Ott lang., *nind otawam*. It is written in the Ott. lang., *otawawissin, otawamomagad*. I translate it in the Ott. lang., *nind otawawis-siton*.
 Ottawa squaw, *otawakwe*.
 Our, *ki, kid, nin, nind*. (Ki, kit, ni, n't.)
 Ours, *kinawind, ninawind*. (Kiyânow, niyanân).
 Out, outside, out of doors, *ag-watching, agwachaii*. (Wayawitimik).

- Outgo** ; I outgo, outwalk or outrun him, *nind enimishkawa*.
- Outlive** ; I outlive yet this day, *nin kabegjijiganam*. I outlive yet this night, *kabetibikanam*, *nin wabans*.
- Outwardly**, *agwâtchahi*, *ogidjina*, *ogidjai*.
- Over**, *pâldjai*.
- Over**, all is over, *ishkwakami-gad*. (Ekusi kakiyaw).
- Over-coat**, over-all. S. Over-vestment.
- Overcome** ; I overcome, *nin jâgôdjîwa*, *nin mamânjitwa*. It overcomes, *jâgôdjîwemagad*. I overcome him, (her, it,) *nin jâgôdjia*, *nin gashkia*, *nin magwia*, *nin mamânjia*, *nind aniwia*, *nind aniwishkawa* ; *nin jâgôdjiton*, *nin gashkiton*, *nin magwiton*, *nin mamânjiton*, *nind aniwiton*, *nind aniwishkan*. I overcome in speaking, *nin jâgôsongo*. I overcome him in speaking, *nin jâgôsoma*.—I overcome myself, *nin jâgôdjîidis*, *nin gashkiidis*. It overcomes me, *nin mawîgon*, *nin jâgôdjîigon*, *nin mamânjûgon*.—It is overcome, *gashkitchiigade*, *jâgôdjîigade*.
- Overflow** ; it overflows, *sigissémagad*. It overflows boiling, *amidegamide*, *sigigamide*. The kettle overflows, *amidegamiso akik*. The river overflows, *bajidebi* sibi. Pâsitjipew.
- Overflowed** ; it is ov, *moshkaan*, *bajidebi*. I am it is overfl., *nin nikibi* ; *nikibimaga* d. (Iskipew).
- Overgrow** ; I overgrow him, (her, it,) *nind aniwigima* ; *nind aniwigindan*.
- Overhear** ; I overhear, *nin pagwanotam*, *nin gimositam*. I ov. him, *nin gimitawa*, *nin pagwanotawa*.
- Oversee** ; I oversee him, *nin dibagima*.
- Overseer**, *naganisid*.
- Overshadow** ; I overshadow, *nind agawâteshkam*. I ov. him, (her, it,) *nind agawâteshkawa*, *nind atawâteshkan*.
- Overstrain** ; I overstrain myself, *nind sindji*. I ov. him, *nind sindja*. (Misamiw).
- Overtake** ; I ov. him, (her, it,) *nind adima* ; *nind adindan*.
- Overthrow** ; I overthrow, *nind ombicéwehinige*, *nind animikowebinige*.
- Over-vestment**, *pitarajan*, *pitarawipawin*, *bashkanashkêliwian*.
- Owe** ; I owe, *nin masinaije*. I owe him, *nin masinaamawa*.
- Owl**, *kokoko*. A kind of small owl, *gwengowia*. Another kind, *peshkwa*. Great horned owl, *wewendjigano*. (Hohuw).
- Own** ; I own it, (*in*, *an*.) *nin dibêndân* ; *nin dibênima*. (Ota-yân).
- Owner**, *debêndang*. (Wetayânit).
- Ox**, *pîjiki*.
- Oxen-driver**, *wedabiad pîjiki-wan*.
- Ox-fly**, *misissâk*.
- Ox-hide**, *pîjikiwegin*.
- Oyster**, *oss*, *cus*. Red oyster, *miskweess*.

P

Pace, *takokiwin*. (Takuskewin).

Pacific; I am pacific, *nin bekdâdis, nin bisânis*.

Pacifier, *besâniwed*.

Pacify; I pacify, *nin bisâniwe*.

—S. Appease.

Pack, carried on the back, *bimiwanan, wiwâjima*. (Nayatchigan). My, thy, his pack, *nîwaj, kiwaj, wiwaj*. My pack is heavy, or, I carry a heavy pack, *nin kosigowane*. My pack is light, or, I carry a light pack, *nin nângiwane*. I encumber him with a heavy pack, *nin niskia*. It encumbers me, carrying, *nin niskiigon*. (S. Carry on the back.)

Pack; I pack, I carry a pack on my back, *nin bimiwane*.—S. Carry on the back.

Packing, *bimiwanewin*.

Packing-strap, *apikan*. (This is also the name of a certain snake.)

Pack-thread or string, *takobidjigan*.

Paddle, *abwi*.

Paddle; I paddle, *nin tchime*. I paddle in the foremost part of the canoe, *nin nimitamaam*. It paddles, *tchimémagad*. (Pimiskaw).

Paddler, *tchamed*. A good paddler, *netâ-tchimed*.

Padlock, *bekominagak kashkâbikaigan*.

Pagan, *enamiâssig*. Pagan Indian, *enamiâssig anishinâbe, maiâganishinâbe*. (Eka eyamihât).

Pagan sacrifice, *sâgiwitchigan, sasâgiwitchigan*. I make a pagan sac., or, I give s. th. for a sacrifice, *nin sasâgiwitchige*. I give it to him as a sacrifice, *nin sasâgiwina*. The gift received as a sacrifice, *sasâgiwini-gowin*. (Webinâsuwin).

Pagan sacrificer, Indian sacrificer, *sasâgiwitchigowinini*.

Pagan sacrificing, *sasâgiwitchigewin*. I sacrifice some object, (*in., an.*) according to pagan rites, *nin sâgiwiton; nin sâgiwia*. I sacrifice s. th. to him, *nin sâgiwitawa, nin sâgiwitamawa*.

Paid; I am paid, *nin dibaamâgos, nin dibaamâgo*. It is paid, *dibaamagemagad*.

Pain, *kotagitowin, kotagendamowin, âkosiwin*. Much pain, *gibendamowin*. I am in pain, I have pain, *nin kotagito, nin kotagendam, nin wissagendam*. I have much pain, *nin gibendam*.—I cause or give pain, *nin kotagiwe*. It causes pain, *kotagiwemagad*. I give him pain, make him suffer, *nin kotagia*.—I have pain in such a part of my body, (*in., an.*) *nind âkosin; nind âkosinan*.

—Little pain of a child, *bobo*. Pain in the *head*, in the *leg*, etc, S. Head. Leg, etc.

Painful; it is painful, *sanagad*, *animad*. It is painful, considered painful, *katagendâgwad*, *wissagendâgwad*. I consider it p., *nin katagendân*, *nin wissagendân*. It is a painful event, *katagendâgwakamigad*.

Paint, (colors,) *jijobiigan*, *wejiniigan*.

Paint; I paint, *nin jijobiige*, *nin jijinige*. I paint it, (in, an.) *nin jijobian*, *nin wejinan*; *nin jejokian*, *nin wejina*.

Paint, (draw;) I paint, *nin masinibiige*, *nin masinitchige*, *masinitchân* *nind ojibiwa*. I paint him, her, it, *nin masinibiwa*, *nin masinibian*.

Painted; it is painted, (in, an.) *jijobiigâde*, *wejiniigâde*; *jijobiigaso*, *wejiniigaso*.

Painter, *jijobiigewinini*, *wejiniigewinini*.

Painting, (drawing, picture, image, *masinigiguan*, *masinitchigan*. The art or act of painting, *masinibiigwin*, *masinitchigwin*.

Pair; one pair, *ningotiwêân*, *ningotiwêânagiswin*. We are a pair, *nin ningotiwêânagiswin*. Two, three pair, *nijwêân*, *nisswêân*, etc. So many pair, *dasswêân*.

Palace, *ogimâwiganig*.

Palate, my, thy, his palate, *ninagask*, *kinigask*, *onagaskon*. Mayakask.

Pale; I am pale, *nin wâbinêwis*, *nin wâbinwadenge*, *nin wâbîshkingwe*. I look pale, *am wâbinagos*.

Paleness of the face, *wâbinêsinwin*, *wâbîshkingwewin*.

Palm of the hand, *wobogaskinindj*.

Palm-Sunday, *jingobi-gijigad*.

Palpitate; I palpitate, *nin mamâdjipagis*.

Palsy, *nibowâpinewin*. I have the palsy, *nin nibow*, *nin nibowâpine*. I have the palsy on one side, *nin nabanênbom*.

Pan, *abwêwin*, *sassakokwadjigan*. A panful, *ningot-abwêwin*.

Pan-cake, *gwêkissodjigan*. I am frying pan-cakes, *nin gwêkissâdjige*.

Pane, *wassêchiganâbik*.

Pantry, *atâssowin*.

Pants, pantaloons, *gibodiêgwâson*.

Paper, *masinaigan*. Clean paper, (unwritten,) *banigak masinaigan*. White paper, (unwritten, *maibishlay masinaigan*. Unwritten paper, *wejibiigadessinog masinaigan*.

Parable, *awêchigan*, *arâgawêsinwin*, *gimodowwin*. I speak or use a parable, *awêchige*, *nind arâgawêsin*, *nin gimodowe*. (Akwanokijwewini).

Paradise, *wakwi*, *gijig*. In paradise, (in heaven,) *gijigony*, *wakwing*. Terrestrial paradise, *kitchi-kitigan*.

Parasite, *pagwîshîweshkîwin*. I am a parasite, *nin pagwîshîweshkîwin*.

Parasitic habit, *pagwîshîweshkîwin*.

Parasol, (or umbrella,) *agawêteson*.

Parch, (bake a little, I parch, *nin gîpessige*. I parch it, *in*.

an.) *nin gâpisan ; nin gapis-wa.*

Pardon. S. Forgive. Forgive-ness. Blot out.

Parent, *kitisi, onigiigoma.* My, thy, his parent, (father or mother,) *nin kitisin, ki kitisin, o kitisiman.* My, thy, his parents, (father and mother,) *ninigiigog, kinigiigog, onigiigon ; or, nin kitisimag, ki kitisimag, o kitisiman.*

Paring, *okonass.*

Park, (enclosure,) *atchikinigan.*

Part; there is part or half of s. th., *ajigané.* Part or half of., *ajiganéaii.* Part or half of the earth, *ojiganékamig aki.* (Pakki).

Particular, (difficult;) I am particular, *nin sanagis.*

Partition, *gibikinigan, pikissanâgokan, atchikinigan.* I make a partition in it, (in a house, etc.) *nin gibikinigadan, nin pikissanagokadan, nind atchikinigadan.*

Partridge, *biné.* Young par., *binéns.* I hunt par., *nin nandabinéwe.* The partridge shakes his wings, *gwigwingwao biné.* The tree on which he shakes his wings, *gwigwingwawâtig.* (Pihiyew).

Partridge-berry, *binémin.*

Partridge-leaf, *binébag.*

Pass; I pass him, (her, it,) *nin kâbikawa ; nin kâbikan.* It passes me, *nin kâbikagon.* It passes, *kâbikosse.*

Pass away; it passes away, *angomagad, angoshkamagad.*

Pass by; I pass by, *nin bimija, nin bimosse.* I pass by in a canoe or boat, *nin bimâk-*

wajiwe. I pass by in a canoe or boat, singing, *nin bimâamas.* I pass by, carrying him (her, it) in a sleigh, *nin bimidabana ; nin bimidabadan.* I pass by, riding, *nin bimibaigo.* I pass by, running, *nin bimibato.* I pass by, walking with snowshoes, *nin bimâgimosse.*—The road passes by, *bimamo mikana.*—I am heard passing by, *nin bimwêweshin.* I am heard making noise in passing by, *nin bimwêwe.* I am heard talking in passing by, *nin bimwêwidam.*

Passenger, traveler, *bebamâdisid.*

Passionate, (easily moved to anger.) I am passionate, *sesika nin nishkâdis, waiba nin nishkâdis, nin mishidee, nin babigodee, nin bitchinawes, nin nishkadisishk.* (Wokkewisiw).

Passionate person, *neshkâdisishkid, uelâ-nishkâdisid.* (Kisiwâsiskiw).

Passionate temper or temperament, bad passion, *bitchinawesiw, babigodeewin, nishkâdisishkiwin, matchi bimâdisiw.* I have a passionate temperament, *nin nishkâdisishk, nin matchi bimâdis.*

Passover, *pak-wissiniwin.*

Pass over, (or miss;) I pass over him, (her, it,) *nind answekawa ; nind answekan.* (Miyâskawew).

Pass through; I pass (it passes) through, *nin jâbode ; jâbodemagad.* The water passes through, *jâbobi.* I succeed in passing through or over s. th., *nin gashkio.*

Paste; I paste, *nind agokiwas-sitchige*. I paste it, (*in., an.*) *nind agokiwassan; nind agokiwasswa*. (The same as sealing.)

Patch, (piece,) *bagwaigan*.

Patch; I patch, *nin bagwâige*. I patch it, (*in., an.*) *nin bagwaan; nin bagwâwa*.—I patch a canoe, *nin bagwaan*. I patch leggings, *nin bagwaidasse*. I patch shoes, *nin bagwaass*.

Patching, *bâgwaigewin*.

Path, *mikan, mikana*.—S. Road. (Meskanaw).

Patience, *minwadendamowin, jâjibendawowin, bekâdisiwin, bekâdendagosiwin*.—I have patience with him, *nin babimuridawa*. We have patience with each other, *nin babimiwidadimin*. (Sibeyittamowin, yospisiwin).

Patient; I am patient, *nin minwadis, nin minwadendam, nin jâjibendam, nin bekâdis, nin bekadendagos, beka nin kotagis, beka nin kotagendam*. I find him patient, *nin minwadenima, nin jâjibenima*.

Patient, (sick person,) *aiâkosid*.

Patron-Saint; he is my Patron-Saint, *nin widjijinikasoma aw ketchitwâwendagosid*.

Pattern for net-meshes, *bimidakonigan, bimidakomagan*.

Pattern for vestments, *tibijigan*.

Paunch, *missâd, winassag*.

Paw, *wanasid*.

Pay; I pay, *nin dibaamage*. I pay him, *nin dibaamawa, nin napanoma*. I pay for it, (*in., an.*) *nin dibaan; nin dibawa*. I pay so much for it, (*in., an.*) *nind ipinean; nind ipinêwa*.

Pay debts; I pay my debts, *nin dibaan nin masinaigan, nin kijikan nin masinaigan*. I pay him in full, *nin kijikawa*. I pay all I owe, *nin kijikas*.

Payer, *debaamâged*.

Payment, *dibaâmâgewin, dibaâgwin, dibaamâdiwin*.

Peace, *bisâniwewin, inawendiwin, mino inawendiwin, mino widjindiwin, wanakiwin*. (Wetaskiwin). We live in peace and harmony together, *nin mino inawendimin, nin mino widjindimin*.—I live somewhere in peace, *nin wanaki*. I make him live in peace, *nin wanakia*.

Peace of heart, *bisânideewin, wanakiwideewin*. (Kiyâmitehewin.) I enjoy peace of heart, *nin bisânidee, nin wanakiwidee*.

Pea-cock, *sastga-misissu*.

Peaceable; I am p., *nin bisânis, nin bekâdis*.

Pear, *osigwâkomin*.

Pearl, *ananiidji, bikomigens, babikomigens*.—I have a pearl in my eye, *nin jiwâb*.

Pear-tree, *osigwâkominagawanj*.

Pebble, *assin*.

Peddle; I peddle, *nin babamatawa*.

Peddler, *babamatâwewinini*.

Peddler or peddling, *babamatâwewin*.

Peel, *okomass*.—S. Shell.

Peep; I peep in, *nin tapâb, nin tapikweshin*.—I peep out from under s. th., *nin pinsâb*.

Peevish; I am peevish, *nin babigodee, nin mishodee, nin matchi bimâdis*.

Peevishness, *mishideewin, babigodeewin*.

Peg, *sagâkwaigan, sassagâkwaigan*.

Peg ; I peg, *nin sagâkwaige, nin sassagâkwaige*.

Pen, *migwan*.

Penance, *kolagiidisowin*.

Pencil, *ojibiiganâtig*.

Penetrate ; it penetrates into s. th., *bosasse*. It penetrates in the flesh, *gondasse*.

Peninsula ; there is a peninsula, *gigawêkamiga*.

Penitent, *aianwênindisod*.

People, *bemâdisidjig*.

Pepper, *gawissagang, tipweban*.

Peppermint, *tekassing*.

Perdition, *banâdisiwin ; banâdjiiwewin*.

Peregrination, *babâmâdisiwin*.

Perfect, perfectly, *gwaiâk, wewên, wâwinge, âpitchi*.

Perfection, *wâwingesiwin*. I do or say s. th. to perfection, *nin wâwinges*.

Performance ; religious perf., *manitokâsowin*. I do some rel. perf., *nin manitokas*.

Perfume, *minomâgodjigan, (minomâgwadjigan,) nokwésigan*.

Perfume ; I perfume, *nin minomagodjige, nin nokwésige*.

Perhaps, *gonima, gonigé, géma, kéma, ganabâtch, mâkija*. (*Mâskutch*).

Peril, *bapinisiwâgan*.

Perish ; I perish, *nin nib, nin nishiwanadis*. It perishes, *nibomagad, nishiwanadad*.

Permit ; I permit, (allow,) *nin ganabendjige, nin pagidinige, nin naëndam*. I permit him to do s. th., *nin pagidina, nin pagidjia, nin ganabénima, nin mina*. I permit it, *nin ganabéndân, nin naëndân*.

Perpetual, *kâgige*.

Perpetually, *kagigêkamig, kâginig, majag, apine*.

Perseverance, *jibendamowin, jajibendawowin, pajigwadisiwin*.

Persevere ; I persevere, (at work, etc.) *nin jibendam, nin jajibendan*.

Persist ; I persist, *nin pajigwendaw, nin pajigwâdis*. I persist upon what I say, *nin wi-debwe*. (*Atji piko wi-tâpwew*).

Perspiration, *abwêsowin*.

Perspire ; I perspire, *nind abwes*.

Persuade ; I persuade, *nin gagânsonge*. I persuade him, *nin gagânsoma* ; I persuade him to go with me, *nin wijâma*. (*Kaskimew, sâkotchimew*).

Persue ; I persue him, *nin noswanêwa*.

Perversity, *matchi ijiwêbisiwin, matchi aiaâwishiwîn*.

Pervert ; I pervert him, *nin matchi-ijiwebisia, nin wani-shima, nin banodjia*. (*Misiwanâtjihew*)

Pest, pestilence, *jindâgan, kijiindâgan mânâdapinewin*. There is pestilence, *mânâdapinôkamigad*.

Pestle, *botâganak, botashkwanak*.

Petition, *nanândamowin, nandôtamowin*.

Petrified ; I am (it is) petrified, *nind assiniw ; assiniwan*.

Petticoat, *godass, matshîgode*. I wear a short petticoat, *nin takwâmbis*.

Pew, *apâbiwin*.

Pewter, *wâbashkikomân*.

Phantom, *tchibai*.

Pharmacy, *maskkikikewin*.

Phenomenon; it is a phen., *ma-mandâwinagwad*.

Phlegm, *agig*, *sibiskanamowin*.

Physician, *maskkikiwinini*, *na-nândawiwêwinini*, *nenânda-wiîwed*.

Pick; I pick a bird, *nin pash-kobina bindshi*.

Pickrel, [fish,] *ogâ*. Young pickrel, *ogâns*.

Pick out; I pick them out, (*in.*, *an.*) *nin gagiginanan*, *nin mamiginanan*; *nin gagiginay*, *nin mamiginay*.

Pick up; I pick up, *nin pata-kaige*. I pick it up with s. th. pointed, (*in.*, *an.*) *nin pata-kaan*; *nin patâkawa*.—I pick it up and eat it, (*in.*, *an.*) *nin mamajagandan*; *nin mamojagama*.

Picture, *masinibiigan*, *masinit-chigan*.

Piece, *bokwaii*. A piece of any clothing material, *bokweg*. A piece of meat, fish, etc., *nin-gotonijigan*. Two, three pieces, *nijonijigan*, *nissonijigan*, etc. So many pieces, *dassonijigan*.—I make it all of one piece, *nin misiweton*. It is made all of one piece, *misiwetchigâde*.

Pierce, (bore;) I pierce, *nin pagwanâg*, *nin pagwanâbid-jige*. I pierce it, (*in.*, *an.*) *nin pagwandan*, *nin pagwanewa*. I pierce it with my finger, (*in.*, *an.*) *nin pagwanâbidon*, *nin pagwanâbina*.—I pierce it with difficulty, *nin gashkaan*.—I pierce him, *nin jabwênawa*, *nind inishkawa*. It pierces me, *nin jabwênaggon*, *nind inish-*

kagon.—I am pierced, *nin jibajigas*.

Piety, *songanamiawin*. (*Ayamihewatisiwin*.)

Pig, *kokosh*. Young pig, *kokoshens*.

Pigeon; wild pigeons, *omimi*. Young wild pigeon, *omimins*. Domestic pigeon, dove, *wâb-mimi*, *wâbomimi*. Young domestic pigeon, *wâbmimins*.—I hunt pigeons, *nin nândâomimi*, *nin nodjomimive*.

Pigeon-tail, *aavré*.

Pike, [fish,] *kinoje*. Another kind, *mâshkinoje*.

Pile; I put it on the top of a pile, (*in.*, *an.*) *nind agwitaris-sidon*; *nind agwitarishima*.

Pill, pills, *maskkiki bebikominagak*.

Pillage, *makandwewin*.

Pillage; I pillage, *nin makandwee*.

Pillager, *makandwewinini*.

Pilot, *wedaked*, *odâkêwinini*.

Pimple, *minins*. I have a pimple on my lip, *nin mininswidon*. My face is full of small pimples, *nin mossêwingwee*, *nin babigwingwee*.

Pin, *oshitigwân-gâbonigan*, *ossigwâbidon*, *sagâkwaon*, *sagâkwâmens*.

Pin; I pin it, (*in.*, *an.*) *nin sas-sagâkwâdon*, *nin sassagâkwâmi*.

Pincers, *takwândjigans*.

Pinch; I pinch him, *nin teh-sibina*, *nin wiskibina*.

Pinery, *jingwakoki*.

Pine-tree, *jingwak*. Young pine-tree, *jingwakens*. Dry pine-tree, *minissag*. Red pine, *pakwânagmak*. White pine, *amikwândag*, *kawândag*.

Pinnacle, *wanakowin*.

Pint, *abitâ-omôdai*; *kishkitchiag minikwâdjigan*.

Pipe, *opwâgan*. Stone-pipe, *assinopwâgan*. Wooden-pipe, *mitigopwâgan*. A pipe full, *ningotôpwâgan*. I fill my pipe, *nind onâshkinaa nind opwâgan*. I light my pipe, *nin sakaipwâgane*.

Pipe-stem, *okidj, odamaganak, odagamanâtig*. Flat broad pipe-stem, *nabagakokidj*. (Os-
kitjiy).

Pipe-stone, *opwâgan-assin*.

Piss, *jigiwinâbo*.

Piss, I piss, *nin jishig*. I piss in the bed, *nin jigingwâm*. (Sikiw, sikikwâmiw). The dog pisses, *agwinoite animosh*.

Piss-pot, *jigiwinâgan*.

Pistol, *pâshkisigans*.

Pitch, *pigiw, pagin*. I make (gather) pitch, *nin pigike*.—

Pitch of the fir-tree, (balsam,) *papashkigiw*.

Pitch; I pitch, *nin pikike*. I pitch it, (in., an.) *nin pigikadan*; *nin pigikana*.—I pitch over, (a canoe or boat,) *nin jio-kiwêige*. I pitch over my canoe, *nin jijokiwêan nin tchimân*.

Pitch-brush, *jijokiwêigan*.

Pitcher, *minikwâdjigan*. Earthen pitcher, *wâbigan-minikwâdjigan*.

Pit-coal, *akakanjêwassin, akakanjêwaki*. There is pit-coal, *okakajêwassinika*.

Pit-coal mine, *akakanjêwassinikan*.

Pit-coal miner, *akakanjêwassinikewinini*.

Pit-coal miner's work or business, *akakanjêwassinikiwin*.

Pith, *win*. (Wiyin).

Pity, *kitimâgeningewin, kitimâgendjigewin, kitimâgenindiwin*.—It is a pity, *wiagad*.

Pity; I pity, *nin kitimâgendam, nin kitimâgeninge, nin kitimâgendjige*. I pity him, (her, it,) *nin kitimagenima*; *nin kitimagendan*. I pity myself, *nin kitimagenim, nin kiimagenindis*. We pity each other, *nin kitimagenindimin*.

Place in a lodge or house allotted to a family, *abinass*.

Place of crossing, *nîminagan*. (Ajiwahunân).

Place where a wild animal in the woods uses to eat, *indajitagan*.

Place where s. th. is conserved or hidden, *assândjigon*. (As-
tadjikun).

Place; I place it, (in., an.) *nind atôn*; *nind assâ*. I place it well, (in., an.) *nin minôssitôn*; *nin minôshima*.

Placed; it is placed, (in., an.) *atchigâde*; *atchigâso*.

Plague, *kotagapinewin, mânâ-dapiwewin, kitchi inâpinewin*.

Plague, *kotagisiwin, kotagitewin*.

Plague; I plague people, *nin kotagiîwe, nind odjanimiîwe*.

Plain; it is plain, intelligible, *nissitotagwad*.

Plainly, *mijisha*. (Mosis).

Plane, *joshhotchigan, gândinigan, môkodjigan*.

Plane; I plane, *nin joshkot-chige*; I plane it, (in., an.) *nin joshkogaan*; *nin joshkogawa*.

Plank, *kitchi nabagissag*.

Plank-road, *nabâgissago-mikana*.

Plant, *maskossir*. A hollow plant or herb, *wimbashk*. The plant is hollow, *wimbashkad*.

Plant; I plant, *nin kitige*, *nin pagidinige*. I plant it, (in., an.) *nin kitigadan*, *nin pagidinan*; *nin kitigana*, *nin pagidina*.

Planted; it is planted, *kitigāde*.

Plaster, *agobison*, *agobisowin*. I have a plaster on my wound, *nind agobis*. I tie a plaster on his wound, *nind agobina*.

Plaster, *wābigan*.

Plaster; I plaster, *nin wābiganaige*. I plaster it, *nin wābiganaan*. I plaster with a trowel, smoothly, *nin joshkwabigonaige*.

Plastering, *wābiganagewin*, *joshkwabiganaigewin*.

Plat; I plat, *nind okadenige*. I plat it, (in., an.) *nind okadenan*; *nind okadena*. I plat it to him, *nind okadenamawa*.

Plate, *tessināgan*. A plate full, *ningo tessināgan*. Twice, three times a plate full, *nijo tessināgan*, *nisso tessināgan*, etc. Earthen plate, *wābiganāgan*.

Platted cord, *okadibab*.

Play, playing, *odaminowin*.

Play; I play, like children, *nind odamin*. I play with noise, *nin kicanis*. I play, neglecting my duty, *nin kicanakamigis*. (Metawew).

Play; I play, (game, *nind atāge*. —We play together, (at cards, etc.) *nind atādimin*. I play it, I play for it, (in., an.) *nind atāgen*; *nind atāgenan*. (As-twākew).

Play; I play the child, *nind*

abinodjikas; I play the Indian, *nind anishinābekas*.

Playing, (gaming), *atāgewin*, *atādicin*.

Playing-ball or play-ball, *pikwakwad*.

Playing-card, *atādi-masinaigan*.

Playing-house, play-house, *atādiwigamig*.

Playing thing, *odaminowāgan*, *Metawāgan*.

Please, I please him, *nin minowanwa*, *nin wawijia*. (Atamihew). As thou pleasest, *potch guie kin* (Appokiya). As you please, *potch guie kinawā*, or, *aposhkekin*.

Pleasing; I am it is pleasing, agreeable, *nin minowanwagan*, *minowanwagad*.

Pleasure, *minwandamawin*, *hapinimawin*. I make him pleasure with my arrival, *nin sajanashkawa*.

Plenty, *débisiwin*. I live in plenty, *nin débis*.

Plenty of, *utlawa*. (Mistah), *mistahi*.

Plenty, plentiful, *gwāshkawad*.

Plough, *bignakamigibidjigan*, *bignabidjigan*, *tashkikamigibidjigan*, *bimibidjigan*, *bignakamigibidjigan*. I make a plough or ploughs, *nin bignakamigibidjiganike*.

Plough; I plough, *nin bignakamigibidjige*, *nin bignabidjige*, *nin tashkikamigibidjige*, *nin bimibidjige*, *nin bignakamigibidjige*. I plough a field, *nin bignakamigibidjigan kitigan*. I plough (or break) the ground, *nin bignakamigibidjigan aki*. I plough in a sandy ground, *nin tashkawawigibidjige*.

Plover, (bird,) *tchitchwishkiwé*.
(Sesesiw).

Pluck out ; I pluck (or pull) it out, (in., an.) *nin mamibiton*, *nin mamibina*. I pluck it out, (herb, plant,) *nin jishanashkibidon*, *nin pashkobidon*.— I pluck him an eye out, *nin gidjabâwa*. I pluck my eye out, *nin gidjabaoadis*.

Plum, *pagéssân*, *pagessâni-min*.

Plume of feathers, *nimashkai-gan*, *miqwangena*, *paiakibin-weon*. I have a plume of feathers on my head, *nin nimashkaige*.

Pocket, *mashkimodégwadjigan*.

Point of land, projecting in the lake, *neiâshi*. On the other side of a point, *ajawew*. I go around a point in a canoe or boat, *nin giwidewa*, *nin giwitaam*, *nind awasséwaam*, *nikéwaam*. I cross (or traverse) a point on foot, *nin kakiwe*. The place where they traverse a point on foot, *kakiwéonan*. I traverse a point partly in a canoe, *nin kakimassato*.

Poison, *matchi mashkiki*, *pitchibowin*. Deadly poison, *nibowinipitchibowin*.

Poison ; I poison, *matchi mashkiki nind ashange*, *nin pitchibojwe*, *nin matchi inapinodjige*, *nin matchiinopiaas*. I poison myself, *matchi mashkiki nind odapinan*, *nin pitchib*, *nin pitchibonidis*. I poison him, *matchi mashkiki nind ashama*, *nin pitchibona*, *nin matchiinapinana*.

Pole, boat-pole, to push a boat or canoe, *gaâdaktigan*, *gan-*

dakiiganak. (Kwâskusowinâttik).

Pole ; I pole, (a canoe or boat,) *nin gandakiige*. (Kwâskusow). Polecat, *jikâg*.

Pole, net-pole, to hang or spread a net on to dry, *bassassabanak*.

Polish ; I polish, (give lustre,) *nin wâssikwadjige*. I polish it, *nin wâssikwadon*.

Polish ; I polish, (make smooth), *nin joshkotchige*. I polish it, *nin joshkogaan* ; *nin joshkogawa*. I pol. it, (metal, in., an.) *nin joshkwâbikaan* ; *nin joshkwâbikawa*.

Pomade, *namakwiwin*. (Tomikkwewin). I put pomade on his head, *nin namâkona*.

Pond or pool, *bitobig*, *wajibûia*. Small pond, *bitobigons*, *wajibiians*. (Pittukahân).

Poodle-dog, or a dog with long hair, *pagwawed animosh*, *missâbassim*. (Tchimistawew, *pikwâskaw*).

Poor, *kitimâgakamig*. I am (it is) poor, considered poor, *nin kitimâgis*, *nin kitimagendagos* ; *kitimagad*, *kitimagedagwad*. I make him, (her, it) poor, *nin kitimagia* ; *nin kiti-magiton*.

Pope, *Maiamawi-nigânisid Kitchimekatewikwanaie*.

Poplar, poplar-tree, *asâdi*. There are poplar-trees, *asâdika*. (Mitus).

Porcelain, *migiss*.

Porcelain breastplate, *migissii-essimig*.

Porcelain cup or saucer, *migissinâgans*.

Porcelain plate or dish, *migissinâgan*.

Porcelain-strap, *migissâpikan*.

Porch, *tessitchigan*. There is a porch made, *tessitchigâde*.

Porcupine, *kâg*. Young porcupine, *kâgons*. Male porcupine, *nabéiâg*. Female porcupine, *najéiâg*. I hunt porcupines, *nin nandawâgwe*. (Kâkwa).

Porcupine Mountain. *Kâgwad-jîw*.

Porcupine quill, *kâgobiwe*. (Kâwiy).

Porcupine's skin, *kâgwaiân*.

Pork, *kokosh*.

Port, *agomowin*. (Kapâwin.)

Portage, *onigam*. I carry s. th. over a portage, *nind onige*.

Portage-strap, *apikan*.

Portrait, *masinibiigasowin*, *masinasowin*.

Portrait; I portrait him, (her, it), *nin masinibica*; *nin masinibian*.

Portraited; I am (it is) portraited, *nin masinibiigas*, *nin masinas*; *masinibiigâde*, *masinâde*.

Position; it is in a difficult position, (*in. an. bûtâssin*; *bâtâshin*).

Possess; I possess, I have property, *nin dan*, *nind indân*, *nin dibendass*. I possess him, (her, it), *nin dibenima*; *nin dibendan*.

Possession, *dibendassowin*, *daniwin*.

Post-office, *masinaiiganiwigamig*.

Pot, *minikwâdjigan*.

Pot, iron pot with legs, *okâlakik*.

Potato, *opin*.

Potato-bud or germ, *pakwekot-chigan*.

Potato-paring, *opini-okonass*.

Potato-sprout, *wâbidwi*.

Potentate, *kitchisogima*.

Pot-herb, *jigâgawanj meshkos-simid*.

Pot-ladle, *ançigan*.

Potter, *wâbiganonaganikewinini*.

Pound, *dibabishkodjigan*.

Pour; I pour it in another vessel, *nind ajawi-siganin*. I pour him s. th. in the mouth, *nin siganôwa*.—I pour water on s. th., *nin siganôdage*, *nin sigandjige*. I pour it, *nin sigandagen*, *nin sigandjagen*. I pour it on him, (her, it), *nin siganôdara*, *nin siganôdin*.

Pour out; I pour out, *nin signige*. I pour it out, *nin signin*. I pour out for somebody, for people, *nin signimage*. I pour it out for him, *nin signimara*.

Pouring out, *signigewin*.

Pout; I pout, *nin mindawé*. I am in a habit of pouting, *nin mindawishk*. I pout towards him, *nin mindawa*, *nin mindamawa*. I pout because I have no liquor to drink, *nin mindawéchi*.—I pout, (I hang out the lips), *nin mindawén*.

Pouter, *mindawé*, *mindaweshkid*.

Pouting, *mindawéchin*. Bad habit of pouting, *mindaweshkin*. Pouting for want of liquor, *mindawéchin*.

Poverty, *kitimâgisowin*.

Powder, *makatl* (Kaskitê). My powder is all gone, *nin t-hagataweshin*.

Powder, hair-powder, *gingwâduwin*, *wâbasanamin*.

Powder; I powder myself, *nin pingmaodis*. I powder him, *pingwâwa, nin pingwiwima*.—Powdering, *pingwaodimin*.

Powder-horn, *pindakatewan*. (Pitchipikkwân). I fill my powder-horn, *nin pindakatewe*.

Powder-house, *makatewigamig*.

Power, *gashkiéwiswin, niganisikandamowin*. I have power, (authority,) *nin gashkiewis*. I have power (authority) over him, (her, it,) *nin gashkiéwisikawa, nin niganisikandawa; nin gashkiéwisikandan, nin niganisikandan*.—I do all to my power, *nin nandagenim*.

Pox, small pox, *makakisiwin*. I have the small pox, *ning omamake*. (Omikiw).

Practice, *ijitchigewin, ijitwâwin*.

Practise; I practise, *nind ijitchige*. I practise it, *nind ijitchigen*. I practise religion, *nind ijitwa*.

Prairie, *mashkodé*. There is a prairie, or there are prairies, *mashkodéwan*.

Prairie, large open prairie, *mi-shawashkode, mijiskâwashkode*.

Prairie-ox, (buffalo,) *mashkodé-pijiki*. (Maskutewimustus).

Prairie-wolf, *pashkwadashi*. (Malingan).

Praise, (flattering,) *mamikwadiwin, mamikwadamowin*. Self-praise, *mamikwasowin*.

Praise, (flatter;) I praise, *nin mamikwâdam*. I praise myself, *nin mamikwas, nin mamikwadis*. We praise one

another, *nin mamikwadiwin*. (Mâmitjimew).

Praise, (glorifying,) *kitchitwawinidiwin, wawijinkiwîn, mino-wawinidiwin*. Self-praise, *mino-wawinidisowin*.

Praise, (glorify;) I praise him, (her, it,) *nin kitchitwawina, nin kitchitwawenima, nin wawijenima*.

Prattle, I prattle, *nind osâmidon, nind osâminowe*.

Pray, I pray, *nind anamia*. I pray for him, *nind anamiétawa, nind anamietamawa, nin gaganodamawa*. (Ayamihâw).

Prayer, *anamiewin*. (Ayamihâwin).

Prayer-book, *anamié-masinai-gan*.

Preach; I preach, *nin gagikwe*. I preach to him, (her, it,) *nin gagikima; nin gagikindân*. We preach to one another, *nin gagikindimin*.

Preaching, *gagikwemin, anamié-gagikwewin*.

Precede; I precede him, (her, it,) *nind aniwia, nind aniwishkawa; nind aniwiton, nind aniwishkan*. (Nikânuttawew).

Precedence, *nigânisiwin*.

Precept, *ganâsongewin*.

Preceptor, *kekinoamaged, kiki-noamagewinini*.

Precious; I am precious, *nin kitchi âpitendagos*.

Precipitate; I precipitate some work, *osâm nin wewibita*.

Precise; I am pr, *nin wâwinges*.

Precisely, *wâwinge, gwaiak*. (Ketisk).

Precision, *wawingesiwin*. I act with precision, *nin wâwingetchige, nin wâwinges*.

Predecessor, *naganishkad*.

Prediction, *niganâdjimowin*.

Pre-eminent, *kitchi*.

Prefer; I prefer him, (her, it,) *nin bajidenima, nawatch nin minwenima; nin bajidendan, nawatch nin minwendan*.

Pregnant, (with child;) I am pr., *nind andjik, nin gagishkage, abinodji nind aiawa, abinodji nin gigishkawa*.

Preparation, *âpitchiwin, ojîtâwin, wâwejîtâwin*.

Prepare, (get ready;) I prepare. *nind ojita, nin wâwejita, nind âpitchita*. I make him prepare, *nind ojitaa, nin wâwejitan*.

Preparing; I am pr. to do s th., *nind âpitchi*. I am pr. for a voyage, *nind ojita*.

Present, (gift,) *migiwewin, minigowin, minidiwin*.

Present, (give;) I present, *nin migiwe*. I present it, (in., an.) *nin migiwen; nin migiwenan*. I present it to him, *nin mina*.

Present, (bring or put before somebody;) I present it, *nind ininan*. I present it to him, *nind ininama, nind ininama-wa*.—It is presented in a certain manner, (in., an.) *inini-gâde, ininigâso*.

Press, *sindaagan, sindakwai-gan*.

Press; I press strongly, (in my hand,) *nin mâgobinige*. I press slightly, (in my hand,) *nin mâgonige*. I press it strongly, (in., an.) *nin mâgobidon, nin mâgobina*. I press it slightly, (in., an.) *nin mâgonan; nin mâgona*.

Press down; I press down, *nin gindjigadjige, nin gindjidaige,*

nin mâgoshkinadjige, nind onadinige. I press it down. (an., in.) *nin gindjidâwa, nin gagindjidawa, nin gindjida-shima, nind onadina; nin gindjidaan, nin gagindjidaan, nin gindjidassidon, nind onadaan*.—I press it down in a vessel, *nind assânashkinadon, nin mâgoshkinadon*.

Press in; I press in through the crowd, *nin gindjidawi*.

Press together, (compress;) I press in, (in., an.) *nin sinda-gaan; nin singagwa*.

Pressed together; it is pressed together, (in., an.) *sindaigâde; sindaigâso*.

Press upon; I press upon him, (her, it,) *nin sinsikawa; nin sinsikan*.

Pretend; I pretend to be this or that, *nind awiidis*.

Pretty, *gwanâtch*.

Pretty, *eniwek*. (Eyiwek).

Prevail; I prevail, *nin gashki-to, nin gashkiéwis*. I prevail upon him, *nin gashkia*. (Shâ-kohew). I pr. upon myself, *nin gashkiidis*. I cannot pr. upon him, *nin bwama, nind agawâdamawa*.

Prevent; I prevent him, *nin ganwêwema*.

Prey-bird; a kind of prey-bird, *tchains*.

Price; I put a price on him, (her, it,) *nind onagima; nind onagindan*. I make a price for him, *nind onaginamawa*.

Pride, *maminâdisiwin, gokwâ-denindisowin, ishpinindisowin, kitchitwawenindisowin, kiténimowin*.

Priest, *mekatêwikwanaie*. I am

- a priest, *nin makatêwikwanaiew*. (Ayamihewiyiniw).
 Priesthood, *mekatêwikwanaiewin*.
 Prime; I prime a gun, *nin biwissidon pâshkisigan*.
 Primogeniture, *sasikisiwin, nitaminigwin*.
 Principal, *kitchi*. The principal commandment, *kitchi gansongewin*. I am the principal person here, *nin niganendagos oma*. It is the principal thing, *niganendagwad*.
 Principally, *mémindage, mém-dage*. (Osâm).
 Print; small print, (small type,) *bissibiigan*. Large print, *man-gibiigan*.
 Print; I print, *nin masinakisige*. I print it, *nin masinakisan*.
 Printed; it is printed, *masinakisigade*. It is printed in small type, *bissibiigade*. It is printed in large type, *mângibigâde, mamângibûgâde*.
 Printer, *masinakisigêwinini, mesinakisang masinaigan*.
 Printing, printer's art, work or business, *masinakisigewin*.
 Printing-office, *masinakisigêwigamig*.
 Prisoner, *gebâkwaigâsod*. I am a prisoner, *nin gibâkwaigas*.
 Prisoner of war, slave, *awakân*. I am a prisoner of war, (I am enslaved,) *nind awakaniw*.
 Prize, put at stake, *atchigewin*.
 Probity, *gwaiko-bimâdisiwin*.
 Procession, *anamié-bimossewin*. We walk in procession, (religious procession,) *nind anamié-bimossemin*.
 Procure; I procure, *nind ondi-namage*. I procure s. th. to him, *nind ondinamawa*. I proc. to myself, *nind ondinamas, nind ondinamadis*.
 Prodigious, *mamakâdakamig*.
 Produce; it produces, (a field,) *nigin*. It produces well, *minogin*. It produces nothing, *anawigin, anawewisimagad*. It produces spontaneously, *bini-shigimagad*.
 Profess; I profess religion, *nind anamia, nind ijitwa*.
 Profession of religion, *anamiéwin, ijitwâwin*. Profession of an art or trade, *inanokiwin*.
 Professor, (teacher,) *kikinoamâgewinini*.
 Profit, *gashkitchigewin, âbadjitowin*.
 Profit; I profit by it, *nin pagwishiton, nind âbadjiton*. I profit by it in a certain manner, *nind inabadjiton*.—It profits, it brings profit, *gashkitchigemagad*. It does not profit, it brings no profit, *anawêwisimagad*. The field yields no profit, *anawigin kitigan*.
 Profitable; it is prof., *minogiwemagad, ondisin*. It is prof. to me, (in., an.) *nind ondisin; nind ondisinan*.
 Promise, *wâwindamagewin, wâwindamadiwin, nakôdamowin*.
 Promise; I promise, *nin wâwindamage, nin nako dam*. (Asotam, asotamâwew). I promise him, *nin wâwindamawa, nin nakoma*.
 Pronounce; I pronounce well, *nin minowe*. I pronounce badly, I have a defective pronunciation, *nen mânowe*.
 Prop, *asswâkwaiâan, asswakai-*

ganak, sakaagan, nagaiak-waiganak.

Prop; I prop, *nind asswákwaige, nin sakaágadgige.* I prop it, *nind asswakwaan, nin sakaágadân, nin sagáiakwaan.*

Proper, properly, *wendjila.* (Iyenato).

Properly, as a property, *tibina-we, telibina-we.*

Property, *inodewisiwin, tibina-wewisiwin, dibendassowin, daníwin.* My, thy, his property, (*in., an.*) *nind aím, kid aím, od aím; nind aiam, kid aiam, od aiaaman.*—I have property, *nin dan, nin dibendass.* I have such a property, *nin inodewis.*

Prophecy, *ningânâdjimowin.*

Prophesy; I pro., *nin nigânâdjim, nigân nin dibâdjim ged-jiwebak,* (I tell beforehand what shall come to pass.)

Prophet, *niganâdjimowinini, ga-nigani-dibadjimod, ga-nigani-kikendang.*

Prophetess, *niganâdjimokwe.*

Proprietor, *debendang, debend-jiged, debendassod, tchinawe-wewisid.* I am the proprietor, *nin tibinawewis, nin dibend-jige, nin dibendass.* I am the proprietor of him, (her, it,) *nin dibenima, nin tibinawesinan; nin dibendân, nin tibina-wewisin.*—I make myself proprietor of s. th., *nin tibina-wewiidis.*

Proprietor of a house, *wewigi-wamid.* I am proprietor of a house, *nind owigiwâm.*

Prosperity, *jawendagoswin.*

Prosperous; I am pro., *nin jawendagos.*

Prostitute, *bishîgwâdjikwe.*

Proud; I am proud, *nin maminâdis, nin gokwadenindis, nind ishpenindis, nind ishpendan níaw, nin sasegawendan níaw.* I think him proud, *nin kiténima.* Proud thought, proud thinking, *maminaden-damowin.* I have proud thoughts, *nin maminadendam.* (Kisteyimow).

Proud person, *meminadisid, eshpenindisod, ketchitwawenin-disod.*

Provided, *kishpin.*

Provisions, *midjim.* My provisions are all gone, *nin tchagaé.* I procure prov., *nin midjimike.*

Provisions for a voyage, *nawâpon.* (Nimâwin). I take prov. for a voyage, *nin nawâp.* I take it with me on my voyage to eat it, (*in., an.*) *nin nawâpon, (nimaw) nin nawâponan.* I give him prov. for his voyage, *nin nawapona.*—Scrip or sack to put in in prov. for a voyage, *nawapwaniwaj.*

Provision-store, *midjimiwigamig.*

Provocation; malicious provocation to anger, *gagandjina-wiidin.*

Provoke; I provoke him to anger, *nin mikindjia.* Mawineh-wew. We pro. each other to anger, *nin mikindjiiidimin.*—I provoke him to anger maliciously, purposely, *nin gagandjia, nin gagandjina-wea, nin gagandjigidea.* We prov. each other purposely to anger, *nin gagandjiiidimin.*

Prudence, *nibwâkâwin, gagitâ-wendamowin.*

- Prudent; I am *pru.*, *nin nib-wâka*, *nin gagitaw*, *nin gagitawendam*.
- Publican, *mamandjitchigewini-ni*.
- Publication, *windamâgowin*.
- Publish; I publish s. th., *nin kikendamiwe*, *nin kikendamodjiwe*, *nin windamage*. I publish it, *nin kikendamiwen*, *nin kikendamodjiwen*, *nin windamagen*.
- Pull; I pull or haul him (her, it) forth, *nin môkibina*; *nin môkibidon*.
- Pull down; I pull it down, (*in.*, *an.*) *nin nissibidon*; *nin nissibina*.
- Pulled down; it is p. d., (*in.*, *an.*) *nissibidjigâde*; *nissibidjigâso*.
- Pulley, *ombâbiginigan*.
- Pull out; I pull out, *nin mami-bidjige*. I pull it out, (*in.*, *an.*) *nin mamibidon*, *nin bakwakobidon*; *nin mamibina*, *nin bakwakobina*.
- Pulse, *oskweiâb*, *miskweiâb*. (Pakkahan). I feel the pulse, *nin godjinike*. I feel his p., *nin godjiskweiabigian*.—The pulse is beating, *pangaan miskweiâb*, or *oskweiab*. (Pakkahokuw). My p. is beating, *nin pangaog*, *pangaan nind oskweiâb*. My p. beats quick, *nin kijipangaog*.
- Pump, *iskaibân*.
- Pump; I pump, *nind iskaibi*. I pump it out, *nind iskaibadân*, *nind iskaan*.
- Pumpkin, *ôgwissimân*. Large pumpkin, *missabigon*. The bloom of a pumpkin, *wâssakone*, (*wâssakwane*).
- Punished; I am *pun.* deservedly, *nin mânâbamewis*.
- Pupil, *kikinoamâgan*, *kikinoamâwind*.
- Purgative, purge, *jâbosigan*. I take a purgative, I purge myself, *nin jâbos*. I give him a purge, *nin jâboswa*.
- Purgatory, *gassiiakisowin*. The souls in purgatory, *gassiiakisowining ebidjig*. (Kâssihamâkewiskutew).
- Purify; I purify him, (her, it,) *nin binia*; *nin biniton*. I purify him s. th., *nin binitawa*, *nin binitamawa*.—I purify him (her, it) by fire, *nin banakiswa*; *nin binâkisan*. I pur. him s. th. by fire, *nin binâkismawa*. (Kâssihew, kanâtjehew).
- Purity of heart, *binideewin*. I have a pure heart, *nin binidee*. (Kanâtjitehew).
- Purpose; I purpose, *nind inendam*.—S. Resolve.
- Purposely, *ôndjita*, *awândjish*. Like purposely, *naita*.
- Purse, *jonîa-mashkimodens*.
- Pursue; I pursue him, (run after him,) *nin biminajikawa*, *nin mâdaana*. (Pimitisahwew).
- Push; I push, *nin gândaige*, *nin gândinige*, *nin gagândinige*. I push him, (her, it,) *nin gândina*, *nin gandâwa*; *nin gândinan*, *nin gandaan*.
- Pusillanimous; I am *pus.*, *nin jâgodee*.
- Pusillanimity, *jâgodeewin*.
- Puss, cat, *gajagens*, *minons*.
- Pustule, *minins*. My skin is full of small pustules, *nin pikwajeshka*, *nin papikwajeshka*.

Put; I put, *nind atâge*. I put him, (her, it,) *nind assa; nind aton*. It is put, *atchigâde*. I put it in a certain manner, *nind ijissiton*. I put him s. th., *nind atawa*.—I cannot put it, (in., an.) *nin nondéssiton; nin nondéshima*.

Put aside; I put aside with my hands, *nin midâgwenige*. I put him (her, it) aside, or out of the way, *nin midâgwena; nin midâgwéaan*. I put it aside for him, *nin midâgwenamawa*. I put it aside in thoughts, *nin midâgwendan*. I put myself aside, *nin midâgweta*.

Put away, (reject;) I put him (her, it) away, *nin bakéwina; nin bakéwinan*. I put it away, reject it, I refuse to take it, *nin miwitan, nin miwiton*. I put it away for him, *nin miwitawa, nin miwitanawa*.

Put back; I put it back again, (in., an.) *nin nassabissiton; nin nassabishima*.

Put down; I put him (her it) down, *nin nissina; nin nissinan*. I put him, (her, it) down from my back, *nin pagidoma; nin pagidondan*. I put down a load, *nin pagidjwane, nin pagidjinige*.

Put in; I put it in, (in., an.) *nin pindjissiton; nin pindjishima*. I put it in a hole or vessel, *nin bodâkwe*. I put it in a

hole or vessel, (in., an.) *nin bodâkwen; nin bodâkwenan*, I put in my mouth s. th. to eat, *nin jakâm*. I put it in my mouth, (in., an.) *nin jakamon; nin jakamonan*.—I put my things in a trunk, etc., *nind onashkinadass*.

Put on; I put on, (clothing,) *nin bisikâge*. I put it on, *nin bisikân*. I put it on easily, *nin débishkan, nin geshawikan*. I put it on well, (it fits me well,) *nin minokan*. (Tebiskam). I put it on so.... (in., an.) *nind inikan; nind inikawa*. I put on stockings, socks or nippes, and shoes or boots, *nin bâbitchi*. I put him socks and shoes on, *nin bâbitchia*.

Put to; I put it to the fire in a vessel to cook, (in., an.) *nin gabâton; nin gabâshima*. It is put to the fire to cook, (in., an.) *gabâtchigâde; gabâtchigâso*.

Put together; I put them together, (in., an.) *nin mamawissitonan; nin mamawassag*. It is put together, *mamawissitchigâde*. I put two together, (thread,) *nin nijwabiginan, nin nabwabiginan*.

Putty, *wâssetchigani-pigir*.

Putty; I putty, *nin pigike*. I putty a window, *nin pigikadan wâssetchigan*.

Q

Quack-doctor, *geginawishkid mashkikiwinini*.

Quadruped, *naogâded*. It is a quadruped, *niogâde*.

Quarrel, *gikandiwin*, *gikangewin*, *gikawidamowin*.

Quarrel; I quarrel, *nin gikange*, *nin gikawidam*. We quarrel with one another, *nin gikandimin*, *nind aiajindendimin*. (Kikâmew).

Quarreler, *netâ-gikawidang*. I am a quarreler, I am quarrelsome, *nin nitâ-gikawidam*.

Quarter; first or last quarter of the moon, *gisiss abitâwisi*.

Queen, *ogimâkwe*, *kitchi-ogimâkwe*. I am a queen, *nind ogimâkwew*. I make her a queen, *nind ogimâkwewia*.

Quench; I quench fire, *nind âtéige*. I quench it, *nind âtéan*.

Question, *gagwédwewin*, *gagwédjindiwin*.

Quick; I walk quick, *nin kiji-kâ*. (Kisiskâttew). I walk as quick as I can, *nind apisika*.

I am quick in working, etc., *nin gwashkwes*.

Quicken; I quicken my hands, *nind abakinindjiwas*. I quicken my feet, *nind abakisidis*. It quickens, *abisiwemagad*.

Quickly, *kéjidin*, *kékejidin*, *kékejidine*, *wéwib*, *ningim*. (Kiyipi or kiyipa).

Quid oftobacco, *agwanendjigan*.

Quiet; I am quiet in my thoughts, in my mind, *nin bissânendam*, *nin nibwâkandendam*.

Quietly, *beka*, *naégatch*. (Peyatik).

Quietude, *bisânabiwin*, *nibwâkâwin*.

Quill, *migwan*.

Quilt, *mawandôgwasson*, *mawandôgwassowin*.

Quit; I quit, give up, *nind anijitam*, *nind anawendjige*.

(Nagatew). I quit a place entirely, *nind âpitchi mâdja*.

I quit him, *nin bakeshkawa*. I quit it, *nin bakéwidon*.

Quiver, *pindanwan*.

R

Rabbit, *wâbos*. Young rabbit, *wâbosons*.

Rabbit's berry, *wâbôsomin*.

Rabbit-skin, *wâbôsowaian*.

Rabbit-skin coat, *wâboswêkon*.

I make a coat of rabbit-skin, *nin wâboswêkonike*.

Race on foot, *gagwêdjikanidiwin*.

Race in canoes or boats, *gagwêdjikadaowin*.

Race; I run a race on foot, *nin gagwêdjikajîwe*. I run with him, *nin gagwêdjikana*. We run a race together, *nin gagwêdjikanidimin*.—I run a race in a canoe, *nin gagwêdjikadaowe*. We run a race in canoes, *nin gadwêdjikadaomin*.

Rackoon, *éssikan*. Young raccoon, *éssikans*.

Rackoon-skin, *éssikaniwaian*.

Radish, *okâdakons*.

Raft, *babindassagan*. I make a raft, *nin babindassaganike*. (Mittot).

Rafter, *abâjjiak*.

Rage, violent anger, *kitchi nishkâdisiwin*.

Ragged; I am ragged, *nin nishiwegodjin*.

Rags, *wîagassiïman*. (Match-konâs).

Rail for a fence, *mitchikanâkobidjiganâtig*, *mitchikanâtig*.

Rail-road, *biwâbiko-mikana*.

Rail-road car, *ishkoté-odâbân*, (fire-carriage.)

Rain, *gimiwan*. Rain coming from the north, west, etc. S. North. West, etc.—I walk or travel in rain, in rainy weather, *nin gimiwanishka*. I embark or start in a canoe in rain, *nin gimiwanibos*.—I travel in a canoe or boat in rain, *nin gimiwanaam*.

Rain; it rains, *gimiwan*. It begins to rain, *mâdjibissa*, *pa-pânginibissa*. It rains a little, *awanibissa*. It rains hard, *kitchi gimiwan*. The rain is heard, *madwêbissa*. Showers of rain are passing by, *babamibissa*. It rains by intervals, *tatâwibissa*. The rain is cold, *takibissa*. It rains no more, *ishkwâbissa*.

Rainbow, *nagwêiâb*, *odagwanibissan*. (Pisimweyâbye).

Raindeer, *atik*. Young raindeer, *atikons*.

Rain-water, *gimiwanâbo*.

Raise; I raise him from the dead, *nin abitchibaa*. I raise myself from the dead, *nin abitchibaidis*. (Apsisimew).

Raisin, *jomin*, *baté-jomin*, *batâ-ley jomin*.

Rake, *binakwân*, *binakwaigan*, *marwandishkaigan*.

Rake; I rake, *nin pinakwaige*. I rake hay together, *nin marwandoshkaige*.

Ram, *nabé-manishtanish*.

Ramble, rambling, *babamossewin, babamadiswin; giwaa-disiwin.*

Ramble; I ramble, *nin babâ-mosse, nin babâmadis, nin giwaadis.*

Ramrod, *jishibanagidjigan.*

Rancid; it is rancid, (*in., an.*) *satessin, sateshin.* It looks r., (*in., an.*) *satenagwad; satenagosi.* It tastes r., (*in., an.*) *satepogwad; satepogosi.* (*Sâs-tesiw.*)

Rancor, *bitchinawesiwin.* I keep rancor, *nin bitchinawes.* (*Kisistâkewin.*)

Rancor. Rancorous.—S. Anger.

Random; at random, *pagwana.*

Rapid or rapids in a river, *bâ-witig.* There is a rapid, or there are rapids, *kijidjiwan.*

(*Kisiskâtjiwan*) The rapids are long, *ginodjiwan.* There is a strong rap. over rocks, *kakabikedjiwan.* In the middle of a r., *nawâdjiwan.* Along the rap. of a river, *tchigâdjiwan.*

Rapids of St. Mary, (Sault de Ste-Marie,) *Bawiting.*

Rasp, *mitigo-sisibodjigan.*

Rasp; I rasp wood, *mitig nin sissibodon.* I rasp a board, *nabagissag nin sissibona.*

Raspberry, *miskwimin, misko-min.* Flat raspberry, *jagash-kimin.*

Raspberry bush, *miskwiminagawanj.*

Rat, *kitchi-wawabigonodji.* (*Wat-jask.*)

Rather, *nindawa, nindawâtch; enabigis.*

Ratified; it is rat., *songitchigâde.*

Ratify; I ratify it, *nin songiton.*

Rattle, *jishigwan.*

Rattle; it rattles, *jinawemagad, jinawissemagad.* I make it rattle, *nin jinawiwebinan.*

Rattle-snake, *jinawe, jishigwe.*

A kind of rattle-snake, *mitigojishigwe.*

Rattling in the throat, *madwégamisowin.* A rattling is heard in my throat, *nin madwégamis.*

Raven, *kagâgi.* Raven's beak, *kagâgiwikoj.*

Ravine; there is a ravine, *pas-sakamiga.* (*Pasatchaw.*)

Raw; it is raw, (*in., an.*) *ashkin; ashkini.* I eat raw, *nind ashkib.* I eat it raw, (*in., an.*) *nind ashkandan; nind ashkama.*

Raw fish, (also, fresh fish, not salted,) *ashkigigo.*

Raw meat, (also fresh meat, not salted,) *ashkiwiiass.*

Razor, *gashkibâdjigan.*

Reach; I reach him (her, it,) *nin débina, nin débishkawa; nin débina, nin débishkan.*

We reach one another, *nin débishkodadimin.* I cannot reach him, (her, it,) *nin non-dena, nin nâwina, nin nanâwina.*

Reach, (arrive;) I reach him, (her, it,) *nind odissa, nin oditan.*

Reached; I am reached by the water, *nin moshkaog.*

Reach forth; I reach forth after him, (her, it) *nin mawinana; nin mawinadon.*

Read; I read, *nin wâbandan masinaigan.* I can read, *nin nissitawinan masinaigan.* I

read it aloud, *nin nâbowadan*.
Reader, *waiâbandang masinai-*
gan.

Reap; I reap, *nin mamâ*.

Reaping, *mamâwin*.

Reaping-hook, *kishkashkijigan*.

Reason, *nibwâkâwin*, *inendamowin*.

Reason, (cause,) *iw wendji-dodam-ing*, *wendji-ijiwebak*. Without reason, *anishâ*, *hinisikâ*. (Pikonata, or, konata). For such a reason, *mi wendji...* (Eokotchi).

Reasonable; I am reas., *nin nibwâka*.

Reasonable man, *nibwâkawinini*.

Reasonable person, *nebwâkad*.

Reborn; I am reborn, *nind andjinig*.

Rebound; I rebound, (it rebounds, falling, *nin qwashkwesân*, *nin qwashkwesâbiki-sse*; *qwashkwessin*, *qwashkwesâbikissenmagat*).

Receive; I receive him, (her, it,) *nind odâpina*; *nind odâpinan*. I receive a letter, *nin buljibimago*, *masinaiyan nind odisigon*.

Recent, *oshki...*

Recently, *nômaia*, *anômaia*. (Anotch ikke).

Reciprocally, *memeshkwat*. (Mâmeskutch).

Recognize; I recognize people, *nin nissitawinage*. I rec. him, (her, it,) *nin nissitâwina*, *nin nissitâwenima*; *nin nissitâwinan*, *nin nissitâwendân*.

Recollect; I try to recollect him, (her, it,) *nin nandamikwenima*; *nin nankamikwendan*.

Recommend; I recommend, *nin*

gagikinge, *nind aiangwamige*, *nind aiangwamitâgos*. I rec. him to do s. th., *nind angmamima*, *nind aiangwamima*. I rec. him s. th., (in thoughts) *nind aiangwamenima*. I rec. it to myself, *nind aiangwamenindis*. (Akamimew).

Recommendation, *aiangwamitâgosiwin*, *gagikingewin*, *gagikindiwin*.

Recompense; I rec., *nin dibaa-mâge*. I rec. him, *nin dibaa-mâca*, *nin wapânoua*.

Reconcile; I rec. myself with him, *nin bonigidetâura*, *nin bonendamawa*, *nin mino gawana*. We get reconciled with each other, *nin bonigidetâdimia*, *nin mino gawonâdimia*.— I reconcile him to somebody, *nind inawendaa*, *nin mino inawendaa*.

Recover; I recover my senses, (after fainting,) *nind abisiwis*, *nind âbisisishin*, *nind âbisiwendam*. I recover from my fear, *nin bâmé*. I rec. from my sickness, *nin nodjim*, *nind âbisiwâdis*. I make him rec., *nin nodjimoa*. (Apsisin).

Recovering, recovery, (from sickness, *nodjimowin*).

Red; I am (it is) red, *nin miskos*; *miskwa*, *miskwamagad*. It is red, painted red, (in, an.) *miskonigâde*; *miskonigâso*. It is red; metal, in., *miskwabikad*; metal, an., *miskwabikisi*; stuff, in., *miskwêgad*; stuff, an., *miskwegisi*; wood, in., *miskossaginigade*; wood, an., *miskossaginigâso*.

Red-barked twig, *miskwâbimij*.

Red bird, *natchinamanessi*.

Redbreast, (bird,) *memiskendini-manganeshi*.

Red carp, (fish,) *miskwanabin*.

Red cedar, *miskwâwak*. There are red cedar, *miskwawakoka*. In a place where there are red cedars, *miskwâwakokang*.

Red clay, *miskwâbigan*.

Red cloth, *miskwâgin*.

Red flannel, *miskwâbigin*.

Red-head, (a person with red hair,) *miskwândib*, *meskwândibed*. I have a red head, *nin miskwândibe*, (*miskondibe*.)

Red-hot; (metal, *in.*, *an.*) *miskwâbikide*; *miskwâbikisi*. I make it red-hot, (*in.*, *an.*) *nin miskwabikisan*; *nin miskwabikisa*.

Red-hot coals, *akakanje*, *miskwakinje*, (*miskokinje*.)

Red Lake, *Miskwâwakokan*.

Red liquid, *miskwâgamî*.

Redoubt, *wâkaigan*.

Red River, *Miskwâgamîwi-sibi*.

Red Sea, *Miskwâgimiwi-kitchigami*.

Red-stone, *miskwassin*.

Red-stone, pipe or calumet, *miskwassin opwâgan*.

Reduce in boiling; I reduce, *nind iskiqamisige*. (*Ikkagamisam*). I red. it, (diminish it,) by boiling, *nind iskiqamisin*. Place where they reduce maple-sap, *iskiqamisigan*. Woman that reduces maple-sap, *iskiqamisigekwe*.

Reduced by boiling; it is red, *iskiqamidemagad*.

Reducing by boiling, *iskiqamisigewin*.

Reed, *obiwâishkina*; *wimbashk*; *assâganashk*.

Reed for mats, *apakwêshkwai*,

anakanashk, kitchigamiwashk. I cut reed for mats, *nin manashkossiwe*.

Reel, *abaodjigan*, *titibaodjigan*. Reflect; I reflect, *nin dibêwagendam*, *nin minonendam*, *nin mitonendam*, *nin nanagatawendam*, *nin warwendam*.

Reflection, *nanagatawendamowin*, *dibêwagendamowin*.

Reflection upon one's self, *nanagatawendindisowin*.

Reform; I reform or alter it, (*in.*, *an.*) *nind andjiton*; *nind andjia*.

Refrain; I ref., *nin mindjimindis*, *nin nagâidis*, *nin nagânidis*.

Refraining, *minidjimindisowin*.

Refuge, *ininijimowin*. I take refuge, *nind ojim*, *nin bi-ojim*. I take refuge to him, *nin binadjinijima*, *nin nâdenima*. I take ref. to some place, *nind ininijim*, *nind nâdjiniyim*, *nind apâgis*. We take ref. to some place, *nind apâidimin*, *nin nâdjiniyimomin*. (*Nâtamototawew*).

Refuse; I refuse to take him, (her, it,) *nin miwia*, *nin miwina*; *nin miwiton*, *nin miwinan*. (*Assenew*).

Regeneration, *andjinigiwin*.

Regret, *kashkendamowin*, *aiajeiendamowin*.

Regret; I regret, *nin kashkendam*, *nin mindjinawes*; *nind aiajeiendam*. I regret to have lost him, (her, it,) *nin mindadenima*; *nin mindadendan*. (*Mitâtam*).

Regretful, *mindjinawewiadakamig*. (*Kesinâtakamik*).

Regulation, *inâkonigewin*.

Reign; I reign, *nind ogimaw*, *nind ogimákandawe*, *nind ogimákandange*, *nind ogimákandamage*. It reigns, *ogimákandamâgemagad*. I reign over him, (her, it,) *nind ogimákandawa*, *nind agimákandamawa*; *nind ogimákandan*.

Reject; I reject, *nin wébinige*, *nin pagidinge*. I reject him, (her, it,) *(nin wébina, nin pagidenima; nin wébinan, nin pagidendan)*. We reject each other, *nin wébinidimin*, *nin bakéidimin*.

Reject; I am (it is) rejected, *nin wébinigas*, *nin aninawenat-gas*; *wébinigade*, *naninawendagwad*. *Assenikâtew*.

Rejected person, abandoned, *wébinigan*, (*an*.)

Rejected thing, *wébinigan*, (*in*.)

Rejoice; I rejoice, *nin bapinénim*. (*Miyâwâtam*). I make him rejoice, *nin bapinenimoa*. I rejoice in thoughts, *nin bapinendam*. I make him rej. in th., *nin bapinendamoa*.

Rejoicing, *bapinenimowin*, *bapinendamowin*, *wawijendamowin*. (*Miyâwâtamowin*).

Rejoice with; I rej. with him, *nin widjonwatoma*.

Relapse, *ajessewin*.

Relapse; I rel., *nin ajesse*. I rel. in sickness, *nind ândjine*.

Relation, relative, *inawemagan*, *inawendagan*, *Wâkkomâgan*. He is a relation of mine, *nind inawéma*. (*Wâkkomew*). We are relations to each other, *nind inawendimin*. I make him a relative to somebody, *nind inawendaa*.

Relationship, *inawendiwin*.

Relax; I relax, *nind ajesse*.

Relaxation, *ajessewin*.

Release; I release him, (her, it,) *nin pagidina*, *nin pagisikawa*; *nin pagidinan*, *nin pagisikan*. It releases me, *nin pagisikagou*.

Released; I am rel., *nin pagidendâgos*, *nin pagidjain*.

Religion, *anamiewin*, *ijitwâwin*. Indian religion *anishinâbe-ijitwâwin*. (*Ayamihâwin*).

Religious, (pious;) I am rel., *nin songanamîn*. (*Ayamihewâti-siw*).

Reluctance; with rel., *kitwen*. (*Kittwâm*).

Remain; I remain somewhere, *nind ishkwî*. I remain, (I am left or spared,) *nind ishkwasse*. It remains, *ishkwassemagad*. —I remain around him, (her, it,) *nin wâkaikawâ*; *nin wâkaikan*.

Remain; I remain, I refuse to go, *nin gîljikas* (*Kitisimow*).

Remainder, *biwijigan*, *eshkosseg*.

Remaining; I have some of it remaining, (*in*., *an*.) *nind ishkwassiton*; *nind ishkwashima*.

Remark; I remark him, (her, it,) *nin kikinawadenima*; *nin kikinawadendan*. (*Pisiskâbamew*.)

Remarkable; it is rem., *kikinawadad*. In a remarkable manner, *kikinawâdj*. (*Kiskinowâtevitakwan*).

Remedy, *mashkiki*, *nanândawin*.

Remember; I remember, *nin mikwendass*, *nin mikwendam*, *nin mikwendjige*. (*Kiskisiw*). I rem. him, (her, it,) *nin mikwenima*, *nin mikawinan*, *nin*

- mikwendan, nin mikawin, nin mindjirendan.* I rem. him (her, it) well, *nin bisiskenima; nin bisiskendan.* (Kiskisotawew). I rem. him (her, it) strongly, *nin mashkawimindjimenima : nin mashkawi-mindjimendan.*—I make him remember it, *nin mikwëndamia, nin mikawâma.*
- Remembering, *mikwendamowin, mikwendassowin.*
- Remind; I remind him of s. th., *nin mikawama.* Miskawassew.
- Remnant of a board, *ishkoludjigan.* Remnant after cutting a coat, etc., *ishkojigan.* I leave a remnant, *nind ishkojige.* Remnant after cutting, *ishkândjigan.* I leave a remnant, *nind ishwândjige.*
- Removal, *gosiwin.*
- Remove; I remove him, (her, it,) *nind ikonâ : nind ikonan.* I remove it for him, *nind ikonawa, nind ikonamawa.*
- Removed; I am (it is) rem., *nind ikonigâs : ikonigâde.*
- Removed from office; I am rem., *nin bigoshka, nind ishkwanonigo.*
- Rend; it rends, *pâssikamagad.*
- Render; I render him a service, *nin dodawa.* I render him evil for evil, *nind ajédibaamawa maianadak.* (Abatjihew).
- Rendez-vous; I promise to come to a rendez-vous, *nin kikinge.* I promise him a rendez-vous, *nin kikima.* We promise each other a ren., *nin kikingimin.* Mutual promise of a ren., *kikingiwin.* Promise to come to a ren., *kikingewin.* (Kiskimow).
- Renounce; I renounce him, (her, it,) *nin pâgidenima; nin pâgidendan.* (Assenew).
- Renown, *wâwindaganesiwin, wâwindjigâdowin.* Good renown, *mîna wâwindaganesiwin, mîno wâwindjigâdowin.*
- Renowned; I am ren., *nin wâwindaganes, nind aiadjimigowis.*
- Rent; it is rent, *kishkika.*
- Renunciation, *pagidendamowin.*
- Repair; I repair, *nanâitchige.* I repair it, (in., an.) *nin nanâiton, nin nanâissidan : nin nanâina, nin nanâissida.*
- Repair; restore; I repair it, (in., an.) *nin nâdjimoton; nin nâdjimota.*
- Repair, (sewing;) I repair, sewing, *nin wawekwadass.* I repair it, (in., an.) *nin wâwekwadâ : nîn wâwekwadâ.* (Misahwew).
- Repairing, reparation, *nanâitowin, nanâissitawin.*
- Repay; I repay him, *nind ajédibaamawa, nind ajidawa.* I repay it, *nind ajédibaan.*
- Repeat; I repeat, *nâssab nind ikkit, nâssab nin dibâdjim.* I repeat his words, *nind anikanotawa, nind inotawa, nin nanabinotawa.* I repeat old sayings, *nind ajéiadjim.* (Nanâspitottawew).
- Repeatedly, *naningim, sasâgwana, nâssab.* Kakitwâm).
- Repeated word, *nassab-ikkitowin.*
- Repeating of old sayings, *ajéiadjimowin.*
- Repent; I repent, *nind ândwe-nindis, nin mindjinawes.* I

- repent in thoughts, *nind anwenindam, nin mindjinawend-
endam.* (Kesināteyimisuw).
- Repentance, repenting, *anwenindisowin, mindjinawesiw-
in.* (Kesināteyimisuw).
- Repenting person, penitent, *aiawenindisod.*
- Replace; I replace it, (*in., an.*) *nin nābissiton; nin nābishi-
ma.* (Atastaw).
- Report, *dibādjimowin.* Report brought, *bidādjimowin.* I bring a rep., *nin bitādjim.* Good report, *minwādjimowin.* I tell a good rep., *nin minwād-
jim.* Bad report, *mānād-
jimowin.*
- Representation, *awetchigan.* I make a rep., *nind awetchige.*
- Reprimand; I reprimand, *nind anweninge, nind aiawowe.* I rep. him, *nind anwenima, nind aiawa, nin nābikima.*—I rep. him with hard words, *nind animima.* I reprimand myself, *nind anwenindis.* (Kitotew).
- Reprimanding, *aiāwin, aiawidiwin, anwenindirin.*
- Reproach, scold; I rep. for such a reason, *nind onsonge.* I rep. him for a certain reason, *nind onsonma.* I reproach or scold in regard to my children, *nind onsomāwass.*—I reproach him in a certain manner, *nind inopinema.* (Ataweyittamāwew).
- Reproachable; my conduct or behavior is repr., *nind anwendagos.* It is repr., *anwendagwad.* (Ataweyittakwan).
- Reprove; I reprove his conduct, *nind anwenima.* I reprove myself, *nind anwenindis.*
- Repudiate; I repudiate her, (him,) *nin bakēwina, nin bakeshkawa.*
- Repudiation, *bakēwidiwin, bakēshkodadiwin.*
- Request, *pagoseendamowin, nandotamowin, nanandomowin, nandotamagewin.*
- Request, I request, *nin nandotam, nin nandotamage, nin pagossendam.* I request him, *nin nanādoma, nin nandotamawa.*
- Require; I require it, *nin nandotān.*
- Resemblance, *inabaminagosiwin.* (Nanāspitātuwin).
- Resemble; I resemble him. *nind inama.* I resemble to..., *nind inabaminagos.* I make him, (her, it) resemble to..., *nind inabaminagwia, nind awetchigenan; nind inabaminagwiton, nind awetchigen.* (Naspitawew)..
- Resembling; I am (it is) resembling..., *nāssab nind ijināgos... nāssab ijinagwad.*
- Reserve, s. *ishkonigan.*
- Reserve; I reserve, *nind ishkōnlge.* I reserve him, (her, it,) *nind ishkona; nind ishkonan.* I res. it to him, *nind ishkona-mama.* I res. it to me, *nind ishkonamas.*
- Resolve; I resolve, *nin gigen-
dam, nin gijenindis.* I resolve firmly, *nin songendam, nin mashkawendam.* I res. it firmly, *nin songendān.*
- Resolved; I am firmly resolved, *nin webendam, nind āpitchi webendam.*
- Resolvedly, *pākatch.*
- Resolution, *gijendamowin.* Firm resolution, *songendamowin,*

- mashkawendamowin*. I make or have a firm res., *nin songendam, nin mashkawendam*. I make him take or have a firm res., *nin songendamia, nin mashkawendamia, nin mashkawima, nin songideeshkawenima*.
- Resound; I make resound my voice, *nin passweweshin*. I resound, *passwewe, passwewes-sin*. I make it resound, *nin passweweton*. (Matwewesin).
- Respect, *dabandendamowin, kitchitwawenindiwin*. (Kisteyimiwewin).
- Respect; I respect him, (her, it,) *nin manâdjia, nin kitcki apitenima, nin kitchitwawenima, nin dabandenima; nin manadjiton, nin kitchi apitendân, nin kitchitwawendan, nin dabandendan*. We respect one another, *nin kitchitwawenindimin, nin manâdjidimin*.
- Respectable; I am (it is) resp., considered resp., *nin dabâdis, nin gokwadis, nin gokwaden-dagos, nin dabandendagos, nin gikadendagos*.
- Respiration, *nessewin, pagidanamowin*. I take respiration, *nin nesse, nin pagidanam*. I have a quick resp., *nin dadâtabanam*. (Yêyêwin). I have a heavy oppressed resp., *nin gindjidanam*.
- Resplendant; I am resp., *nin wâssôias*.
- Rest, *anwebiwin*. Day of rest, *anwebiwini-gijigad*. (Ayowebiwin).
- Rest; I rest myself, *nin ânweb* (Ayowebiwin). I make him rest, *nind anwebia*. I rest or
- repose, lying down, *nind anweshim*.—The bird rests on..., *agosî bineshi*.
- Resting-place in a portage, *pagidjiwanan*.
- Resurrection, *âbitchibâwin*. Resurrection-day, *âbitchibâwinigijigad*. (Apisisin).
- Return; I return, (go back again,) *nin giwe, nind ajégiwe*. I return the same day, *nin biskaki*. I return running, *nin giwibato, nin biskabato*. I think to return home, *nin giwêendam*. I return home, with s. th. to eat, *nin giwêiabowe*. I return to my native place or country, *nin giwêki*.
- Return, (repay;) *nin dibaamage, nind ajémigiwe*. I return it to him, *nind ajenamawa, nind ajédibaamawa*.
- Re-unite: we re-unite, *néiâb nin nasikodadimin*.
- Reveal; I reveal it, *nin mijishawissiton*. It is revealed, *mijishawissitchigâde*.
- Revenge, *ajidawaawin, ajidawiwîn*. In revenge, *ajida*.
- Revenge; I revenge myself, *nind ajidawaige*. (Abehu). I revenge myself on him, *nin ajidawaa*. I revenge myself on him in words, *nind ajidamawa*. (Naskwâhwew).
- Revere; I rev. him, (her, it,) *nin manâdjia, nin kitchitwawenima; nin manadjiton, nin kitchitwawendan*.
- Revered; I am (it is) revered, *nin kitchitwâwendâgos; kitchitwawendâgwad*.
- Reville; I revile, *nind inapinendam, nin bapijiwe*. I revile him, (her, it,) *nin bapijima*,

nind inapinema; nin bapijin-dan, nind inâpinendan. (Kop-pâtjihew).

Revive; I revive, (after fainting,) *nind âbisishin.* It revives, *abisisinomagad.*

Revolver of three, four, six barrels, *pâshkisirigans nessoshkak, naoshkak, nengetwassoshkak.*

Rhubarb, *wâbado.*

Rib, *opigegauama.* My, thy, his rib, *nipigegan, kipigegan, opigegan.*

Ribbon, riband, *senibâ.*

Rib of a canoe, etc., *wâgina.*

Rice, *wâbanomin.*

Rich; I am rich, *nin dân, nin kitchi dân, nin wânadis.* I make him rich, *nin dânâ, nin wânadisia.* (Weyotisiw).

Riches, *dâniwin, kitchi dâniwin, wânadisiwin.*

Rich, wealthy person, *ketchi-danid.*

Ride; I ride in a carriage or sleigh, *nind odâbanigo, nin babamibaigo.* I ride on horseback, *bebejigoganjî nin himomig.* (Tettapiwa).

Rider, *hemomigod bebejigoganjîn, bebamomigod bebejigoganjîn.*

Ridge; there is a narrow ridge of a mountain, *oshedina.*

Ridiculed; I make it ridiculed, (in., an.) *nin bapitamowiniken; nid bapitamowinikenan.*

Ridiculer, *neshibapinodang.*

Right, *gwaiak, wewênî, kitchi, âpitchi, nissitâ.* It is right, considered right, (in., an.) *gwaiakwendâgwad, gwaiakwendâgosi.* I consider him, (her, it) right, just, *nin gwaiakwênima; nin gwaiakwen-*

dan. I put it right, (horizontally,) *nin gwaiakwissidon, gwaiakossidon.*

Right, (not left,) *kitchi; debani.* —Right hand, foot, etc. S. Hand. Foot, etc.

Righteous; I am righteous, *nin nibwâka.* I am righteous before him, *nin nibwâkaban-dawa.*

Ring or bracelet round the wrist, *anân.*

Ring the bell; I ring, *nin madwessitchige.* (Sisowepitchikew). I ring it, *nin madwessiton, nin tewessekaan.* It rings, *madwessin, madwewe.* I ring or strike the bell only on one side, *nin nabaw-wewessiton.* The bell is struck only on one side, *totakwewessin kî-totâgan.* (Sisowepitaw sisoweyâgan).

Riot, *nishigiwanisiwin, ombâsondiwin.*

Riot; I riot, *nin nishigiwanis, nind ombâsonge.*

Rip; I rip it, (in.; an.) *nind abijan, nin gakikijan; nind abijwa, nin gakikijwa.* I rip him, *nin bagwadjina.*

Ripe; I am ripe, *nin gijig.* It is ripe, (in., an.) *adile, wâbide, gijigin, gijimagad, gijissin; adisso, wâbiso, gijigî.* It is very ripe, (in., an.) *jigwande; jigwanso.*

Ripe fruits, *editegin.*

Ripped; it is ripped, *gakikishka.* Rise; I rise from the dead, *nind âbitchiba.*

Rise boiling; it rises, *ombigamida.* I make rise boiling, *nind ombigamisiye.* I make it rise up, *nind ombigamisan.*

Rise on high; I rise, (it rises) on high, *nind ombishka; ombishkamagad*. I rise up briskly, *nind onishkabato*.

Rise up, sitting; I rise up, *nin pasigwi*. I make him, (her, it) rise up, *nin pasigwa; nin pasigwiton*. I rise up quickly or briskly, *nin pasigwindjisse*. I rise up with him, *nin wiłjipasigwima*.

Rising ground; there is a rising ground, *anibekamiga*. (Oppatchaw).

Risk; I risk, *nind iniweidii*. (Webinuw).

River, *sibi*. The river is large or wide, *mangitigweia sibi*. The river is small or narrow, *agassitigweia sibi*. The river is so wide, *igigitigweia sibi*.

The river is dark-colored, (black,) *makatewagâmitigweia sibi*. The river divides, *bakétigweia sibi*. The river splits out in two or more branches, *ningitawitigweia sibi*. Place where a river splits, *ningitawitigweia*. The river turns round, *giwitatigweia sibi*. The river has an entrance, *pindjidawamagad sibi*. It is the end of the river, *waiekwatigweia sibi*.

River-net, *sibiwassâb*.

Rivet; I rivet, *nin biskadaige*. I rivet it, (in., an.) *nin biskadaan; nin biskadawa*.

Riveted; it is riveted, (in., an.) *biskadaigâde; bishadaigâso*.

Rivet-hammer, *biskadaigan*.

Rivulet, *sibiwishê*.

Road, *mikana, mikan*. Public road, large road, *kitchi mikana*. On or in the road, *meg-*

wékana, maiâwikana. On this side of the road, *ondass inakékana*. On the other side of the road, *wedi inakékana*.—The road comes from..., *ondamo mikana*. The road leads to..., *inamo mikana*.—I make a road, *nin mikanake*. I make him a road, *nin mikanakawa*. I make him a road straight, *nin gwaîâkomotawa*. I make him a road so..., *nind inamotuwa*. I make a road even or level, *nind onâdamoton mikana*. I repair a road, *nin nanâadamoton mikana, nin wawenadamoton mikana*.—The road is crooked, *wawashkamo mikana*. The road is even or level, *onakamigamo mikana*. The road is large or wide, *mangademo mikana*. The road is small or narrow, *agassademo mikana*.—The road splits out, *naningitawamo mikana*.

Roast; I roast, *nind abwe*. (Nawatjiw). I roast it, (in., an.) *nind abwen; nind abwenan*. I roast Indian corn, *nind abwâmine*. I roast an ear of Indian corn, *nind agwâtigwe*.

Roasted ear of Indian corn, *abwâtigwan*.

Rob; I rob, *nin makandwê*. (Maskattwew). I rob him, *nin makamâ*. I rob it, take it by force, (in., an.) *nin makandwen; nin makandwenan*.

Robber, *makandwewinini*. Robbery, robbing, *makandwewin*.

Rock, *âjibik*. On the rock, *ogidâbik, ogidâbikang*. Under the rock, *anamâjibik*. There is a perpendicular rock, *kish*

kabika. In a place where there is a perp. rock, *kishhâ-bikang*. There is a steep rock, *passabika*. In a place where there is a steep rock, *passâ-bikang*. The rock is wet, *nî-biwabikamâgad*.—I make a hollow in a rock, *nin wimbâ-bikuan ajibik*.

Rock; I rock him, *nin tchitchi-bakona*. I rock myself, *nin wewebis*.

Rocking-chair, *wewêbisoni-apâ-biwin*.

Rock island, *minissâbik*.

Rocky; it is rocky, *ajibikoka*.

Rocky Mountains, *Assini-wad-jin*. (Stone-mountain).

Rod; little rod or twig, *kibins, mitigons*.

Roe, *wak*. Roe, eggs of fish, *otig, otigway*.

Rogue, *matchi aiâwish*. I am a rogue, *nin matchi-aiâawishiw, nin mamandëssandis*.

Roll, (on rollers;) I roll, *nin titibakossatchige*. I roll it, (in, an,) *nin titibakossatwadan; nin titibakössatwada*.—It rolls (a canoe, etc.) *aiânibesse*.

Roll about; I roll about, lying, *nin titibita, nin titibishimon, nin geckwenibita*.

Roll away; I roll away s. th., *nin titibinige*. I roll him, (her, it) away, *nin titibina; nin titibinan*. I roll it away for him, *nin titibinamawa*.

Roll down; I roll him (her, it) down, *nin titibibina; nin titibibinan*. I make him (her, it) roll down, *nin titibishkawa; nin titibishkan*.

Roller, *titibakossatchigan*.

Rolling; it is rolling, (a canoe,

boat, etc.) *gakokwamagad*. It is not rolling, it is sure, *kitag-winde, songigawishkamagad*.

Roof, *apakôdjigan* (Apakkwân).

Roof; I roof, (make a roof,) *nind apakodjige*. I roof it, *nind apakodon*.

Room; there is room, *tâwissin, tâwishkade, in aiemagad*.

There is room enough in it, *dëbishkine*.—There is room enough for us, *nin dëbishkinemin*. I have room, (sitting,) *nin dëbab*. I make room for him to sit down, *nin tawabitawa*. I make room in stopping aside, *nin tawigabaw*. I make room for him in stopping aside, *nin tawigabawitawa*.

Room, (in a house,) *abiwin*. It is all in one room, *mishâwate*. It is made all in one room, *mishâwatchigâde*. I make it all in one room, *nin mishâwaton*.

Roost, hen-roost, *pakaakwewigamëg*.

Root, *otchibik*. It is with the root, *gigitchibikagissin*. A big root growing in the water, *akandama*.

Root-house, *opiniwigamig, aki-wigamig*.

Root of fir or pine, to sew a canoe, *watab*. I fetch thin roots, to sew a canoe, *nin manabibi*.

Rope, *biminakwân*. Small rope, *biminakwânens*. I make ropes, *nin biminakwânike*.

Ropemaker, *biminakwânikewinini*.

Ropemaker's work, trade or business, *biminakwânikewin*.

Rosary, *anamiëminag*. I say

- the rosary, *nind agimag anamieminag*. I make a rosary, *nind anamiminike*.
- Rose, rose-flower, *ogin, oginiwâbigon*.
- Rose-bush, rose-tree, *oginimina-gawanj*.
- Rose-colored; it is rose-colored, (*in., an.*) *oginiwâbigoning in and e; oginiwâbigoning inanso*.
- Rotten; I am (it is) rotten, *nin pigishkanan; pigishkanad*.
- Rotten potato, *pigishkani-opin*.
- Rotten wood, *pigidjissag*. It is rotten, (*wood, in., an.*) *pigidjissagad; pigidjissagisi*.
- Rouge, *osânaman*. I put rouge on my cheeks, *nind osanamani*. (*Wiyaman*).
- Round; I am (it is) round, *nin wâwies; wâwieia*. I cut it round, (*in., an.*) *nin wâwiekedan; nin wâwiekona*. I make it round, *nin wâwieton*.
- Round, (globular;) it is round, (*in., an.*) *wawieiminagad, bikominagad, babikominagad; wawieiminagisi, bikominagisi, babikominagisi*.
- Round, around, *giwitaii*. Round in the country, *giwitakamig*.
- Route; I take another route, *nin baké, nin bakéwis*. I make a crooked route, *nin washkosse, nin washkika*.
- Rove; I rove, *nin baba-danis*.
- Row; we are all in a row or range, *nin nibidé-aiâmin*. We sit in a row, *nin nibidébimin*. We sleep in a row, *nin nibidégwâmin*.
- Row; I row, *nin ajéboie*.
- Rub; I rub with s. th., *nin jijo-biige, nin sinigwaige*. I rub him, (her, it,) *nin jijobiwa, nin sinigona, nin sinigonindjama; nin jijobian, nin sinigwaan, nin sinigonindjangan*.
- Rub against, it rubs, *sinigwisin*.
- Rudder, *odâkan, adikweigan*. (*Takkwahamonâttik*).
- Ruffle, *niskanagwetchigan*.
- Ruin, *banâdisiwin, banâdjiiwe-win, nishiwânâdjiiwe-win*.
- Ruin; I ruin, *nin banâdjiiwe, nin nishiwânâdjiiwe*. I ruin him, (her, it,) *nin banâdjia, nin nishiwânâdjia; nin banâdjiton, nin nishiwânâdjiton*.
- Rum, *ishkotewâbo*.
- Rumor, *babamâdjimowin*.
- Rump, *miskwassab*. I have a large rump, *nin pikwakossagidiie*.
- Rumple; I rumple or crush it, (stuff) (*in., an.*) *nin mimigibidon; nin mimigibina*.
- Run; I run, *nin bimibato, nind abato*. I begin to run, *nin mâdjibato*. I run slowly, *nin bédjibato*. I run fast, *nin bâbâpijisse, nin kijikabato, nin kijibato*. It runs fast, *kijikamagad*. It runs, (water, etc.) *bimidjiwan*. It runs this way, (water, etc.) *bidjidjiwan*. It runs fast, *kijidjiwan*. It runs on, *madjidjiwan*. It runs out, *iskidjiwan; ondjigamagad*.
- Run about; I run about, *nin babâmibato*. I am made to run about, *nin babâmibaigo*.
- Run after; I run after him, *nin himinajikawa*. (*Pimitisahwew*). I make him run after me, *nin babamibaa*. I run after persons of the other sex, *nin nishibanikam*. I run

breathless after it, *nind ondanam*. We run or rush greedily after s. th., *nin gandjibaidimin*.
 Run around; I run around s. th., *nin giwitabato, nin bijibato*.
 Run away; I run away, *nin gimi, nind ojim*. I run away for safety, *nin gindjibaiwe, nind ojim*. I run away to great haste, *nin madjibaiwe*.
 Run back; I run back again, *nin giwébato*.
 Run backwards; I run b., *nind ajébato*.
 Run down; I run down, *nin nissandawebato*. I run down the hill, *nin nissâkiwebato, nin gakadjiwébato*.
 Run in; I run in, *nin pindigébato*. I run in the water, *nin bakobibato*.
 Runner, *bemibatod*. Fast runner, *kejikabatod*.
 Running, *bimibatowin*.
 Run out; I run out, *nin sâgishato*.
 Run over, I fill it so that it runs over, *nin sagadashkinadon, nin sikashkinadon, nin sigibadon*. It is so full that it runs

over, *sigashkine*. It runs over, *sigissemagad*.
 Run together, we run together, *nin mawandôbaidimin*.
 Run up; I run up stairs, *nind akwandawébato*. I run up on a mountain, *nind amâdjîwebato*.
 Rush for mats, *awâkanashk, apagwêshkwai*. I cut rush for mats, *nin manashkossiwe*.
 Rush; I rush to some place, *nind apâidis*. We rush to some place, *nind apâidimin*. We rush or run together, *nin mawandôbaidimin*. I rush upon somebody, *nin mawinajiwe*. I rush upon him, (her, it,) *nin mawinanadan*. I rush upon him suddenly, *nin mâkitawa*.
 Rush. S. Run out.
 Rusty; it is rusty, *agwâgwéissin*. It is rusty, (metal, in., an.) *agwagwabikissin, agwagwabikad; agwâgwabikishin, agwagwabikisi*.
 Rut, the animal is rutting, *amanôso aressi*. The dog is rutting, *amanâssimo animosh*. (Notjihituw).
 Rutabaga, *osawitchiss*.
 Rye, *mismîn*. (Wabanomin).

S

Sabbath or sabbath-day, rest-day, *anwebiwinigijigad, anamiegijigad*.

Sack, bag, *mashkimod*. Sack made of linden-bark, *assigobanimod*. A sack of..., *ningotowen, ningotoshkin*.—S. Bag

Sackcloth, *mashkimodevegin*.

Sackcloth, (mourner's or penitent's dress,) *netagowegjin*.

Sack Indian, *Osagi*.

Sack language, *osagimowin*. I speak the Sack lan., *nind osagin*.

Sack squaw, *osagikwe*.

Sacrament, *Sakremâ*. (Ayami-hewinanâtâwiliwin).

Sacrifice, * (act of sacrificing,) *pagidendamowin, pagidjigewin, pagidinigan*. (Webinâsuwin, pakitinâsuwin).

Sacrifice, (gift,) *pagidinigan, pagidjigan*.

Sacrifice, (vow,) *dibandowin*. (Asotâmowin).

Sacrifice; I sacrifice, *nin pagidjige, nin pagidinige*. I sacrifice to somebody, *nin pagidinamage, nin pagidendamage*. I sac. it to him, *nin pagidinamawa, nin pagidendamawa*. I sac. him, (her, it,) *nin pagidenima; nin pagidendan*. I sac. myself, *nin pagidenindis*. I sac. (or give) to myself, *nin*

pagidinamadis. I sac. him (her, it) to myself, *nin pagidinamadisonan; nin pagidinamadison*.

Sacrificer, *pagidjigewinini, pagidinigewinini*.

Sacrificing-altar, *pagidinigewinikan, pagidjigewinikan*. (Pakitinâsuwinattik)

Sacristy, *endaji-bisikwanoied mekatewikwanaie*.

Sad, *kashkendagwakamig*. I am sad, *nin kashkendam, nin was-sitawendam, nin naninawendagos, nin nibongadis*. (Kesinateyittakwan).

Saddle, *tessabiwin*. I make saddles, *nin tessabiwinike*. (Aspapiwin).

Saddler, *tessabiwinikewinini*.

Sadness, *kashkendamowin, was-sitawendamowin*.

Sadness of heart, *kashkendami-deewin*.

Safety; I fly to some place for safety, *nind ininijim*. I fly to him (her, it) for safety, *nin nâjinijima, nin nâdjiniijima*.

Sagacity of an animal, *awessia-inendamowin*.

Said; it is said, *kiwé*. (Yâkki).

Sail, *ningâssimonon*.

Sail; I sail, *nin bimash*. (Yâkâstimow). I sail about, *nin babâmash*. I sail to the shore, I make for the shore, *nind agwaiash*. I sail across a bay,

* NOTE. For the sacrifices of pagan Indians, see Pagan sacrifice, etc.

etc., *nind ájawash*. I sail with him, *nin bimíwídashima*. I sail in a certain manner, *nind inash*. I sail fast, *nin kijiíash*. I sail with a fair wind, *nin minwash*.
 Sail-cloth, *ningássimononigín*.
 Sailing, *bimáshíwín*.
 Sailor, *nábikwáwíníni*.
 Sail-pole, [mast,] *ningássimononak*, *ningássimononátig*.
 Sail-rope, *ningássimononésh*.
 Sail-yard, *bimídatkobidjigan*.
 Saint, *kitchitwa*.
 Saint in heaven, *ketchitwáwen-dagosid gijigang áhít*.
 Salmon-trout, *májam-goss*, *áda-jawameg*, **ájawameg*. There are salmon-trout, *májam-gossika*.
 Salt, *jiwítáigán*, or *áwítáigán*.
 Salt; I salt, *nin jiwítáigánigé*.
 I salt for somebody, *nin jiwítáigánáwígé*.
 Salted; it is salted, (*in*, *an*) *jiwán*, *jiwítáigánéwán*, *jiwítáigánáigésh*; *jiwísi*, *jiwítáigáníwí*, *jiwítáigánáigáso*. It tastes salted, (*in*, *an*) *jiwítáigání-pogwád*; *jiwítáigání-pogoss*.
 Saltfish, salted fish, *jiwítáigání-gigó*.
 Salting, *jiwítáigánáigéwín*.
 Saltmeat, salted meat, *jiwítáigáníwíass*.
 Saltwater, *jiwítáigánábo*.
 Salutation, greeting, *anamiká-géwín*, *anamikáigéwín*. Mutual salutation, *anamikodádiwín*.
 Salute; I salute or greet, *nind anamikage*. I am saluted, *nind anamikágo*. I salute him, (her, it,) *nind anamika-wa*; *nind anamikan*.
 Salute; I salute, inclining the

head, *nin gáwílikwétage*. I salute him, *nin gándíkwétawa*.
 Salve, *jijobíigán*, *mashkiki*.
 Same, (Peyakwan), we are considered all the same person, *nin bejigwendagosimín*. It is considered all the same thing, *bejigwendagwad*. Always in the same place, or in the same manner, *bejigwánong*. At the same time, *bekish*. (Kisik). It is all the same, *ní tibishko*.
 Sanctify; I sanctify him, *nin kitchitwawendagosia*, *nin kitchitwawína*, *nin kitchitwawínima*. I sanctify it, *nin kitchitwawína*, *nin kitchitwawéndan*.
 Sand, *négaw*, *mitáwan*. On the sand, *mitáwang*. (Yekaw). There is sand, *négawika*, *mitáwanga*. Fine white sand, *péepwí*, *a-gaw*.
 Sand cherry, *négawimín*, *assissawéwín*.
 Sand cherry shrub, *négawimínáigéwátá*, *assissawéwínáigéwánj*.
 Sand-hill; there is a steep sand-hill, *kishkatáwanga*.
 Sand-stone, *pingwábik*.
 Sandy beach; there is a sandy beach, *mitáwanga*. There is a lake with a sandy beach, *mitáwángáigama*.
 Sandy lake, *ta mitáwángáigamag*.
 Sap, *onsiban*. (Mestan). I collect the sap of maple-trees, *nind awasibi*. The sap begins to run, *mádjiga*. Mestasu, *mestanawíw*. The sap runs fast, *kijiga*. It runs at night, or in the night, *nibága*. The sap is spoiled, *wakwaga-*

- mi nibi.* It runs no more, *ishkwâgâ.*
- Sash, *wâssêchiganâtig.*
- Satan, *matchi manito, matchi aiâwish, manisiriniissi.*
- Satisfied; I am sat., *nin minwendam, nin debenim, nin debendam, nin debagenim.*
- Sati-fy; I satisfy him, *nin minonawea, nin débîa, nin debissia, nin minwendamîa.* I satisfy it, *nin débîton.*
- Satisfying; it is sat., *minwendâgwad.*
- Saturate; I saturate him, *nin débissinia.* I saturate myself, *nin debissin.*
- Saturated; I am sat., *nin débissin, nin gi-débissin.*
- Saturday, *maricijigad.* It is Saturday, *maricijigad.* On Sat., *maricijigak, or, wâbang wa-anamihegijigak.*
- Saturity, *débissiniwin.*
- Saucer, *onâgans, anîbîshâbonâgans.*
- Savage. S. Indian.
- Savage life, *pagwanawisiwin, pagwanawanisiwin, a nîshî-nâbe bimâdisiwin.* I lead a savage life, *nin pagwanawis, nin pagwanawâdis.*
- Save, *jeniia makak.*
- Save; save it, conserve it, (in., an.) *nin mâwandjîton; nin mâwandjia.*
- Save, (in. s. in.) S. Live. I make live.
- Savior, *ga-nodgimoad ki tchit-châgonânin.* (Pemâtjihiwet).
- Saw, *kishkibodjigan, tâshkibodjigan.*
- Saw; I saw, *nin kishkibodjige, nin tâshkibodjige.* I saw it (in., an.), *nin kishkibodon, nin tâshkibodon; nin kishkibona, nin tâshkibona.*
- Saw-bill, (bird,) *ansig.*
- Saw-dust, *bîwibodjigan.*
- Sawing, *kishkibodjigewin, tâshkibodjigewin.*
- Sawmill, *tâshkibodjigan, tâshkibodjigan.* Steam sawmill, *ishkoti-tâshkibodjigan.*
- Sawn; it is sawn, (in., an.) *kishkibode, tâshkibode; kishkiboso, tâshkiboso.*
- Sawyer, *taiâshkibodjiged, tâshkibodjigewinini.*
- Say; I say, *nind ikkit.* He says, *ira.* It says, *ikkitomagad.* I say it aloud, *nin nâbowadan.* Itewew). I say s. th. of or to him, (her, it,) *nind ina, (Itew), nind idin.* I say s. th. of myself, *nind idis.* We say s. th. of each other, or to each other, *nind idimin.* I say what I ought not to say, *nin wawii-agim.*
- Saying, *ikkitowin, gigitowin.*
- Scab, *omigîwin.*
- Scabbard, (or cover,) *pindanonikaâjigan, pindaodjigan.*
- Scabbious person, *wemigid.* I am scabbious, *nind omigi.*
- Scabby; I am scabby, *nind omigi.*
- Scaffold, *agôdjiwanan, agôdjiwananak, tessakwaigan.* I make a scaffold, *nind agôdjiwananakke.*
- Scald; I scald him, (her, it,) *nin bashkobisswa, nin bashwabowasswa.*
- Scale, (balance,) *dibâbîshkodjigan; tibâbadjigan.*
- Scale (of a fish,) *wanagâai.*
- Scale; I scale, *nin tchigaawe.* I scale a fish, *nin tchigaana gigo.*

Scalp, Sion-scalp, *banishtigwân*.

Scalp; I scalp him, *nin manjwa; nin pakwandibejwa, (pa-hondibejwa).*

Scandal, *matchi kikinowâbami-gorin, matchi kikinowâbandawin.*

Scandalize; I scand. him, *nin matchi kikinowâwara, nin matchi kikinowâbamiq.* He scandalizes me, *nin matchi kikinowâmag, nin matchi kikinowâbami.*

Scar, *odjishwin.* I have a scar, *nind odjishiq.* -I have a scar on the arm, hand, etc.

Scarcely, *agâwa.* (Etataw).

Scarcity, *man sinin.* There is scarcity of wood for fuel, *manéssapa.*

Scare; I scare him, *nin segia, nin segisia, nind oshâwa, nind oshâkuwa.*

Scared; I am scared, *nin segis, nin segendam, nin nisaien-dam.*

Scarification, for bleeding, *pe-peshowwin.*

Scarifier, *paipeshowed.*

Scarify, for bleeding; I scarify, *nin pepeshowe.* I scar. him, *nind pepeshwa.* I scar. myself, *nin pepeshodis.*

Scarlet, *niskwêgin, onandewegin, pagakigin.*

Scatter; I scatter, *nin biwimebinige.* I scatter it, *in, an, nin biwiwebinan, nin biwiwebina.*

Scatter about; I scatter it about, *(in, an, nin saswenda, nin sasweshkan; nin saswêna, nin sasweshkawa.*

Scent; I search by scent, *nin nandomandjige.*

Scholar, *kikinoamâgan, kekinoamâwind.*

School, *kikinoamâding.* I go to school, *kikinoamâding nind ija.* I come from school, *kikinoamâding nind ondjiba.* I keep school, *nin kikinoamâge.*

School-book, *kikinoamâdi-masinigan.*

School-house, *kikinoamâdiwiganig.*

School-section, *kikinoamâdiwaki.*

School-teacher, *kekinoamaged, kekinoamagewinini.* Female school-teacher, *kikinoamagekwe.*

Science, *kikendâssowin, bisiskendjigewin.* I possess science, *nin bisiskendjige, nin kikendass.*

Scissors, *mojwâgan, assiponigan, tagokomân.* (Paskwâhamâtuwin).

Scold; I scold, *nind aiâwira, nin nanibikiwe, ningikawidam.* I scold him, *nind aiâwa, nin nanibikima, nin nanibikiyana, nin gikama.*

Scolding, *aiâwinin, aiâwidirin, nanibikiwewin, nanibikindiwin.*

Scorn; I scorn, *nin bâpinodage, nin nishibapinodage.* I scorn him, (her, it,) *nin nishibâpinodawa; nin nishibopinodân.*

Scorning, *nishibapinodamowin, bapinodagewin.*

Scoundrel, *matchi-aiâwish.*

Scourge, *bashanjéigan.* Pasastehigan).

Scourge; I scourge, *nin bashanjéige.* I scourge him, *nin bashanjéiga.*

Scourged; I am scourged, *nin bashanjéigo, nin bashanjéigas.*

Seranch; I seranch it, (*in., an.*) *nin gâpandan, nin gapwewendan; nin gâpama, nin gapwewema.*

Scrape; I scrape, *nin gaskaskaige*. I scrape him, (*her, it.*) *nin gaskaskâwa; nin gaskaskaan.*—I scrape a bark, *nin gashkakwaige*. I scrape a fish, *nin gashkamegwaige*. I scrape a skin, *nin mâdaige, nin nâjigaige*. I scrape it, (*skin, in., an.*) *nin mâdaan; nin mâdâwa.*—Also, I scrape a skin or hide, *nin tchishakwaige*. I scrape it, (*skin, in., an.*) *nin tchishakwaan, nin tchishakwâwa.*

Scraper, *mâdaigan, najigaigan, tchishakwaigan.*

Scratch; I scratch, *nin pasagobiwe*. I scratch him, (*her, it.*) *nin pasagobina; nin pasagobidon.*

Scratch slightly; I scratch him sl., *nin tchitchigibina*. I scratch myself, *nin tchitchigi, nin tchitchigibinidis*. I scratch his head, *nin tchitchigindibebina*. I scratch my head, *nin tchitchigindibebinidis.*

Screechowl, *kakâbishi.*

Screw, *bamiskwaigâdeg sagai-gan.*

Screw; I screw, *nin bimiskwaige.*

Screw-driver, *bimiskwaigan.*

Screw-vice, *kitchi-takwandjigan.*

Scribe, *ojibiigéwinini.*

Scythe, *kishkashkijigan, pashkwashkijigan.*

Sea, *kitchigami, jiwitâgani-kitchigami*, (*ocean.*)

Sea; very far out in the sea or lake, *mijishâwagâm, mishâwagâm.*—The sea runs high,

mamangâshka. The sea runs in a certain manner, *inâshkamagad.*

Sea-bread, *anakona.*

Sea-dog, *panossim.*

Seal, *askik.* The skin of a seal, *askigwaiân.*

Seal, *agokiwassitchigan, agokiwassitchiganâbik, ashidjikiwakaigan; masinihiwakai-gan, masinikiwagaiganâbik.*

Seal; I seal, *nind agokiwassige, nind agokiwassitchige, nind ashidjikiwagaige; nin masinikiwagaige.* I seal it, (*in., an.*) *nind agokiwassan, nin masinikiwaguan; nind agokiwasswa; nin masinikiwagâwa.*

Sealed; I am (*it is*) sealed, *nind agokiwassigas, nin masinikiwagaigas; agokiwassigade, agokiwassitchigade, masinikiwagaigade.*

Sealing-wax, *agokiwassigan.*

Sea-mark, *kikinnandawan.* I put up sea-marks, *nin kikinândawaige.* There are sea-marks, *kikinandawade.*

Seamstress, *gashkigwassoike.*

Search by scent; I search by s., *nind nandomandjige.*

Sea-shell, *wawiiemigan, ess.*

Season; I season, *nind apâbowe.*

I season it, (*in., an.*) *nind apabowadan; nind apabowana.* Any thing to season victuals with, *apabowân.*

Seasoned; it is seasoned, *apabowâde.*

Seasoning victuals, *apabowewin.*

Seat, *apawiwîn, namadabiwin.*

I change seats, *nind ândab.*

Secret, *gimodisiwin, kaiadjigadeg.* It is a secret, *gimodad, kâdjigâde.*

Secretly, *gimodj*.

Sedition, *ombâsondiwin*.

Seduce; I seduce him, *nin bâ-nâdjia, nin waiejima, nin wâ-nishima, nin matchi kikinoa-mawa, nin matchi ijiwebisia, nin nishiwânâdjia*. I seduce him (her) to impurity, *nin gâ-gibasoma, nin pisigwâdisia*. —I seduce (deceive) with my words, *nin waiejitagos*.

See! *wegwagi!* (*Mâdjikutji*).

See; I see, *nin wâb*. I see well, *nin minwâb*. I see s. th., *nin wâbandjige*. I see him, (her, it,) *nin wâbama; nin wâbandan*. I see myself, *nin wâbandis, nin wâbandamadis*. I see so far or from so far, *nind akwâb*. I see from such a distance, *nin débâb*. I make him see, *nin wâbia*. I make him see it, *nin wâbandaa*. I see s. th. relating to him, *nin wâbandamawa*. I see clearly, plainly, *nin wasseiâb*. I make him see clearly, *nin wasseia-bia*. I see him (her, it) well or plainly, *nin missâbama; nin wissâbandan*. I make him see it plainly, *nin missâbandaa*. I cannot see him (her, it) well, *nin bigisawinawa; nin bigisâwinan*. I see him (her, it) so..., in a certain manner, *nind ijinawa, nind inâbama; nind ijanan, nind inâbandan*. I arrive to the point or moment of seeing him, (her, it,) *nind odissâbama; nind âdissâbandan*. I see him coming this way, *nin bidâbama, nin bidisama*. I see it in going by, *nin babi-shagendan*.

Seed, *minikan*.

See from a distance; I see (or look) from a certain distance, *nind onsâb*. I see him (her, it) from a certain distance, *nind onsâbama; nind onsâbandân*.

Seek; I seek, *nin nandawâbange, nin nandawâbandjige, nin nandonige, nin nandonêige, nin nandôaiâ*. I seek him, (her, it,) *nin nannawâbama, nin nandonêwa; nin nandawâbandan, nin nandonêân*.

Seeking, *nandonêigewin*.

Seem; it seems to me, *nind inendam*. It seems..., *tanassag...* It seems like..., *nindigo...* (*Mana piko*).

Seen; I am seen, *nin wâbamigo, nin wâbandjigas*. It is seen, *wâbandjigade*. I can (it can) be seen from..., *nin débâbaminagos; débâbaminagwad*.

See-sawing, *tchatchângekoshkamâdiwin*. We play see-sawing, *nin tchatchângakoshkamadimin*.

See through; I see through it, *nin jabwâbandan*.

Seize, I seize, *nin takonige, nin takoniwe*. I seize him, (her, it,) *nin takona; nin takonan*.

Seldom, *wika, wâwika*.

Select; I select them (an..in.) *nin sagiginag; nin gagiginanan*.

Self, *tibinawe, tetibinawe*.

Self-command, *mindjiminidiso-win*.

Self-conceit, *maminadisiwin, sasagawenindisowin*.

Self-conceited; I am self-con., *nin maminadis, nin sasagawéndân niïaw, nin sasagawenindis*.

Self-deceit, *waiējindisowin*. I deceive myself, *nin waiējindis*.

Self-defence, *nanākwiwin*. I defend myself, *nin nanākwi*.

Self-glorification, *kitchitwawe-nindisowin*, *mamikwasowin*. I glorify myself, *nin kitchitwāwenindis*, *nin mamikwādis*.

Self-tormenting, *kotagiidisowin*. I torment myself, make myself suffer, *nin kotagiidis*.

Self-willed; I am self-willed, *nin bashigwadis*, *nin mashkawindibe*.

Sell; I sell, *nind atāwe*. I sell him, (her, it,) *nind atāwenan*; *nind atāwen*. I sell him s. th., *nind atāma*. I sell high, at high prices, *nin sanagwe*, *nin sanagagindass*, *nin mamisswe*, *nin mamissagindāss*. I sell cheap, *nin wendis*, *nin wendwe*.

Send; I send, *nin nindāiwe*. I send him s. th., *nin nindaa*. I send it, (in., an.) *nin nindaiwen*; *nin nindāiwenan*. I send him somebody, *nind ininajaamawa*, *nind ijinajaamawa*. I send s. th. to somebody, *nin madjidaiwe*. (Itisahwew). I send it to somebody, (in., an.) *nin madjidaiwen*; *nin madjidaiwenan*.—I send him before me, *nin niganinijāwa*. I send him somewhere, *nind ininajāwa*, *nind ijinajawa*. I send him somewhere pressing, *nin gandjinajawa*. I send him away, *nind ikonajawa*, *nin mādjinajawa*. I send him down, *nin nissāndawenajawa*. I send him out of doors, *nin sāgidjinajawa*. (Wiyawitisahwew).

Sense, good sense, *nibwākāwin*; nonsense, *gagibādisiwin*. (Iyiniisiwin).

Senses; I have my senses, *nin mikaw*, *nin kikendam*. (Kiskisiw). I lose my senses (fainting), *nin wanimikaw*. (Wani-kiskisiw). I lose my senses from time to time, *nin babishkwendam*. I recover my senses, *nin bisiskādis*. I have my senses again, *nin bisiskadondam*.

Sent; I am sent away, *nin mādjinajaigas*, *nind ikonajaigas*.

Sentence; I pronounce a sentence over him, *nin gijakona*.

Sentinel, *akandowinini*.

Separate; I separate from him, (her, it,) *nin bakēshkawa*, *nin bakēwina*; *nin babēshkan*, *nin bakēwidon*. The road separates, *bakēmo mikana*.

Separately, *bebakān*. (Pāpiskis).

Separation of persons, *webinidiwin*, *babeshkodadiwin*, *bakēidiwin*. Separation of a lake, *bakēgama*.

September, *manomini-gisiss*, *manominike-gisiss*. (Notjihi-tuwipisim).

Serene; it is serene, (clear weather,) *mijakwad*. (Wāseskwan).

Serious; I am serious, *nin gikādis*.

Sermon, *gagikwewin*, *anamiē-gagikwewin*.

Sermon-book, *gagikwe-masinai-gan*.

Serpent, *ginēbig*. Young serpent, *ginēbigons*. Big borned serpent, *mishiginēbig*. Another kind of serpent, *nadowe*. The serpent moults, *jigota*.

ginébig. The skin of a serpent, *ginebigojagaaí*, *ginebigowaián*.—Serpent with legs, *okadiginebig*.

Servant, (male or female servant,) *anokitâgan*, *bamitâgan*.

Serve; I serve, I am in service, *nind anokitâge*, *nin bamitâge*.

I serve him, (her, it,) *nin anokitawa*, *nin bamitawa*, *nin bamitasikawa*.

Service, *anokitâgewin*, *bamitâgewin*, *anokiwin*. I am in service, *nind anokitâge*, *nin bamitâge*.—He (she, it) does me services, *nind abadjia*; *nind abadjiton*. He (she, it) does me services in such a manner, *nind inâbadjia*; *nind inabadjiton*.

Serviceable object, *an.* or *in.*, *âbadjichigan*.

Set, *ningotwêwân*, *ningotwêwanagisimin*. Two sets, three sets, etc., *nijwêwân*, *nisswêwan*, etc. So many sets, *dasswêwan*.

Set apart; I set him (her, it) apart, *nin kikassa*; *nin kikatón*—S. Choose. (Astwaw).

Settle; I settle, *nind inakonige*, *nin nanâitchige*. I settle him, *nin diborana*.—I settle my account, I pay, *nin kijikan* *nin masinaigan*. I settle with him, *nin kijakawa*.—I let it settle, (liquid,) *nin wakamisiton*.

Seven, *nijwâssi*. We are seven, *nin nijwâtchimín*. (Tepakup). There are seven *in.* objects, *nijwâtchinon*.

Seven, *nijwâsso...*, in compositions, which see in the Second Part.

Seven every time, seven each or to each, *nenijwâsswi*.

Seven hundred every time, 700 each or to each, *nenijwâsswak*.

Seventh; the seventh, *eko-nijwâtching*. The seventh time, *nijwâtching*.

Seven thousand, *nijwâtching midâsswak*.

Seven times, *nijwâtching*.

Several, *anotch ânind*, *wiagi*. (Atit).

Several things, *anotch gego*, *wawiiag gego*, *wiagiiai*.

Several times, *naningotinong*, *eniwek naningim*. (Ayâskaw).

Severe, (strict;) I am severe, *nin sanagis*. I think he is severe, *nin sanagenima*. (Ayimisiw).

Sew; I sew, *nin gashkigwâss*. I begin to sew, *nin mâdjigwâss*. I sew well, *nin nitawigwâss*. I sew it, (*in.*, *an.*) *nin gashkigwâdan*; *nin gashkigwâna*. I sew it for him, *nin gashkigwadamawa*.—I gather together sewing, *nin mawandogwâss*. I sew several pieces together, *nin mawandogwadan*.—I fix or repair sewing, *nin wawekwass*. I repair it, (*in.*, *an.*) *nin wawekwadan*; *nin wawekwana*.—I sew a canoe, *nin gashkigon*.

Sewed slightly, (stitched;) it is sewed slightly, (*in.*, *an.*) *tchitchibogwâde*, *sassuyigwâde*; *tchitchibogwâso*, *sassuyigwâso*.

Sewing, *gashkigwâssowin*.

Sewing-silk, *senibawâssab*.

Sewing thread, *gashkigwâssoneiâb*, *assabab*, *nâbikwâsson*.

Shadow; there is shadow, *agawâte*. I make shadow with my body, *nind agawateshkam*.

nind agawateshin. I cover him (her, it) with my shadow, *nind agawateshkan*. It covers me with his sh., *nind agawateshkgagon*. It makes shadow, *agawatesse*.

Shake; I shake, (tremble,) *nin ninngishka, nin ninngibinig*. (Nanāmpayiw). I shake or tremble with fear, *nin ninngiségis*. My heart shakes, *nin ninngidee*. I shake myself sitting, *nin mimigwab*. I I shake him, (her, it,) *nin mimigowebina, nin goshkwakobina*.

Shaken; it is shaken by the wind, *niningassin, nininganashkassin*.

Shaking fever, *niningāpinewin, ninngishkawapinewin*. I have the sh. f., *nin ninngāpine*.

Shake off; I shake him (her, it) off, *nin bawiwebina, nin bawiwebishkawa; nin bawiwebinan, nin bawiwebishkan*. I shake off the dust from some stuff, (in., an.) *nin bawéginan; nin bawégina*. It is shaken off, *biwinigāde*. I shake off the dust or some other thing from my feet, *nin bawisideshimon*. I shake it off against him, *nin bawisidetawa*.

Shallow; it is a shallow, *bāgwa*. The river is shallow, *bāgwatigweia sibi*. There is a shallow place, *pitawashka*. There is a long shallow place in the lake, *jagawamika*.

Shame! *se!* (Shy!)

Shame, *agatchiwin, menissendamowin*. (Nepewisiw). I cause shame, *nind agatchiwe*. It causes shame, *agatchiwwema-*

gad. I cause him shame, *nind agatchiû, nind agasoma*. (Nepewimew). I bring it to shame, *nind agatchiton*.

Shameful; it is sh., it is considered sh., *agatendagwad*.

Shamefully, *agatendagwakamig, nanāpaganj*. (Nepewākatch).

Shameless; I am sh., *kawin nind agatchissi, kawin nin menissendansi*.

Shameless person, *egatchissig, maiénissendansig*.

Shape, *ijnagosiwin*.

Share; I give him a large share, *nin songaona*. I take to myself a good large share, *nin songāonidis*. I give him such a share, *nind inaona*. I take to myself such a share, *nind inaonidis*.—I think he does not give me my full share, *nind anawinama*. (Otinamāwew).

Sharp; it is sharp, *gināmagad, ginābikad*.

Sharpen; I sharpen, *nin sissibodjige*. I sharpen it, *nin sissibodon*.

Shave; I shave, *nin gashkibās*. I shave him, (it,) *nin gashkibāna; nin gashkibādan*.

Shave-grass, *kisibanashk*.

Shaving, *gashkibāsowin*.

Shaving-horse, *mokodjigan tekwandjigemagak*.

Shaving-knife, razor, *gashkibādjigan*.

Shaving-man, barber, *gashkibāsowinini*.

Shaving-house, barber-shop, *gashkibāsowigamig*.

Shaving, wood-shaving, *biwekodamagan, biwikodjigan*.

Shawl, *kitchi-moshwe*.

She, *win*. (Wiya).

Shear; I shear, *nin mojawe, nin pashkowejonge, (pashkwawejonge.)* I shear him, *nin mojawe*. I shear him (her, it) thoroughly, *nin pashkojwa, nin papashkojwa; nin pashkojan, nin papashkojan*.

Shearer, *pashkwawejongewinini*.

Shears, *mojawagan*. (Paskwaha-mâtuwin).

Shed at the door, *pitawigan*.

There is a shed, *pitawigâde*.

Sheep, *manishtanish*. Young

sheep, lamb, *manishtanishens*.

Sheepfold, *manishtanishiwigamig*.

Sheep-skin, *mânishtanishiwaiân*.

Shell, *ess*. A kind of small shell, *ojakawess*.

Shell of an egg, *wâwan onagawang*. Shell of a tortoise or turtle, *dashwa*.

Shell; I shell it, (*in., an.*) *nin bishagibidon, nin bishagibidjidon; nin bishagibina, nin bishagibidjina* I shell a corn-ear, *nin gâkina nisâkosi*.

Shelter, or shade, against the wind or the sun, *tabinôon*. I make a sh., *nin tabinôige, nin tabinôonike*. There is a sh. made, *tabinôonikâde*. I am under such a shelter or shade, *nin tabinôshimon*.—I put myself under a shelter in rainy weather, *nind agawabawas, nind agwanabawas*. I am under a shelter in rain, *nind agwanabawe, nind atchigwanânish*.

Shepherd, *manishtânishiwini*.

Shield, *pakâkwaan; dashwa*.

Shieft; the wind shifted, *gwékanimad*.

Shilling, *jôniians*.

Shinbone, *okadiganama*. My, thy, his shinbone, *nikâdigan, kikâdigan, okâdigan*.

Shine, *wâsséiasiwîn*.

Shine; I shine, *nin wâsséias*. I make it shine, (*in., an.*) *nin wakeshkaan; nin wakeshkâwa*. It shines, *wakeshkamagad, wawakeshkamagad*.

Shiness, *awâssâsiwin*.

Shiness, (bashfulness,) *agatchishkiwin, agatchiwâdisiwin*.

Shingle, *apakôdjigan, nabagisagons*.

Shingle; I shingle a roof, *nind apakodjige*. I shingle it, *nind apakodon*.

Shingle-nail, *sagaigans*.

Ship, *nâbikwân*. Ship of war, *migâdi-nâbikwân*.

Ship; I ship, *nin bôsitâss*. I ship him, (her, it,) *nin bôsia; nin bôsiton*.

Ship-captain, *nâbikwân-ogima*.

Shipped; it is shipped, (*in., an.*) *bôsitichigâde; bôsitichigâso*.

Shipping, *bositâssowin*.

Shipwreck; I shipwreck, *nin bigoneshka, nin bigoneshin*.

Shirt, *papagiwaiân*.

Shiver; I shiver, (from cold,) *nin niningadj*. Shivering with cold, *niningadjwin*.

Shoals; there are shoals, *minâmika*.

Shoe, *makisin*. Hard shoe, (not Indian shoe,) *mitigwakisin*. I make shoes, *nin makisinike*. I put on my shoes, etc., *nin babitchi*. I take off my shoes, etc., *nin gagitchi*. I put him

- his shoes on, *nin babitchia*. I take him his shoes off, *nin gagitchia*. I change shoes, *nind andakisine*. I have shoes on, *nin gigakisine*. I have only one shoe on, *nin nabankisine*. I have two pair of shoes on, *nin bitokisine*.
- Shoe-brush, *wæssikwadjigan*, *makisin-wæssikwadjigan*.
- Shoe-buckle, *sagâkisinebison*.
- Shoemaker, *mekisiniked*, *makinikewinini*.
- Shoemaker's shop, *makisiniké-wigamig*.
- Shoemaker's work, trade or business, *makinikewin*.
- Shoe-string, or moccasin-string, *makasinéiâb*.
- Shoot, young shoot, *oshkijin*, *weshkiging mitigons*. It is a young shoot, *oshkigin*.
- Shoot, (with a gun;) I shoot, *nin pâshkisige*. I shoot at him, (her, it), *nin pâshkiswa*; *nin pâshkisan*. I shoot in the air, *nin nakwenage*. I shoot him in the air, *nin nakwenawa*. —I shoot at a mark, *nin godaakwe*.
- Shoot, (with bow and arrow); I shoot, *nin bimôdjige*, *nind inae*. (Pimutakkwew.) I am shooting, *nin babimodwake*. I shoot at him, (her, it), *nin bimôa*; *nin bimôdân*. —I shoot at a mark, *nin bimwâtigwe*, (*bimôtigwe*).
- Shooting, *pâshkisiGewin*, *pâpâshkisiGewin*; *bimôdjigewin*.
- Shore; on the shore, (on the beach,) *agâming*. Near the shore, *tchigibig*, *tchigagâm*. Distant from the shore, *nâ-witch*. I paddle my canoe to the shore, *nin nâdagâmeam*. On the opposite shore, *agâming*, *âjawagâm*, *awâssagâm*.
- Short; I am short and thick, *nin takwâbewis*, *nin bitikwâbewis*.
- Short; I am (it is) short, *nin takos*; *takwâmagad*. It is short; A building, *takonde-magad*.
- Short, shortly, *waiba*, *waieba*.
- Shorten; I shorten it, *nin tak-waton*. I sh. it by cutting off; (in., an) *nin takwakwaan*; *nin takwakwâwa*.
- Short-legged; I am sh.-l., *nin tatakogâde*. It is short-legged, *tabassigâbawi*, (it stands low.)
- Short time; a short time, *atchina*, *wénibik*. (Kanak).
- Short way, *kakam*. I take the short way, *kakam nind ija*, *nin kakamishka*.
- Shot, *anwins*, *jishibanwi*, *jishibanwins*. My shot and balls are all gone, *nin tchâganwis-sin*. (Niskasinîy).
- Shot; I am shot, *nin mikoshkos*.
- Shot-pouch, *pindassinân*, *pindassinadjigan*.
- Shoulder, *odinimanganima*. My, thy, his shoulder, *nindinimangan*, *kidinimangan*, *odinimangan*. Between the shoulders, *nassawidinigan*. I lay him (her, it) on my shoulders and carry him, (her, it), *nin pagidjidinimanganeona*; *nin pagidjidinimanganeonân*.
- Shoulder-blade; my, thy, his shoulder-blade, *nindinigan*, *kidinigan*, *odinigan*. I break my sh., *nin pakisaginebinidis*. I break his sh., *nin pakisaginebina*.

- Shoulder-part of an animal, *osa-gin*.
- Shout; I shout, *nin bibâg*. I shout with joy, *nin sassâkwe*. (*Sâkowew*).
- Shouting, *bibâgiwin*. Shouting with joy, *sassâkwewin*.
- Shove; I shove him (her, it) with my arm, *nin bidjinika-wa*; *nin bidjinkan*, *nin bidjinissiton*.
- Shovel, *mangânibadjigan*.
- Shovel; I shovel, *nin mangâni-badjige*. I shovel it, *in*, *an*, *nin mangânibadan*; *nin manganibana*. I shovel snow, *nin mangânibi*.
- Show, (let see:) I show, *nin wâbandaiwe*. I show it to him (her, it), *nin wâbandaa*; *nin wabandâan*. I show it to him plainly, *nin missâbandan*. I show him, her, it, *nin wâbandaiwenan*; *nin wâbandaiwen*.
- Show, (with the finger;) I show with the f., *nind inôige*, *nind ijînôige*. (*Itwahamâwew*). I show him (her, it) with the f., *nind inôa*, *nind ijînoa*; *nind inôan*, *nind ijînôan*. I show it to him with the finger, *nind inôamawa*, *nind ininama*, *nind ininamawa*.
- Show, showing, *wâbandaiwewin*, *inôigewin*.
- Show-bread, *wâbandaiwê-pak-mejigan*, *wâbandaiwewini-pakwejigan*.
- Shower; showers of rain are passing by, *babamibissa*. A shower of rain is coming, *bidibissa*.
- Shown; any object shown with the finger, *inôigan*.
- Shred, *ishkojigan*, *onijigan*, *biwijigan*.
- Shrink; the boards shrink drying, *jijibâssagisowag nabagissagog*.
- Shrub, *kibinsan*.
- Shudder; I shudder suddenly, *nin masanika*.
- Shutter, *wassetchiganâtig*.
- Shut up; I shut him (her, it) up, *nin gibakwâwa*; *nin gibâkwaan*. I shut him up in a hole, *nin gibawa*. I shut it up against him, *nin gibâkwaa-mawa*. I shut it up, *nin gibissagaân*.
- Shy; I am shy, *nind atchinis*. The animal is shy, *awassâsi awessi*.
- Shy, (bashful;) I am shy or bashful, *nind agatchishk*, *nind agatchiwis*, *nind agatchimadis*. (*Nepewisiw*).
- Sick; I am sick, *nind âkos*, *nin nanipinis*. It is sick, *âkosi-magad*, *nanipinisimagâd*. I feel sick, *nin simis*, *nin simâdis*. I fall sick suddenly, *nin pangishkones*. I look sick, *nind âkosinâgos*. I am sick in a certain manner, *nind inapine*. I am very sick, *nind osâmiac*, *nin mâgwito*, *nin mamidawito*.—It makes me sick, *nin mânikogan*.
- Sickle, *kishkashkijigan*, *pashkwashkijigan*.
- Sickly, often sick; I am sickly, *nin nita-âkos*, *nind akosishk*, *nin migwanadis*. I have a sickly appearance, *nind âkosinâgos*.
- Sickness, *âkosiwin*, *nanipinisiwin*, *inâpinewin*, *jindagan*. Beginning of a sickness, *mâ-*

dapinewin, mādjinewin. Very great sickness, *osāmtnewin.* Hard painful sickness, *sana-gapinewin, kotagapinewin.*—Sickness caused by somebody, (according to Indian superstitions,) *anisbinābewapinewin.* Bad shameful sickness, *mānā-dapinewin.*—I begin to feel a sickness, *nin mādji-ākos, nin mādjinē, nin mādapine.* I give him a certain sickness, *nind ināpinana.*

Sick person, *aiākosid, enapined.*

Side; I fall on my side, *nind apimosse.* On this side of a canoe, vessel, etc., *ondāssonag.* On the other side, *awas-sōnag.*—On this side of a river, etc., *ondāssagām.* On the other side, *awassagām, ajawagām, agāming.* On one side only, *nabanégām.*—On this side of a hill or mountain, *ondāssaki, ondāssadjiv.* On the other side, *awāssaki, awāssadjiv.*

Sieve, *jāboshkatchigan.*

Sift; I sift, *nin jāboshkatchige.* I sift it, (*an., in.*) *nin jābossan, nin jāboshkassa; nin jabos-saan, nin jaboshkaton.*

Sigh, *pagidanāmowin, ikwanāmowin.*

Sigh; I sigh, *nin pagidanam, nin passakadem, nind ansanam.* I sigh deeply, *nind ikwanam, nind manginansanam*

Sight; I lose sight, *nind angwā-bandjige, nin banābandam.* I lose sight of him, (her, it,) *nind angwābama, nin banābrma; nind angwabandan, nin panābandân.*

Sign, *kikinawādjitchigan, ma-*

mākadjitchigan, mamakāsa-bandjigan.

Sign, (subscribe); I sign, *nind ijinikāsowin nind aton,* (I put down my name;) *migwan nin tagina,* (I touch the pen.)

Silence, *bisānabiwin, ishkwawewin, (ishkowewin.)*

Silence; I silence him, *nin bisānabia.* I silence him, he cannot answer, *nin wāwani-ma.*

Silk, silk-stuff, *senibā, senibawegin.*

Silk for sewing, *senibawāssabāb.*

Silk handkerchief, *seniba-mosh-we.*

Silver, *joniiā.* I work silver, *nin joniiāke.*

Silver; I silver it, *nin joniiākādân.*

Silvered; it is sil., *joniiākāde.*

Silver-money, *joniiag,* (silver-pieces.)

Silversmith, *joniiākewinini.*

Silversmith's work, trade or business, *joniiākewin.*

Sin, *batāadowin, batāsiwin, matchi dodamowin, matchi ijiwebisiwin.*—Small venial sin, *batāadowinens.* (*Pâstāhuwin.*)

Sin; I sin, *nin batā-ijiwebis, nin bataidis, nin batāindind, nin batas, nin matchi dodam, nin matchi ijiwebis.*—I sin in thoughts, *nin batāsinendam;* in words, *nin batā-gijwe, nin batāwe;* in action, *nin batā-dodam.*

Sinful; it is sinful, *manatad, batā-ijiwebad.*

Sinfulness, *batā-ijiwebisiwin, matchi bimādisiwin.*

Sing; I sing, *nin nagam.* I prepare myself for singing, *nin*

nanâanam. I sing for a proof,
nin godji-nagam. I mistake
 in singing, *nin wânaam.* I
 sing it high, *nind ishkwêwe-*
ton. I sing it low, *nin tabass-*
wêweton. I sing to him, *nin*
nagamôtawa.

Singer, *nagamôwinini.* Female
 singer, *nagamôikwe.*

Singing, the act of singing, *na-*
gamôwin.

Single; I am single, (not mar-
 ried,) *nind oshkinig, kawin*
nin wedigessi, nijike nind aia.
 (Mônsâbew, mônsiskwew.)

Single state, *oshkinigiwin.* (Mar-
 ried state, *widigendiwin.*)

Sing mocking; I sing to mock
 somebody or something, *nin*
nanâpagam. I sing him (her,
 it), mocking, *nin nanâpagamo-*
nan; nin ninanâpagamon.

Sink in; I sink in the ground
 with my foot, *bokakamigisse.*
 I sink in mud, *nin gagwânag-*
watchishkiwesse. I sink in
 the snow, *nin gindâwagonesse.*
 I sink in snow or sand, walk-
 ing, *nin nâwaam.* I sink to
 the bottom, *nin gosâbi, nin*
mijukisse.

Sink in; it sinks in the ground,
gindâkamigishkamagad.

Sinner, *baiatâ-ijiwêbisid.*

Sioux Indian, *Bwân, Nâdowessi.*

Sioux language, *bwânimowin.* I
 speak the Sioux lan., *nin bwâ-*
nim.

Sioux scalp, *bwânishtigwân.*
 (Sioux head.) I bring a Sioux
 scalp, *nin bijiwê.*

Sioux squaw, *bwânikwe.*

Sip; I sip it, *nind odonendan,*
nind odonamonotan.

Siren, *memegwessi.*

Sister, *awéma.* My, thy, his
 older sister, *nimissé, kimissé,*
omisséian. My, thy, his
 younger sister, *nishimé, ki-*
shimé, oshimeian.

Sister-in-law; my, thy, his sis-
 ter-in-law, (a male speaking
 to a male or in regard to a
 male,) *ninim, kinim, winimon;*
 (a female speaking to a female
 or in regard to a female,) *nin-*
dângwe, kidângwe, odângwei-
an.

Sit; I sit, I sit down, I am sit-
 ting, *nin nâmadab, nin wawé-*
nab, nin tessab. I make him
 sit down, *nin nâmadabia, nin*
wawénabia. I sit upon, *nind*
agwidab, nin apab. I sit on
 it, *nind apabin.* I sit well,
 comfortably, *nin minwab, nin*
naab. I sit behind, in the last
 place, *nind ishkwêb.* I sit on
 the bare ground, *nin mitab.* I
 sit broadly, *nin gêshawab.* I
 sit obliquely, *nin bimidab.* I
 sit straight up, *nin maiawab.*
 I sit by his side, *nin namada-*
bitawa. I sit with him, *nin*
widabima. I sit a certain
 length of time, *nin nomageb.*
 I sit with down-hanging arms,
nin jinginikeb. I sit with cross-
 ed arms, *nind ajidenikeb.* I
 sit like a bird, *nin binéssiwab.*
 —We sit around, *nin giwita-*
bimin.

Sitting, the act of sitting, *nama-*
dabiwin.

Sit up; I sit up at night, *nin*
nibab, nin nibénab. I sit up
 watching a corpse, *nin nibêb.*

Six, *ningotwâsswi.* We are six

of us, *nin ningotwatchimin*.
 There are six in. objects, *nin-gotwâtchinon*.
 Six, *ningotwâsso*.
 Six every time, six each or to each, *neningotwâsswi*.
 Six hundred every time, 600 each or to each, *neningotwâsswâk*.
 Sixth; the sixth, *eko-ningotwâtching*. The sixth time, *ningotwâtching*.
 Sixthly, *eko-ningotwâtching*.
 Six thousand, *ningotwâtching midâsswâk*.
 Six times, *ningotwâtching*.
 Six times every time, six times each or to each, *neningotwâtching*.
 Sixty, *ningotwâssimidana*. We are sixty, *nin ningotwâssimidânawemin*.
 Skate, *joshkwâdaagan*.
 Skate; I skate, *nin joskwâdae*.
 Skein; one skein, *ningotônsibide*.
 Sketch; I sketch it, *nin masinibian*.
 Skilful; I am skilful, *nin wâwinges*. (Mamiyuw).
 Skill, skilfulness, *wâwingesiwîn*.
 I act with skilfulness, *nin wâwingetchige*.
 Skin; my, thy, his skin, *nin-jagaâi, kijagaâi, oja g a â i a n*. (Masakây). My skin is black, *nin makatewaje*. My skin is red, *nin miskwaje*. My skin is white, *nin wâbishkaje*.
 Skin of an animal, *awëssiwaiân*. (Pijiskiweyân). Skin of a male quadruped, *aiabëwaiân*; of the largest kind, *aiabëwëgin*. Skin of a female quadruped, *nojëwaiân*; of the largest kind, *nojëwëgin*.—

Green skin, *ashkatai*; of the largest kind, *ashkigin*. Dry skin, *gaskatai*; of the largest kind, *gaskigin*. Skin of a quadruped without the hair, *pashkwâwejigan*.
 Skull, *wijigan*. (Mistikwânigan). My, thy, his skull, *ninindibegan, kinindibegan, winindibegan*; or, *nishtigwânigegan, kishtigwânigegan, oshtigwânigegan*. The skin of my, thy, his skull, *ninikwai, kinikwai, winikwai*.—There are skulls, *wijiganika*. Place where there are skulls, *wijiganikan*.
 Sky, *gijig*. The sky is blue, *mijakwad*. (Wâseskwan). The sky is red, *miskwawad*. Under the sky, (in the open air,) *mijishawakamig*.
 Sky-blue; it is dyed sky-blue, (in ,an.) *mijakwadong inânde*; *mijakwadong inanso*.
 Slab, *jigobodjigan*.
 Slaken; I slaken it, *nin nêshangiginan, nin neshangabiginan*.
 Slander, *dajindiwin, matchi dajindiwin*.
 Slander; I slander, *nin dajinge, nin matchi dajinge*.
 Slanderer, *dejinged, matchi dajinged*. Habitual slanderer, *dejingeshkid*.
 Slanderous, I am slanderous, *nin dajingeshk*.
 Slate; *ojibûgan-assin, ojibûgan-uwassin*.
 Slaughter, *nissidiwin, dapina-nidiwin*.
 Slave, *awakân*. I am a slave, *nind awakâniv*. Male slave, *abanini*. Female slave, *abanikwe*.

Slavery, *awakâniwin, awakâniidiwin.*

Sleigh, *odâbân, odâbânak.* I make a sleigh, *nind odâbânike.*

Sleep, *nibâwin.*

Sleep; I sleep, *nin nibâ.* I make him sleep, *nin nibeâ.* I sleep in the daytime, *nin giji-nibâ.* I fall in a profound sleep, *nin gawingwash.* I sleep profoundly, *nin nissing-wâm, nin bosangwâm.* I sleep much, *nin nibâshk, nin wingogane.* I sleep too much, *nin osâmingwâm, nin bingeng-wâm.* I sleep softly, slightly, *nin jibingwash.*

Sleepiness, *gigibingwashin, wingosh, wingwai.*

Sleeping, *nibâwin.* Bad habit of sleeping too much, *nibâshkiwin, wingôganewin.*

Sleeping-room, *nibêwin.*

Sleepy; I am sleepy, *nin gigibingwash, nin passangwabishka, nin wi-nibâ.* I am very sleepy, *nin mendâtchingwash, nin simingwash.*

Sleeve, *nagwai.*

Slice; slice of dried venison, *banijâwân.* Slice of cedar in the bottom of a canoe, *apissitâgan.*

Slide; I slide on the ice, *nin bimibos.* I slide fast, *nin kiji-bâs.* I slide in a certain way, *nind ijisse.* It slides, *bidjide.* The bird slides through the bird, *bidjibiso bineshi.* It slides fast, *kijibidemagad.* It slides in a certain way, *ijissémagad.*

Slide and fall; I slide and fall, *nind ojâshishin.* I slide and

fall on the ice, *nind ojâshikwishin;* on the snow, *nind ojashagonishin;* on a stone, *nind ojâshâbikishin.*

Slide back; I slide back, *nind ajesse.* It slides back or backwards, *ajessemagad.*

Slide down; I slide (it slides) down, *nin nissâkosse, nin nânji, nin nânjisse, nin nishi, nissakossemagad, nanjimagad, nanjissémagad, nishimagad.* I slide down the hill, *nin joskkwâdjîwe.* I slide (it slides) in a hole, *nin bodâkwesse; bodakwessemagad.* I slide in with my foot, *nin pindjisedesse;* with my leg, *nin pindigâdesse.* I slide (it slides) in the water, *nin bakobisse; bakobissemagad.*

Slightly, *sibiskadj, naegatch.* (Nisik).

Slim; I am of a slim or slender size, *nind agassakwaiawes, nin jigaiawes.*

Sling, *passikwêbodjigan.* I am throwing with a sling, *nin passikwêbodjige.*

Slippery; it is slippery, *ojâshamagad, jôjakwad, joskkwamagad.*

Slow; I am slow at work, *nin babegikâdis, nin babidjinawis, nin bwaawis, nind andjinawes, nin bedjir.*—I am slow in eating, *nin babegikadandjige, nin bedjissin.*—I am slow in my thoughts and resolutions, *nin bédendam.*

Slowly, *beka, naegatch, sibilskatch.* I walk, navigate or travel slowly, *nin bésika.* (Peyattik).

Slowness at work, *babéjikadisiwin*, *begjiwin*. Slow walking or traveling, *bésikâwin*.

Sluggard, *ketimishkid*, *taiâtâgadisi*, *enokissig*. I am a sluggard, *nin kitimisk*, *nin tatâgadis*.

Sluggish. Sluggishness.—S. Lazy. Laziness.

Slumber; I slumber, *nind asingwâm*.

Slut, *wanisid ikwe*.

Sluttish; I am sl., *nin winis*.

Sluttishness, *winisiwin*.

Small; I am small, *nind agâshi*, *nin takos*. I am very small, *nin mâskig*. I make myself small, *nind agâshûdis*.—It is small, *agâssa*, *agâssin*, *agâssinad*. It is small: A globular object, *in.*, *agâssiminagad*; globular object, *an.*, *agâssiminagisi*; a house or room, *agâssate*; metal, *in.*, *agâssâbikad*; metal, *an.*, *agâssâbikisi*; stuff, *in.*, *agâssigad*; stuff, *an.*, *agâssigisi*.—It is too small for me, (*in.*, *an.*) *nin sinsikan*; *nin sinsikawa*. I make it small, or smaller, *nind agâssaton*, *nind agâssiton*.—We are small, *nin babiwiininimin*. They are small, (*in.*) *babiwawan*.

Small person, *tekôsid*.

Small-pox, *mamakisiwin*. I have the small-pox, *nind omamakis*. (Omikiw).

Smart at work. S. Zealous.

Smell, (odor,) *ijîmâgosiwin*. I make a good smell by burning s. th., *nin minâssige*. I burn it (*in.*, *an.*) to make a good smell, *nin minassan*; *nin minasswa*. I spread the smell

of s. th., *nin bidjimâssige*.—I am (it is) of such a smell or odor, *nind ijîmâgos*; *ijîmâgwad*. I have (it has) the smell of ardent liquor, *nind ishkote-wâboimâgos*; *ishkotewaboi-magwad*. I hate the smell of it, (*in.*, *an.*) *nin jingimândân*; *nin jingimâmâ*. I suffer from the smell of it, (*in.*, *an.*) *nin kotagimandân*; *nin kotagimâmâ*.

Smell, (scent;) I smell s. th., *nin minandjige*. I smell him (her, it), *nin ninâma*, *nin minandawa*; *nin minândân*. I give him to smell s. th., *nin minandaoma*, *nin minâssamawa*.

Smell, (emit odor;) I smell, *nin minâgos*; it smells, *minâgwad*. I smell (it smells) well, *nin minomâgos*; *minomâgwad*. Something smells well to me, *nin minomandjige*. He (she, it) smells well to me, *nin minomâmâ*; *nin minomândân*. It smells well when burnt, (*in.*, *an.*) *minomâte*; *minomâsso*.—I smell bad from perspiration, *nin wishâgomâgos*. It smells the sweat, (liquid,) *wishagwagami*.

Smelled; I am (it is) smelled, *nin bidjimâgos*; *bidjimâgwad*.

Smelt; I smelt, *nin ningikosige*.

Smelter, *ningikosigewinini*.

Smelting-furnace, *ningikosigan*, *ningabikisigan*.

Smelting-house, (foundry,) *ningikosigewigamig*.

Smile; I smile, *nin bâp*.

Smiling, *bâpiwin*. I have a smiling countenance, *nin ba-*

- bâpingwe, nin jomingwen.* I show him a smiling countenance, *nin jomingwetawa.*
- Smith, *awishtoia.* I am a smith, *nind awishtoiaw*
- Smithshop, *awishtoiawigamig.*
- Smith's trade, *awishtoiawiwin.*
- Smoke; there is smoke, *pak-wéne, paskkine.* I make smoke, *nin pashkinawe.* (Kaskâbat-tew). I make smoke around him, *nin gikanamoswa* The smoke ascends, *ombâbate*; comes from..., *ondâbate.* — I can endure much smoke, *nin jibanamos, nin wakéwanamos.* — It smokes, (in a lodge or house), *gikanamode.* It smokes in my lodge or house, *gikanâmode endaiân, nin gikanâmos.*
- Smoked meat, *onâssigan.* I smoke meat, *nind onâssige.*
- Smoker, *ségasswâd.* Great smoker, *nel-as-a-gasswâd.* (Opittwaw). Smoker of mixed tobacco, *epâkosiged.* Smoker of pure tobacco, *metâkosiged.*
- Smoke tobacco; I smoke, *nin sagasswa.* (Pittwaw). I smoke pure tobacco, *nin mitâkosige*; I mix my tobacco, *nind apâkosige.* I have nothing to smoke, *nin manéywa* — We smoke together, (in a council), *nin sagasswéidimin.*
- Smoking, *sagasswâwin, sagasswéidiwin.* (Pittwâwin).
- Smooth; I smooth with an iron, *nin joshkwaigaige.* I smooth it, iron it, (*in. an.*) *nin joshkwégaan*; *nin joshkwegawa.*
- Smooth, (*in. s. in.*) S. Polish. Polished.
- Smoothed; it is smoothed with a flat iron, (*in., an.*) *joshkwâigaigâde*; *joshkwâigaigâso.*
- Smoothing iron, *joshkwâigai-gan.*
- Smooth rock; there is a flat smooth rock, *joshkwâinabika.*
- Snail, *bimiskodissi.*
- Snake, *gindhig.*
- Snake Indian, *Ginebigonini.*
- Snare, *nagwâgan.* I lay snares, *nin nagwânike.* (Wanihigan, *tâpakwân.* I lay him a snare to catch him, *nin dagodawa.* (*Tâpakwewâtew.* I lay him a snare or trap, *nind oniamawa.* I catch in a snare, *nin nagwâdjige.* I catch him (her, it) in a snare, *nin nagwâna*; *nin nagwâdan.*
- Snare-string, *nagwâganéiâb.*
- Sniff; I sniff, *nin nandomândjige.*
- Snipe, *padashkaanji, manom-nikeshi.*
- Snivel; I snivel, *nin sikawid-jane, nin sikawiniskigome.*
- Snore; I snore, *nin madweng-wâm, nin madwengwash.*
- Snoring, *madwengwâmowin, madwengwashwin.*
- Snot, *niskigomân.* (Siniskigomân. My, thy, his snot, *niniskigomân, kiniskigomân, winiskigominan.* I draw up my snot, *nind iki-gome, nind odissan niskigomân, nin singigawiskigome.* The snot is running from my nose, *nin sikawiniskigome*; by cold, *nin sikawiniskigome-wadj.*
- Snotty; I am sn., *nin siniskigomân*
- Snout; its snout, *oshkinj.* It

has a small snout, *agâssishkinji*. It has a large snout, *mangishkinji*.

Snow, *gôn, agôn*. (*Kôna, kôni-wiw*). On the snow, *mitâgonag*. There is snow, *gônika*. There is much snow, a deep snow, *ishpagonaga, ishpate*. The snow is soft, *jakâgonaga, nokâgonaga*. The snow is settled, hard, *assanâgonaga, kijiwâgonaga*. The snow lowers, melts down; *magwâgoneshin*. The snow is frozen, *gawâgonaga*. The snow is crusty, hard, *onâbanad*. The snow is falling from the trees, *missanwimagad, binânokimagad*. I am (it is) covered with snow, *nin ningwano; ningwanomagad*. I melt snow for water, *nin kijobike*. I walk in the snow without snowshoes, *nin mamitaam*.

Snow; it snows, *sôgipo*. (*Mispun*). It begins to snow, *mâdipo*. It snows in small flakes, *bissipo*. It snows in large flakes, *mângadepo*. The snow begins to cover the ground, *biwipo*. Soft watery snow is falling, *jakipo*. A snow-storm passes by, *bimipo*. It snows no more, *ishkwapo*. It snowed enough, *gijipo*.

Snow-bird, *wâbaningsi*.

Snow blind; I am snow-bl., *nin sassakingwe*. (*Wayesâbiw*).

Snow-blindness, *sassâkingwewin*

Snow-drift; there is a snow-drift, *biwan*.

Snowshoe, *agim*. (*Asâm, asamikkew*). I make snowshoes, *nind agimike*. I lace or fill a

snowshoe, *nind ashkima agim*. I walk with snowshoes, *nind agimosse, nind odâgim*. (*Kikasimew*). I am coming on snowshoes or with snowshoes, *nin bidâgimosse*. The snow sticks to my snowshoes, *nin misikwasikuma*.

Snowshoe-filling or lacing, *ashkimâwin*.

Snowshoe-making, *agimikewin*.

Snowshoe-ornament, *nimaigan*.

Snowshoe string, *atiman*.

Snowshoe-trail; there is an even snowshoe-trail, *onagwanaga*.

Snowshoe-walker, *netâwagimossed*. I am a good snowshoe-walker, *nin nitâwagimosse*.

Snowshoe walking, *agimossewin*.

Snow-storm; a snow-storm is coming, *bidipo*. There is a snow-storm, or drift of snow, *biwan*. The snow-storm is driven away by the wind, *mâdjipo*. A snow-storm is passing by, *bimipo*.

Snuff, *assêma, pindakwewin*. I manufacture snuff, *nind assemake*. (*Assemakewin*. *Assemakewinini*. *Assemakewigamig*)

Snuff; I nuff, I take skuff, *nin pindakwe, nin pindakodjane*

Snuff; I snuff the candle, *nin kishkanjêkoden wâssakwanendjigan*.

Snuff-box, *assêma makak*.

Snuffers, *kishkânjêkodjigan*.

So, *mi, mi sa*. (*Ekusi*).

Soak; it soaks, (*in., an.*) *agwinde; agwindjin*. I put it in water to soak, (*in., an.*) *nind agwindjito; nind agwindjima*.

Soap, *kisibigaigan*. Liquid soap, *pingwi-kisibigaigan*. I make soap, *nin kisibigaiganike*.

Soap-boiler, soap-manufacturer, *kisibigaiganikewinini*.

Soap-boilery, soap-house, soap-manufacture, *kisibigaiganikewigamiq*.

Soap-making, *kisibigaiganikewin*.

Soap-suds, soap-water, *kisibigaiganabo*.

Sob; I sob, *nin nashigide*.

Sobbing, *nashigidewin*.

Sober; I am sober, (not drunk now,) *nind anissâdis*; *nin bagakâdis*. I am sober again (after drunkenness,) *nind atebi*.

Sober person, *menikwessig*. (Ayeniw).

Sobriety, *anissâdisiwin*, *bagakadisiwin*, *atebiwin*.

Sock, *ajigan*.

Sodomy, *podjidiuwin*. I commit sodomy, *nin podjidiis*.

Soft; it is soft, (in., an.) *nokadad*; *nokadisi*. (Yoskaw, yoskisiw).

Soften, I soften it, (in., an.) *nin nokiton*, *nin nokibidon*, *nin nokigibidon*; *nin nokia*, *nin nokibina*, *nin nokigibina*. I soften linden bark, *nind assigobi*.

Softly, slightly, *nacgatech*, *beka*.

Soil, *aki*.

Sojourn, *apidanisiwin*. (Wikiwin).

Sojourn; I sojourn, *nind apidanis*.

Solace; I solace, *nind absiwinge*. I solace him, *nind âbisiwima*.

Soldier, *jimâganish minissino*, *migasôwinini*.

Sole of the foot, *onanagâkisisilama*. My, thy, his sole, *ninanagâkisisid*, *kinanagâkisisid*.

Solicit; I solicit him, *nin wikwatchia*, *nin wikwâsoma*.

Solid; it is solid, strong, (in., an.) *sôngan*; *sôngisi*.

Some, *ânind*, *pangi*, *bébéjig*. (Atit).

Somebody, *awiia*, *bemâdisid*.

Something, *gêgo*, *ningat*, *ningâtano*. (Kekwây).

Somewhere, *ningôtchi*. (Nândow).

Son, *ogwissima*, *wegwissimind*.

My, thy, his son, *ningwiss*, *kigwiss*, *ogwissan*; or, *ningwississ*, *kigwississ*, *ôgwississan*. I have a son, *nind ogwiss*. I have him for a son, he is my son, *nind ôgwissinan*, *nind ogwissima*. I am a son, *nind ogwissimigo*.

Song, *nagamon*, *nagamôwin*.

Religious song, (hymn,) *anamié-nagamon*, *anamié-nagamowin*.

Song-book, *nagamô-masinaigan*.

Songster, *nagamôwinini*.

Songstress, *nagamôikwe*.

Son-in-law; my, thy, his son-in-law, *niningwan*, *kiningwan*, *oningwanan*. (Onahâkisisima).

The son-in-law of a family, *naângish*. I am son-in-law in a family, *nin naângab*, *nind ojinindam*.

Soon, *waiba*, *waiéba*, *pitchinag*, *wéwib*. As soon as possible, *agawanapi*. (Kiyipi).

Soot, *winjide*.

Sooty; it is sooty, *winjidemagad*.

Sorb-berry, *makwimin*.

Sorb-tree, *makwimij*.

Sorcerer, *wabanowinini*. I am a

sorcerer, *nin wâbanow*. (Ma-
nitokkâsuw).
Sorcery, *wâbanowiwîn*.
Sorrel, *jiwibag*.
Sorrow, *kashkëndamowin*, *gissadendamowin*, *wassitawendamowin*, *gibendamowin*, *kotagendamowin*. Sorrow of the heart, *kashkendamideewin*. I have much sorrow, *nin gibendam*. I cause him much sorrow, *nin gibendamia*, *nin gibendamishkawa*. It causes me much sorrow, *nin gibendamishkagon*. I die of sorrow, *nin nibendam*.
Sorrowful; I am sorrowful, *nin gissadendam*, *nin mamidawendam*. I make him sor., *nin gissadendamia*.
Sorry; I am sorry, *nin kashkendam*. (Mitatam).
Sought; I am (it is) sought, *nin nandawâbandjigas*; *nandawâbandjigâde*.
Soul, *otchitchâgoma*. My, thy, his soul, *nin tchitchâg*, *ki tchitchâg*, *o tchitchâgwan*. I have a soul, *nind otchitchâg*. (Atchâk).
Sound; I let hear a certain sound, *nind inwé*. It gives a sound, *inwémagad*. It gives a hollow sound, *wimbwêwemagad*.
Sound; it sounds, *madwéssin*, *madwêwemagad*. I make sound s. th., *nin madwéssitchige*, *nin madwêwetchige*. I make it sound, *nin madwéssiton*, *nin madwêweton*. Any thing that sounds or gives a sound, *madwêwetchigan*. It sounds loud, *kijiwemagad*.
Soundly, *kijija*.

Soup, *nabob*. (S. Indian corn-soup). Poor soup, (not seasoned); *ânissâbo*. I make poor soup, *nind anissâboke*.
Sour; it is sour, (in., an.) *jiwan*, *jiwamagad*; *jiwisi*. I make sour s. th., *nin jiwissitchige*. I make it sour, (in., an.) *nin jiwiton*, *nin jiwissiton*; *nin jiwitawa*, *nin jiwishima*, *nin jiwisia*.
Source, (fountain, spring,) *mo-kidjiwanibig*.
Sour milk, *meshkawikwissing totoishâbobo*. The milk becomes sour, *mashkawikwissin totoishâbo*.
South, *jâwan*. In, to, or from the south, *jâwanong*. Towards the south, *jâwanong inakeia*—The clouds come from the south, *jâwanakwad*. The rain comes from the south, *jâwanibissa*. It thunders in the south, *jâwanaamog (animikig)*.
South-bird, (bird coming from the south,) *jâwanibinêshi*.
Southwind, *jâwaninodin*. The wind comes from the south, *jâwaninodin*.
Sovereign, *kitchi-ogima*.
Sovereign Pontiff. S. Pope.
Sow, *kokosh*.
Sow; I sow, *nin kitige*, *nin pagidinige*. I sow it, (in., an.) *nin kitigâdan*, *nin pagidinan*; *nin kitigâna*, *nin pagidina*.
Sowed; it is sowed, *kitigâde*, *pagidinigâde*.
Span, (measurement); onespan, *bejiwakwagan*, *ningotwakwoagan*, *ningotwakwoagan*. Two spans, three spans, etc., *nijwakwoagan*, *nisswakwoa-*

gan, etc.—So many spans, *dasswakwoagan*.
 Spare ; I spare it, (*in*, *an*.) *nin manâdjilon* ; *nin manâdjia* I spare myself, *nin manâdjidis*.
 Spark ; sparks fly off, *papakanje*. (*Papaskitew*).
 Sparrow-hawk, *kekek*. Another kind, *pipiwige*.
 Spasms, *otchipinigowin*. I have spasms, *nind otchipinig*. (*Otipitikuw*).
 Spattle, *gashkakokwêigan*.
 Spawn, *wak*.
 Spawn ; the fish is spawning, *âmi gîgô*.
 Speak : I speak, *nin gîgit*, *nin gagigîl*, *nin gîjwe*, *nin inwê*. (*Pikiskwew*, *itwew*). It speaks, *gigitomagad*, *inwemagad*. I make him speak, *nin gigitoa*. —I speak after him, *nin kiki-notawa*, *nind ânikanotawa*. I speak angry, *nin nishkâdjigijwe*, *nin nishkâdjigîgit*, *nin nishkâsîtâgos*, *nin nanishkâsîtâgos*. I speak angry to him, *nin nishkîganona*, *nin nishkâdjiganona*, *nin nishkâsoma*. I sp. evil, *nin matchi-gijwe*, *nin matchi ikkit*. I sp. fast. quickly, *nin dadâtabanagidon*, *nin dadâtabowe*. I sp. for somebody, *nin gaganodamagê*. I sp. for him, *nin ganodamawa*, *nin gaganodamawa*. I speak the language of the people with whom I live, *nin ninawe*. I speak like a drunken person, *nin givashkwebirinîtâgos*. I speak low, not loud, *nin gâskanas*, *nin bekadowe*. I speak loud, *nin kijwe*. I speak as loud as I can, *nind apitowe*. I speak

plainly, (to be easily understood,) *nin pagakowe*, *nin pagakitâgos*, *nin pagakissidon*, *nin gigitowin*. I speak relying on him, (her, it,) *nin nanâpimonan* ; *nin nanapimonon*.
 Speaker, *neta-gigitod*, *netawed*, *gigitowinini*.
 Speaking, *gigitowin*, *gagigito-win*, *gijwewin*. (*Pikiskwewin*, *itwewin*). Angry speaking, *nishkâdjigijwewin*, *nishkâdjigigitowin*, *nishkâsîtâgosiwin*, *nishkâdjiganonidiwin*. Foolish, frivolous or impure sp., *gagibâsîtâgosiwin*, *gagibâdjigijwewin*, *gagibâdjigigitowin*. Hidden mysterious sp., *agotâgosiwin*, *gimôtowewin*. Ill sp., *matchi ikkitowin*, *matchi idiwin*. Impure indecent sp., *winigijwewin*, *winitâgosiwin*, *bishigwâdjigijwewin*. Mistake in sp., *wanowewin*, *wanigijwewin*. I mistake in speaking, *nin wanowe*, *nin wanigijwe*. Speaking of other people, *dajindiwin*, *dajingewin*.—Speaking of each other, or to each other, *idiwin*.
 Speaking-house, council-house, *gigitowigamig*.
 Spear, *anit*. Handle to a spear, *anitiak*. (*Mitchikiw*).
 Spear ; I spear fish, *nind akawa*, *akowa* ; I spear him, (her, it,) *nin bashibâwa* ; *nin bashibaan*. I spear fish at night, *nin wâsswa*.
 Speared ; I am lit is! speared, *nin bashibaigas* ; *bashibagâde*.
 Spearing fish at night, *wâsswe-win*.

Specie, (silver-money or gold-money,) *mitâbik*.

Spectacles, *oshkinjigokâdjigan*. (Miskijikokkân).

Spectator, *waiabanged*.

Spectre, *tchibai*.

Speech, *gigitowin*, *animîtâgosiwin*, *aianimîtâgosiwin*.

I make a speech, *nin gigit*, *nind animîtâgos*, *nind aianimîtâgos*.

Speed, *dadatabiwin*.

Speedy; I am speedy, *nin dadâtabi*.

Spend; I spend all day in such a place, *nin dajigijiganam*. I spend all night in such a place, *nin dajitibikanam*.

Spend all, consume; I spend all, *nin tchâginige*. (Mestinkew). I spend all of it, (*in.*, *an.*) *nin tchâginan*; *nin tchâgina*. I am in the habit of spending all, *nin tchâginigeshk*. Habit of spending all, *tchâginigeshkiwin*.

Spendthrift, *tchaiaginigeschkid*, *neshiwanâdjitchiged*, *benâdjitod od aïman*.

Sperm-oil, *kitchi-gigô bimide*.

Spider, *assabikeshi*. Spider's web, cobweb, *assabikeshiwasab*.

Spike, *kitchi-sagaigan*.

Spill; I spill, *nin sigwebinige*. I spill it, (*in.*, *an.*) *nin sigwebinan*; *nin sigwebina*. I spill s. th. belonging to him, or for him, *nin sigwebinamawa*.

Spilt; it is spilt, *sigwebinigâde*.

Spin; I spin, *nind assabâbiké*, *nin gashkatéige*. It spins, *bimatéigemagad*, *gashkatéigemagad*.

Spine, *tatagâgwan*.

Spinning, *gashkatéigewin*, *bimatéigewin*, *assabâbikewin*.

Spinning-wheel, *bimatéigan*, *gashkatéigan*.

Spirit, *manito*. I am a spirit, *nin manitow*. I am considered a spirit, *nin manitowis*. Quality or character of spirit, *manitowiwîn*. Unclean spirit, *wânisid manito*. Evil spirit, *matchi manito*.

Spit, *abwânak*.

Spit; I spit him, (her, it,) *nind onakâkwawa*; *nind onakâkwaan*.

Spit; I spit, *nin sik*, *nin sikwadjige*. I spit it, *nin sikwâdân*. I spit upon him, *nin sikwana*. I spit in his face, *nin sikwaningwingwêwa*.

Spit-box, *sikowini-makak*, *sikwadjige-makak*.

Spite; in spite of..., *jâgodj*, *kitwên*, *awândjish*. (Atjipiko).

Spit out; I spit him, (her, it) out, *nin sâgidjisikwana*; *nin sâgidjisikwadan*.

Spitter, *sekwâdjiged*.

Spitting, *sikowin*, *sikwadjigewin*.

Spittle, *sikowâgan*. The spittle is running from my mouth, *nin sikâwidon*.

Spit water; I spit water, *nin siswandjige*. I spit water on him, *nin siswama*. I spit water in his face, *nin siswamingwena*.

Spleen, *wiss*.

Splendid; it is splendid, *saséga*, *saségamagad*.

Splendid coat, *saséga-babisikâwâgan*.

Splendid man, *saséga-inini*.

Splendor, (brilliancy,) *wâsséia-siwin*, *wâssésiwîn*.

Splinter, in the hand or foot, *gigatigwan*. I draw out a splinter, *nin gigatigwe*. I draw him a splinter out, *nin gidaâtigwawa*.

Split, in the skin, *gipisiwin*, *gagipisiwin*.

Split; I split wood, *nin tâshki-gaige*. I split it, (*in.*, *an.*) *nin tâshkigan*; *nin tâshkigawa*. I split wood into fine small pieces, *nin bissigaïsse*. I split it into small pieces, (wood, *in.*, *an.*) *nin bissigaan*; *nin bissigawa*. I split it with the teeth, (*in.*, *an.*) *nin tâshkandân*; *nin tâshkama*.

Split; it splits, *tâshkigïsse*, *tâshkikamagad*. It splits, (rock, metal,) *tâshkabikisse*. It splits in boiling, *dadodemagad*. The road splits, divides, *bakémo mikaua*.

Split; it is split, *tâshkika*, *tâshkigishka*. It is split, (rock, metal, *in.*, *an.*) *tâshkabikad*, *tâshkabikisi*.

Split in the middle; I split it, (*in.*, *an.*) *nin tâshkinan*, *nin tâshkaan*; *nin tâshkina*, *nin tâshkawa*. I split it, cutting, (*in.*, *an.*) *nin tâshkijan*; *nin tâshkijwa*. I split it, sawing, (*in.*, *an.*) *nin tâshkibodon*; *nin tâshkibona*.

Split-saw, *tâshkibodjigan*. (Cross-saw, *kishkibodjigan*.)

Splitting-wedge, *tâshkigaigan*.

Split wood for fuel, *bissigaïssan*.

Spoil; I spoil, *nin banâdjîwe*, *nin banâdjitchige*, *nin mijîwe*, *nin nishivanâdjîwe*, *nin nishivanâdjitchige*. I spoil him, (her, it,) *nin banâdjia*, *nin mijia*, *nin kopâdjia*, *nin ni-*

shivanâdjia; *nin banâdjiton*, *nin mijiton*, *nin kopâdjiton*, *nin nishivanâdjiton*.

Spoiled; I am [it is] spoiled, *nin banâdjitchigas*, *nin nishiwânidis*; *banâdjitchigade*, *nishivanâdad*.

Spoken of; I am (it is) spoken of, *nin wawindjigas*, *nin dajindjigas*; *wawindjigade*, *dajindjigade*.

Sponsor at baptism, *babaikâwin*, *ossikâwin*; *mamaikâwin*, *ogikâwin*. I am sponsor, *nin takonawass*. I am his sponsor, *nin takona sigaandâsod*, or, *nin gi-takona gi-sigaandâsod*.

Spontaneously, *binisika*. It comes (produces) spontaneously, *binishimagad*.

Spoon, *êmikwân*. A spoonful, *ningot-êmikwân*.

Spoon-bill, (bird) *jéde*.

Sportsman, *guossed*, *netagiossed*.

Spot, *kitagisiwin*.

Spot; I spot him, (her, it,) *nin kitagia*; *nin kitagiton*.

Spotted; I am (it is) spotted, *nin kitagis*; *kitagisimagad*, *babigwetagad*.

Spread out; I spread out, *nin tessinige*, *nin dajweginige*. I sp. it out, (*in.*, *an.*) *nin tessinan*, *nin tessiginan*, *nin dajweginan*; *nin tessina*, *nin tessigina*, *nin dajwegina*.

Spread out, (strew;) I spread out, *nin jingadenige*. I spread it out, (*in.*, *an.*) *nin jingadenan*, *nin jingadana*. I sp. it out, throwing, *nin jingadenabaa*.

Spring, *sigwan*, *minûkami*. I spring, *sigwang*. Last spring

- sigwanong*. Next spring, *pa-nima sigwang*. The spring before last, *awâss-sigwanong*. —I spend the spring in a certain place, *nin sigwanish*. I spend the spring with him, *nin wijisigwanishima*. (Miyoskamik).
- Spring (fountain,) *mokidjiwani-big, takib*.
- Spring-water, *mokidjiwano-nibi, takigami*.
- Sprinkle; I sprinkle water, *nin saswebigandajige, nin saswebigandjige* I sprinkle him, (her, it,) *nin saswebigandawa; nin saswebigandan*.
- Sprinkling, *saswebigandjigewin*.
- Sprinking-pot and brush, *saswebigandjigan, saswebigandajigan, sigandjigan*.
- Sprout, *onimik*.
- Sprout; it sprouts, (in., an.) *sâganwimagad, wabidwimag; sâganwi, wabidwi*. The potato sprouts, *sâganwi opin*.
- Spruce, *ininandag; jingob*. [C. sapin.]
- Spruce-beer, *jingobâbo*.
- Sponge, *iskaibân*. I dry water up with a sponge, *nind iskaibi*.
- Spur, *patakimodjickadjigan*.
- Spy, *nendawâtod*.
- Spyglass, *jibaiabandjigan*. I look through a spyglass, *nin jibaiabandjige*. I look at him (her, it) through a sp., *nin jibaiâbama; nin jibaiabandan*.
- Spy out, I spy out, *nin nandawâto, nin gimâb*. I spy him out, *nin gimâbama*. I spy it out, *nin gimâbandan, nin nandawâton*.
- Squall; there is a squall of wind, *kitchi bidanimad, pakiteianimad, gotâmigwad*.
- Squall of wind, *missibissidosi*; pl.—*wag*.
- Square; it is square, *jashameimagad, kakakamagad*. It is square, (stuff, in., an.) *kakakigad; kakakigisi*.
- Square; I square timber, *nin tchigigaige*. I square it, (in., an.) *nin tchigigaan; nin tchigigawa*. (Passahikew).
- Square tobacco, *ejashawebagisid ussema*.
- Squaring, *tchigigaigewin*.
- Squaring-axe, *tchigigaigan*.
- Squat; I squat, *nin nimissab*.
- Squaw, *anishinâbekwe*. I am a squaw, *nind anishinâbekwe*.
- Squaw not belonging to the Grand Medicine, *sagimâkwe*.
- Squaw's play, *passikawewin*. I am playing the squaw's play, *nin passikawe, nin papâssikawe*. The stick used at that play, *passikawân, passikawanaak*.
- Squeeze; I squeeze, *nin bimibiginige*. I squeeze it, (in., an.) *nin bimibiginan; nin bimibigina*.
- Squeamish; I feel squeamish, *nin mânjidee*.
- Squeamishness, *mânjideewin*.
- Squint; I squint, I am squint-eyed, *nind awassâb, nin bimâlwâb, nind atchitchâb*.
- Squinter, *bemâdawâbid, ewassâbid*.
- Squirrel, *atchitamo, agwingoss, assânago*. Black squirrel, *missanig*. Flying squirrel, *jagashkandawe*. (Anikwat-châs).

Stab ; I stab him, *nin bajibawa, nind anoganâma, nin jibajigawa*

Stabbed ; I am st., *nin bojibai-gas, nin jibajigas.*

Stable, *pjikiwigamiy.*

Staff, for a barrel, etc., *mako-kossuwrâtig.*

Stag, *mishewe, omashkos.*

Stagger ; I stagger, *nin babinasse.* I stagger in walking, *nind aiôjagowesse, nin goshwesse, nin goshkoshkwesse.*

Stag's hide, *omashkoswegin.*

Stag's horn, *omashkosweshkan.*

Stag's tail, *omashkoswano.*

Stairs, staircase, *akwandawagan.* I go up stairs, *nind akwandawe, ishpiming nind ija, ishpimissagong nind ija.* I run up stairs, *nind akwandawebato.* (Ketsikusiwin.)

Stake ; I put at stake, *nind atchige, nind atâge.* I put it at stake, (in., an.) *nind atâgen ; nind atâgenan.*

Stalk of Indian corn, *mandâminashk.* Stalks of Indian corn standing in the field, *mandâminashkoki.*

Stallion, *nabé-bebejigoganji.* (Nâbestim).

Stammer ; I st., *nin gagibana-gaskwe, nin gagibanagaskwelagos.*

Stamp ; I stamp, *nin botage.* I stamp it, (in., an.) *nin botâgadan ; nin botagana.* I stamp or crush Indian corn, *nin tagwâwag mandâminag.* I stamp with the foot, *nin tangishkige.*

Stamper, stamps, *botâgan.*

Stanch ; I stanch it, *nin gibiton.*

Stand ; I stand, *nin nibaw, nin gâbaw.* I stand here and there,

nin nanibaw, nin babâ-nibaw.

I make him, (her, it) stand, *nin nibawia, nin gâbawia ; nin nibawiton, nin gâbawiton.*

—We stand around him in a circle, *nin giritapibawitawânan, nin wakagâbawitawânan.*

We st. around him in a semi-circle, *nin waganagâbawitawânan.* We stand in one line,

one after another, *nin nibinê-gâbawimin, or, nin nibidêgâbawimin.* We stand round, *nin bimigâbawimin.* It stands high,

an animal, *ishpigâbawci.*

Standard, *kikinowâbandjigan.*

Standing, *nibâwiwin.*

Stand up, (erected ;) it stands up, (in., an.) *patakidê, patakissin ; patakiso, patakishin.*

I make it stand up in s. th. or on s. th., (in., an.) *nin patakidon ; nin patakina.*

Star, *anâng.* Small star, *anângons.* There are stars, *anângoka.* The star is bright,

shining, *wâssenagoshka anâng.* (Atchâkus).

Starch, *mashkawâtchigan.*

Starch ; I starch, *nin mashkwâtchige.* I starch it, *nin mashkawâton.*

Starling, (bird,) *assiginak, nad-jinamanessi.*

Starry ; it is starry, *anângoka.*

Star-shaped, *anângong ijinagwad.*

Star-shoot, *anâng pangishin.*

Start ; I start, *nin mâtja.* It starts, *mâtjanagad.* (Sipwetew).

I start in a canoe or boat, *nin mâtji, nin bos.* I start first, *nin niganishka.*

Start up ; I start up, (by surprise,) *nin goshkosse.*

Starve. Starvation.—S. Hunger. Hungry.

Starve; I starve to have it, *nind ondanêndân*.

Starve to death; I st. to d., *nin gawanândam*. (Nipâhâkka-tusow). Death from starvation, *gawanândamowin*.

Statement, *dibâdjimowin*, *dibâdodamowin*. True statement, *gwaiaakâdjimowin*. I make a true statement, *nin gwaiaakâdjim*.

Stature, *akossiwin*.

Stay, *âpidanisiwin*.

Stay; I stay, *nind âpidanis*. I stay in different places, *nin babâ-ainda*, *nin babâ-danis*.

Steady; it is steady, *sôngan*.

Steal; I steal, *nin gimôd*. I steal him, (her, it,) *nin gimôdinan*, *nin gimôdin*. I steal it from him, *nin gimodima*. I steal all his things from him, *nin techagimodima*.

Stealing, *gimodiwin*. Habit of stealing, *gimôdishkiwin*. I am in a habit of stealing, *nin gimôdishk*.

Steam-bath, *madôdisson*. I take a steam-bath, *nin madôdo*. Steam-bath stone, *madonewâbik*.

Steamboat, *ishkotê-nâbikwân*, (fire-vessel.)

Steam-sawmill, *ishkotê-tâshki-bodjigan*, (fire-sawmill.)

Steel, *manitobiwâbik*. I make or manufacture steel, *nin manitôbiwâbikoke*.

Steel-manufacturing, *manitôbiwâbikokewin*.

Steel-manufacturer, *manitôbiwâbikiwinini*.

Steel-pen, *biwâbiko-mîgwan*, *oji-biiganâbik*.

Steeple. S. Church-steeple.

Steer, *nabê-pijiki*.

Steer; I steer, *nind odâke*, *nind âdikweam*, *nind âdikwêige*. I steer for a certain point, *nind inâ*, *nind inikwêam*. I steer it, *nind odâken*. I steer it for a certain point, *nind inikwêan*. I help him in steering, *nind odâkêekawa*.

Steering, *odâkêwin*.

Steering-paddle, *odâkê-abwi*.

Steersman, *wedâked*, *odâkêwinini*.

Step, *takokiwin*. I make short steps, *bebêsho nin takoki*, or, *besho nin tatakoki*. I make long steps, *wâwâssa nin takoki*, or, *wâssa nin tatakoki*.

Step; I step, *nin takoki*. I step aside, *nind ikogâbaw*. I step aside, (out of the road,) *nin bakêgâbaw*. I step aside to give him room to pass by, *nin bakêgâbawitawa*. I step back, *nind ajêgâbaw*. I step back for him, *nin ajêgâbawitawa*. I step out of the trail in walking, *nin goshkwêtakoki*, *nin goshkoshkwêtakoki*.

Step-daughter; my, his step-daughter, *nindojimikwem*, *odojimikweman*.

Step-father; my, thy, his step-father, *nimishome*, *kimishome*, *omishoweian*.

Step-mother; my, thy, his step-mother, *ninwishe*, (*ninoshe*), *kinwishe*, *onwisheian*.

Step-son; my, thy, his step-son, *nindôjim*, *kidôjim*, *odôjiman*.

Stench, *manjimâgosîwin*.

Stern, *odákan*.

Stew; I stew it, (*in., an.*) *nin gibásan; nin gibósowa*.

Steward, *mijinauere*. I am a steward, *nin mijinauere*.

Stewardship, *mijinauerewin*.

Stewing oven, *gibósigan, gibosiganikan*.

Stew-kettle, stew-pot, *gibósigan-ákik*.

Stick, *mitigons*. Round stick, not split, *misâtig*. I chop round stick, (not splitting them,) *nin misâtigogaisse*.—Stirring stick, *anêigan*. Walking-stick, *sakaon*.

Stick; I stick it to s. th., (*in., an.*) *nind agôkiwassan; nind agôkiwassa*. I stick (it stiks) to s. th., *nind agôke; agôgin*. It sticks to it by freezing, *agoskwadin*. It sticks to the ground, *agwakamigissin, agokamigissin*.) It sticks to some wooden object, *agwakossin, (agokossin)*.

Stick in; I stick it in s. th., (*in., an.*) *nin patukissidon, nin patakidon*.

Sticky; I have sticky hands, *nin bassakonindjin*.

Stiff; it is stiff, (stuff, *in., an.*) *tehibatchigad; tehibatchigisi*.

Stiff arm, stiff leg, etc. S. Arm. Leg, etc.

Stifle; I stifle him, *nin gibwanâ-moshkara*. I stifle myself, *nin gibwanâm*.

Stifled; I am stifled by smoke, *nin gibwanâmos*. (*Kipwâbasuw*).

Still, *bisân, bêka*. I am still, *nin bisânab, nin bisânis, bisân nind aia, bêka nind aia, nin bêkâdis*. It is still, *bisâ-*

namagad. It is still, (liquid,) *bisânâgami*. It is still, (in a place,) *bisânate*. *Kiyâm, kiyâmapiw*).

Still, but stilil, *minoich, ânawi, potch*. (*Ata, maka*).

Stilt, *mitigogad*. I walk on stilts, *nin miigogâdekas*.

Sting, (prick;) I sting him, (her, it,) *nin patakawa, nin patchishkara; nin patakaan, nin patchishkan*.

Stinging fly, *pingosh*. Very small stinging fly, *pingoshens*.

Stink; I stink, *nin manjimâgos*.

It stinks, *manjimâgwad*.

Something stinks to me, *nin manjimandjige*. He, (she, it)

stinks to me, *nin manjimama; nin manjimandan*. It stinks

when burnt, (*in., an.*) *manjimâte, manjimâsso*.

Stir, (riot) *ombasondiwin*.—S. Stir up.

Stir or mix; I stir, *nind anêige, nin nissêige*. I stir it, *nind anêan, nin nissêan, nin wani-nawean, nind ombocéan*.

Stirrup, *nagasidebison, atchisi-debison bimibaigong*, or, *tes-sabing*. (*Tâbiskuskatchigan*).

Stir up; I stir up people, *nind ombâsonge*. I stir him up, *nind ombasoma, nind âshia*.

We stir up one another, *nind ombâsondimin*.

Stockfish, *jigwamej*.

Stocking, *ajigan, misâtigomidass, akokomidass*. I make stockings, I knit, *nin missâtigomidassike, nind akokomidassike*.

Stolen object, *gimodiwin*.

Stomach, *missad*. *Maskigan*. The first stomach of ruminat

ing animals, *bebitossi*; the second stomach, *ogidagimod*.—A gargling noise is heard in my stomach, *nin madwegaminagiji*.

Stone, *assin*. Small little stone, *assinins*, *bissâassinins*. There are stones, *assinika*. There are little stones, *assininsika*, *bissâassininsika*. On a stone, *mitâassin*, *ogidâbik*, *mitâassinâbik*. There is stone upon stone, *ogidabikissin*. It is made of stone, or paved with stone, *assinikâde*. There is a foundation made of stone, *assinikande*.—A flat stone. *tessâbik*. Net-stone, *assinâb*.—It looks like stone, *assinîng îjinâgwad*.—I am stone, (petrified,) *nind assiniw*.

Stone; I stone, *nin babimwâassin*. I stone somebody, *nin bimwâssinaige*. I stone him, *nin bimwâssinaa*.

Stone-building, *assinî-wâkaigan*.

Stone-Siou Indian, *Assinibwân*.

Stone's throw far, *eko-débiwebi nind assin*.

Stool, *apabiwin*.

Stoop; I stoop, *nin nawéta*, *nin jagashki*. I make him stoop, *nin jagashkia*.

Stooped; I am stooped down, *nin jagashkishin*.

Stop! *béka!* (*Tcheskwa*).

Stop, (close up;) I stop it, (*in*, *an*.) *nin gibaan*, *nin gibiton*, *nin gibâkwaan*; *nin gibâwa*, *nin gibâkwâwa*. I stop s. th. with my hands, *nin gibinindjin*. I stop one of my ears, *nin gibitawâgeodis*, *nin gibishebinidis*. I stop my ears, *nin gagibitâwageodis*, *nin ga-*

gibishebinidis. I stop one of his ears, *nin gibitawagêwa*, *nin gibishebina*. I stop his ears, *nin gagibitawâgêwa*, *nin gagibishebina*.

Stop, (dwell;) I stop, *nin da*. Where I stop or dwell, *endaiân*. Where he stops, *endâd*.

Stop, (stand still;) I stop, *nin nogi*, *nin nogigâbaw*, *nin nagashka*, *nin nagata*. I stop running, *nin nogibato*. It stops, *nôgishkamagad*, *nagashkamagad*, *nogisse*. I stop him, (her, it,) *nin nogina*, *nin nogishkawa*; *nin nogiton*, *nin nagishkan*.—I stop, *nin bisânab*. It stops, *bisânabimagad*. (*Nakiw*, *nakinew*).

Stopped; I am stopped by a river, *nind adagâmagishin sibi*.

—One of my ears is stopped, *nin gibitamagi*. My ears are stopped, *nin gagibitawage*.

Stopper, *gibaigan*. I put a stopper in, *nin gibaige*.

Storch, *jashaji*.

Store, *atâwewigamig*.

Store-house, *atâssôwigamig*, *mâwandjitâssowigamig*.

Storekeeper, storer, *atâwewi-nini*.

Store up; I store up, *nin mâwandjitâss*, *nind atâss*. I store up for me, *nind atâmas*, *nind atâmadis*. I store it up, (*in*, *an*.) *nind atâsson*; *nind atâssonan*. I store it up for me, (*in*, *an*.) *nind atâmâson*, *nind atâmâdison*; *nind atâmasonan*, *nind atâmadisonan*.

Story, in a house; there is a story, *ishpimissagokâde*.

Story, narration, *dibâdjimowin*, *babamâdjimowin*, *bidâdjimo-*

- win*. (Atjimowin). Impure indecent story, *bishigwâdâ-djimowin*.
- Stout; I am stout, *nin songâdis*, *nin songis*, *nin mashkawis*.
- Stove, *kijabikisigan*. (Piwâbiskokutawânâbisk).
- Straight, *gwaiak*.
- Straighten; I st., *nin gwaiakotchiğe*. I st. myself, (stand up, *nin gwaiakola*, *nin tajwakota*, *nin gmaiakogabaw*, *nin tajwakogabaw*. I straighten it, *nin gwaiakoton*, *nin tajwabikinan*.
- Strain; I strain, *nin jâbogawitchige*. I strain it, *nin jâbogawiton*, *nin jabuwajigawiton*.
- Strainer, *jâbogawitchigan*, *jâbwajigawitchigan*.
- Strait. S. Narrow.
- Straiten; I straiten it, (*in.*, *an.*) *nind agâssadeton*, *nin wibonan*; *nind agâssadea*, *nin wibona*.
- Straitened; it is str., (*in.*, *an.*) *wibwa*; *wibwamagad*.
- Straits; there are straits between two lakes, *wabigama*, *waba*.
- Strange! *gawengish!* *ashinangwana!* (Mâmaskâteh!)
- Strange; I make it in a strange manner, *nin maiâgiton*. I put it in a strange manner, *nin maiâgissiton*. I find strange what I hear, *nin maiâgitan*. I find strange what he is saying, *nin maiâgitawa*. (Mâmaskâtam).
- Stranger, arriver, visitor, *biwide*. (Omânotew).
- Stranger, (foreigner,) *meiâgisid*. I am a stranger, *maiâgis*, *nin maiatawis*. (Pitusisiw).
- Strangle; I strangle you with my hands, *nin gibinêwena*.
- Strap; I strap it, *nin kaskaskibissiton*.
- Straw, *pakwêjiganashk*.
- Straw-bed, straw-pallet, *mashkossiwi-apishimon*, *mashkossiwi-nibâgan*.
- Strawberry, *odîimin*.
- Straw-hat, *mashkossi-wiwakwân*.
- Stream, *sibi*.
- Strength, *mashkâwisîwin*, *sabadisîwin*. Strength of mind, thought, resolution, *mashkawendamowin*. — Strength of heart, *mashkawideewin*, *songideewin*.
- Strengthen; I strengthen him, (her, it,) *nin songisia*, *nin mashkawisia*; *nin songiton*, *nin mashkawiton*.
- Stretch; I stretch it, (*in.*, *an.*) *nin papassabiginan*; *nin papassabigina*.
- Stretch out; I stretch it out, (*in.*, *an.*) *nin dajwebikinan*; *nin dajwebikina*. I stretch it out in every direction, (*in.*, *an.*) *nin jishibigibidon*; *nin jishibigibina*.
- Strew; I strew, *nin biwwebinige*. I strew it, (*in.*, *an.*) *nin biwwebinan*; *nin biwwebina*.
- Strike; I strike, *nin pakiteğe*. I strike him, (her, it,) *nin pakitéwa*, (pakamahwew) (*nin wewepolawa*) *nin pakitean*. I strike myself, *nin pakitéodis*. I strike some object belonging to him, *nin pakitéoma*. — I strike him in the face, *nin bassingwéwa*. I st him on the mouth, *nin bassidonéwa*.
- Strike accidentally; I strike him, (her, it) by accident, *nin*

- pitaganama, nin pitaganandan.* (Pistahwew).
- String, *sagibidjigan, biminâkwanens, takobidjigan.* Narrow string of leather, *bishâganâb.*
- Strip, undress; I strip, *nin gisikwanaie, nin gisikwanaiebinidis.*—I strip him, *nin gisikwanaiebina.* (Ketayonise-new).
- Stripping, *gisikwanaiewin.*
- Strive; I strive, *nin wikwatchito, nin godjiew.* (Kutchîw).
- Strong; I am strong, *nin mashkawis, nin songâdis, nin sabadis, nin songis, nin kijjavis.* It is strong, *songan, mashkawisimagad, mashkawissin, kijjawad, songin.*
- Strongly, *songan, enigok, âpîtchi, kijja, epitching, kagétin, onina, wanina.* (Sokki).
- Struggle; I struggle, *nin mimi-gapagis.*
- Strumpet, *gagibâdjikwe, bishigwâdjikwe.*
- Stubborn; I am st., *nin mashkawindibi,* (my head is hard.) I have a stubborn heart, *nin mashkawidee.*
- Stubbornly, *awandjish.* (Atjipiko).
- Stubbornness, *mashkawindibewin, mashkawideewin.*
- Stuff; one object of stuff, *bejigweg.* Two, three, four objects, etc., *nijweg, nissweg, niweg,* etc. So many objects of stuff, *dassweg.* In the middle of some stuff, *naweg.*
- Stuff, I stuff, *nin pindashkwe.* I stuff it, (in., an.) *nin pindashkwadan; nin pindashkwana.*
- Stumble; I stumble, *nin bisosideshin.*
- Stumbling, *bisasideshiwin.*
- Stumbling-stone, *bisosideshiwinassin.*
- Stump, *kishkanakad.* Little stump, *kishkanakadons.*
- Stun; I tun him, *nin giwashkwéganama.*
- Stupid; I am stupid, *nin gagibâdis, nin kopâdis, nin kopadendâgos.* It is stupid, *gagibadad, kopadad.* I make him stupid, *nin gagibadisia, n-n kopadisia, nin gagibasoma.* I use him, (her, it) in a stupid and ill manner, *nin kôpâdjia; nin kôpâdjiton.*
- Stupidity, *gagibâdisiwin, kôpâdisiwin.*
- Sturgeon, *namé.*
- Styx-bridge, *kokokajogan.*
- Subdue; I subdue him, (her, it,) *nin wângawia; nin wângawiton.*
- Sublime; I am (it is) sublime, *nin kitchitwâwis, nin kitchitwâwendagos; kitchitwâwendâgwad.*
- Succeed; I succeed, (follow,) *nin nâbishkage, nind anikeshkage, nind odâkeshkam.* I succeed him, *nin nabishkawa, nind anikeshkawa, nind odâkeshkawa.*
- Succession, *nâbishkagewin, anikeshkagewin.*—In quick succession, soon one after another, *wawaiba, bebesho.*
- Suck; I suck (milk,) *nin non, nin totoishi.* I suck too much, *nin nônishk.* I give suck, *nin nonâwass.* I give him suck, *nin nona.* I cease to

give him suck, *nind ishkwé-nona*.

Suck; I suck, I draw s. th. in my mouth, *nin wikwam, nin wikwandjige*. I suck him, (her, it), *nin wikwama; nin wikwanda*. (Ototamew).

Suck, doctoring; I suck, *nin nibiki*. I suck him, *nin nibikana*. Nipiskew.

Sucker, (Indian doctor,) *nibiki-winini*.

Sucker, (fish,) *namébin*.—S. Carp.

Sucking, *nibikiwin*.

Sucking-horn, *wikwandjigan*.

Suck out; I suck out the sap, *nin siwakwe*. I suck it out, (in., an.) *nin siwakwadan; nin siwakwana*.

Sudden, (short, shortly,) *kakâm*. (Sesikutch).

Sudden death, *sesika-nibowin, kakaminowin, kâikamisiwin*.

Suddenly, *sesika, gesika, tchesika; atchitchikana*.

Suffer; I suffer, *nin kotagita, nind animis, nin kotagis, nin nanékadis*. I suffer in thoughts, *nin kotagendam, nind animendam, nin nanékadendam*. I suffer a long time, *nin sibiskendam*. I have to suffer, *nin kotagendâgos, nind animendâgos*.—I make him, (her, it) suffer, *nin kotagia, nin kotagima, nind animisia, nind animia, nin nanékadjia, nin kotagiton, nind animiton, nin nanékâdjiton*. I make him suffer much by striking him, *nin wissâgaganâma*.—I make myself suffer, *nin kotagiûdis, nind animiûdis*.

I make myself suffer by it or for it, *nin nanékâdjiton*.—I suffer with him, *nin widjânimisima*. (Kwatakittaw).

Suffer bitterly; I suffer b., *nin wissagendam*. I make him (her, it) suffer b., *nin wissagendamia, nin wissagendamiton*.—I suffer burning, *nin wissagines, nin wissagakis*. I make him suffer by burning him, *nin wissagakiswa*.

Suffering, *kotagitowin, animisiwin, kotagendamowin, kotagisowin, nanékâdisowin*. Bitter suffering, *wissagendamowin*. Suffering from burning, *wissaginesowin*. Suffering received from somebody, *kotagitigowin*.—Long suffering, *sibiskendamowin*.—It causes suffering, *kotagendagwad, kotagitowemagad*.

Suffer, permit; I suffer it, *nin ganahendan*.

Suffice; it suffices, *debisse, débissemagad*.

Sufficiency, *débisiwin*.

Sufficient; I am it is, *suf, nin debisse, débissimagad*. I am it is not suf., *nin nondesse, nin nondeshin, nondessimagad, nondessin*. We are in a sufficient number, *nin dedashimin*. It is suff. in a suff. number or quantity, *dedassin*.

Sugar, *sibâkwat*. Brown sugar, *sibâwâni sibâkwat*. I make sugar, *nin sibâkwatoke, nind isikamisige*.

Sugar-bush, sugar-camp, *sibâkwatokân, isikamisagan*.

Sugar-cane, *sibâwâgan*.

Sugar-making, *sisibâkwatoke-win, iski gamisigewin*.

Sugar-making woman, *iskigamisigekwe*.

Sugar-water, (maple-sap,) *sisi-bâkwatâbo*.

Suicide, *nessidisod, netod wiîaw*. (Nepahisut).

Sulky; I am sulky, *nin babigodee*.

Sulphur, *osâwi-makate*.

Summer, *nibin*. It is summer, *nibin, nibinakamiga*. In summer, *nibing; nâbingin*. The summer is far advanced, *ish-pinibin*. After the middle of the summer, *gîwênibin*. Last summer, *nibinong*. The summer before last, *awass-nibinong*. Next summer, *pânima nibing*. It is a cool summer, *takinibin*. It is a warm summer, *kijâte*.

Summer; I summer somewhere, *nin nibinish*. It summers, *nibinishimagad*. I summer with him, I spend the summer with him somewhere, *nin widjinibinishima*.

Summering, (spending the summer-season,) *nibinishiwin*.

Summer-skin, summer-fur, *nibiniwaiân*.

Summit, *wanakowin*. There is a summit, *wanakowiwan*. It is the summit of a mountain or hill, *gakadina*. I arrive at the summit of a mountain or hill, *nin gîjamâdjîwe*.

Sun, *gisiss*. (Pisim). The sun rises, *mogisse gisiss, mokaan gisiss*. (Sâkâstew). The sun comes out of the clouds, *sâ-gassige gisiss*. The sun shines, *wâsseiâssige, or sâgate gisiss*.

The sun is brilliant, *wâssesi gisiss*. The sun is red, *mis-kwassige gisiss*. The sun has a circle, *winibassige gisiss*. The sun is darkened, *tibikabaminâgosi gisiss*. The sun sets, *pangishimo gisiss*.

Sun-burnt; I am s., *nin makatewis*.

Sunday, *anamiëgijigad, anwebiwinigijigad*.

Sun-dial, *dibaigisisswân*.

Sundry, *anôtcî, wiîagi*.

Sunflower, *bassitâgan, missiîâgan*.

Superficially, *mamanj, ogidjina*.

Superior, *nagânîsid, nigânîsim*.

I am a superior, *nin nigânîs*.

I am considered superior, *nin nigânendagos*. I make him

a superior, *nin nigânîsia*.

Superiority, *nigânîsiwin, ogimâwiwin*.

Supernatural warning or communication, *windamâgosiwin*.

I receive a sup. warn., *nin windamâgowis*.

Supernumerary; I am sup., *nind aniwisse*. It is sup., *aniwissemagad*.

Superstitious person, *anôtcîh gego daiebwetang*.

Supper, *onâgoshi-wissiniwin*. (Otâkusi-mitjisuwin).

Supplant; I supplant him, make him fall, *nind oniwish-tawa, nin bosogêwa, nin bid-jigêwa*.

Support, (care,) *bamiîwewin, bamiîdiwin*. Support of one's self, *kamiîdisowin, bamikodadisowin*.

Support, (care;) I support, *nin bamiîwe*. I support him, (her, it,) *nin bamia; nin bamiton*.

I support myself, *nin bamidis, nin bamikodadis*.
 Support, (hold up;) I support him, (her, it), *nin ashidakawa, nind ashidakwaan*. I support him with my hands, *nind asswana, nind asswana*.
 Suppose; I suppose, *nind in-dam*. I suppose to be him, *nind awenima*.
 Supposing, *kishpin*.
 Supposition, *inudamowin*.
 Sure, to be sure, *aningwana, e nangé ka, angwamass*. (Tehikema).
 Sure; I am sure, *nin pakakéndam*. I am sure of it, *nin pakakéndân*. I make it sure, *nin wawingdon*. (Ketchinâ-huw).
 Surely, *abidekamig, gwaiaak*. (Ketchina).
 Surf; the surf is beating on a shallow place in the lake, *baqwashka*. The surf beats against the shore and returns, *tibibashka*.
 Surface; on the surface, *ogid-jaii, ogidjina; ogidakamig*; (under ground, *anâmakamig*).
 Surpass; I surpass, *nind ini-wiwe; nin pakinage, nind enimaare*. I surpass him, (beat him,) *nin pakina wa, nind aniwia, nind aniwishka-wa, nind enimia*. I surpass him in a canoe, *nind enimâ-wa*. I surpass him running or walking, *nind enimishkawa*. I sur. it, *nind aniwiton, nind aniwishkan*. (Paskiyawew).
 Surprise; I surprise him, *nin goshkoo*. (Sisikatchihew). I surprise him by my coming,

nin tchissikawa. (Wiskawa-hew).
 Surprised; I am surprised, *nin goshkoka, nin mamakaden-dam*. I am sur. in thoughts, *nin goshkwendam, nin goshkonnwes*. (Sisikateyittam).
 Surround; we surround him sitting, *nin giwitabitawanan*, we surround him standing, *nin giwitagabawitawanan*. It surrounds me, *nin giwitashkâgon*.
 Surrounded; I am (it is) sur., *nin giwitagâbawitâgo; giwitâgabawitchipide*.
 Survey, *dibatabiwin*.
 Survey; I survey, *nin dibaaki*.
 Surveyor, geometer, *dibaakiwini*.
 Survive; I survive, *nin ish-kwar, ishkoné*. I survive the night, *nin wâbas*. I don't survive the night, *nin nondéiabas*. I survive the winter, *nin wâbanish*. I don't survive the winter, *nin nondéiabanish*.
 Suspect; I suspect, *nind anaminge*. I suspect him, (her, it, in thoughts, *nind anamenima, nind animenidan*. I suspect him, (her, it) and express it in words, *anânimia; nind animindân*.
 Suspect, mistrust; I suspect, *nin monéiam*. I sus. him, (her, it), *nin mônénima; nin mônendan*. (Moyeyimew).
 Suspenders, used by men, *dajawichason*, used by squaws, *anikaman*.
 Suspicion, *anamingwin, anamindwin*. I have suspicion, *nind anaminge*. We have sus-

- picion against each other, *nind anâmindimin*.
 Swallow, (bird,) *jashâwanibissi*. (Mitchâskusis).
 Swallow; I swallow, *nin gondjige*. I swallow him, (her, it,) *nin gonâ, nin négwama; nin gondan, nin négwandan*. I swallow a little of it to taste it. (in., an.) *nin gôtandan; nin gôtama*.
 Swallowed; it is sw., (in., an.) *gondjigade; gondjigaso*.
 Swamp, *wâbashkiki, mashkig*. In the middle of a swamp, *u-washkig*.
 Swan, *wâbisi*. Young swan, *wâbisins*. A kind of small swan, *manâbisi*.
 Swanskin, (soft flannel,) *wâbigin bebigwatagak*.
 Swan's potato, *wâbisipin*.
 Sward, *kokoshiwajagaa*.
 Swarthy; I am swarthy, *nin makatewis*.
 Swathe; I swathe him, *nin titibitchipina*.
 Swathed; I am sw., *nin titibitchipis*.
 Swear; I swear, *nin mashkawigijwe*. I swear by his name, *nin dagowina*. I swear by it, *nin dagowindan*. (Kitchipikiskew).
 Swearing, oath, *mashkawigijwewin*.
 Sweat, *abwesowin*.
 Sweat; I sweat, *nind âbwess*. I sweat working, *nind abwetu*. I sweat blood, *nin miskwiâbwes*.—My feet are sweating, *nind âbwéside*. My hands are sw., *nin âbwenindji*.
 Sweep; I sweep, *nin tchiga- taige, nin tchishataige*. I sweep it, *nin tchigataan, nin tchishataan*.
 Sweet; it is sweet, (in., an.) *wishkobad; wishkobisi* Wikkitisiw, wikkasin). It is sweet, (liquid,) *wishkobagami*. It is sweet, (meat, in., an.) *wishkobiwagad; wishkobiwagisi, wishkobiwe*.
 Sweetcake, *washkobisid pakwejigan washkobidjigasod pakwejigan*, (weet bread, sweetened bread.)
 Sweet corn, *wiskobimin*.
 Swell; I swell up, *nin ombaog*.
 Swelling, *bâgishûwin*. The swelling ceases or abates, *niraaan*. My swelling decreases, *nin niraaog*.
 Swept; it is swept, *tchigataigade, tchishataigade*.
 Swim; I swim, *nin bimâdaga*. (Yâyânam). I can swim, I swim well, *nin nitâwadaga*. I swim about, *nin babâmadaga*. I swim there, *nind inâdaga*. I swim to the shore, *nind agwâadaga*. I swim to the other side of a river, etc., *nind âjawadaga*.
 Swimmer, *bemâdagad*. A good swimmer, *netâwadagad*.
 Swine, *kokosh, kokoshag*.
 Swineherd, *genawenimad kokoshan*.
 Swing, *webison, wêbisowin, wewebison*.
 Swing; I swing myself, *nin wewebis*. I swing him, *nin wewebina*.
 Swinging, *wewêbisowin*.
 Swollen; I am swollen, *nin bâgish, nin bodashka*. (Pâkipa-

yiw). It is swollen, <i>bâgissin</i> .	or dagger, <i>ajaweshkons</i> . Shi-
My belly is swollen, <i>nin bo-</i>	mâgan).
<i>dadjishka</i> .	Synagogue, <i>marandiwigamiy,</i>
Swoon, <i>wanimikawiwîn</i> .	<i>kikinoamâdiwigamiy</i> .
Swoon ; I swoon, faint, <i>nin wa-</i>	Syringe, <i>pindabâradjigan, sigi-</i>
<i>nimikaw, nin wanendama</i> . S.	<i>namâdiwin</i> . Little syringe,
Faint. Fainting. (Wanikiski-	<i>bobogidjibigaigan</i> .
siw).	Syringe ; I syringe him, <i>nin pin-</i>
Sword, <i>ajaweshk</i> . Little sword	<i>dabâwana, nin siginamâwa</i> .

T

Table, *adôpowin*. On the table, *ogidj'adopowin*. Under the table, *anâmadopowin*. (Mitji-suwînâtik).

Table-cloth, *adôpowinigin*.

Tables of the Covenant, *nij tes-sabikon*.

Tabourer, *tabrer*, *teweigiwinini*.

Tack, *sagaigans*.

Tack; the vessel tacks about, *ajawiiassin nâbikwân*.

Tail, *osow*.—It has a long tail, *ginwanowe*. It has a short tail, *takwanowe*. It has a twisted or curled tail, *titibanowe*. It has a white tail, *wabanowe*.

Tail of a bird, *wanashkid*. (Watanîy). Tail of a small bird, *bineshi-wanishkid*. Tail of a large bird, *binessi-wanashkid*.

Tail of a cow or ox, *pijikiwano*.

Tail of a fish, *ojigwan*.

Tailor, *gashkigwassowinini*.

Take; I take, *nin mamige*. I take him, (her, it,) *nin mamâ; nin mamôn*. I take it from him, *nin mamawa*. I take more than I ought, *nin nandagenim*.—I take before another does, *nin makandoshkamage*. I take it before others do, *nin makandoshkan*. I take it before he does, *nin makandoshkawa, nin makandoshkamawa*.

Take; I take, *nind odâpinige*.

take or accept him, (her, it,) *nind odâpina; nind odâpinan*. I take it for me, *nind odâpinamâdis*. I take it or accept it from him, *nind odâpinamâwa*.

Take along; I take him, (her, it) along with me, *nind ani-gigisia; nind ani-gigisin*.

Take away; I take him, (her, it) away, *nin mamâ, nind mādji-na, nind ikona; nin mamôn, nin mādjidon, nind ikonan*.

Take care; I take care of him, (her, it,) *nin bamia, nin ganawênima; nin bamiton, nin ganawêndân*. I take care of myself, *nin bamiidis, nin ganawenindis*.—I take too much care of him, (I spoil him,) *nin téssina, nin téssinâwa*. I take too much care of myself, *nin téssinidis*.

Take down; I take him, (her, it) down, *nin nissendawaa, nin pinawa; nin nissadawatan, nin pinaan*.—I take a sail down, *nin binâkobidjige, nin binâkonige*. I take the sail down, *nin binâkonan niggassimonon*.

Take, drawing or hauling; I take it, drawing it to me, (in, an.) *nind odâpibinan, nind odapibidon; nind odâpibina*.

Take from; I take from the fire, *nind agwâshinge*. I take from the fire what I have cooked,

- nind agwâisekwe.* I take it from the fire, (*in., an.*) *nind agwâshima.*
- Take in; I take him (her, it) in, *nin pindigana; nin pindigadon.* I take him in my house, *nin pindigana endaiân.*
- Take off; I take it off, (*in., an.*) *nin gashkaan, nin gashkâwa.* I take it off (or away) from him, *nind angotamara.* I take off my hat, *nin gitchiwakwane.* —Take off clothes. S. Strip.
- Take out; I take him (her, it) out, *nin sâgulina; nin sâgisiton.* —I take it out of a canoe, etc., (*in., an.*) *nin agwâssiton; nind agwâshima.* I take s. th. out of his hand, briskly, *nin gidiskinindjibina.* I take it, not briskly, *nin gidiskinindjina, nin gidjinindjina.* I take out of a kettle or pot s. th. to eat, *nind agwâp.*
- Take up; I take up on a thing, *nin nabidoige.* I take them up on a string, (*in., an.*) *nin nabidoanan; nin nabidoag.* Needle used in taking upon a string s. th. *nabidoigan.* —I take up with a hook, *nind adjigwâdjige.* I take him (her, it) up with a hook, *nind adjigwâna; nind adjigwâdan.*
- Take without permission; I take without p., *nin wâwëjikama.* I take him (her, it) without p., *nin wâwëjikaman; nin wâwëjikaman.*
- Tale, *adisôkan, dibâdjimowin.* Decent tale, *binâdjimowin.* Indecent tale, *winâdjimowin.* (Atayokkan).
- Tale-teller, *adisokewinini.*
- Tale-telling, *adisokewin.*
- Talk; I talk, *nin gigil, nin gâ-gigil, nin danânagidon, nin gijwe.* (Pikiskwew, itwew).
- Talkative; I am talkative, *nind osâmidon, nind osâminowari.*
- Talkativeness, *osâmidonowin, osâminowewin.*
- Talking, *danânagidonowin, gigitowin, gâgigitowin, gijwewin.* Talking in a certain manner, *ijigijwewin.*
- Tall; I am tall, *nin ginôs,* (I am long.) I am so tall, of a certain height, *nind akôs.*
- Tallow, *mashkawadjibimide.*
- Tamarack, *mashkiqwâtig.*
- Tamborine, tabouret, tabret, *terwëgan, mitigwakig.*
- Tame; I tame him, (her, it), *nin wangawia, nin wangawitan.* I tame it, (an animal or bird,) *nind awakana, nind awakana.* (Nakayâhew).
- Tamed; it is tamed, (*in., an.*) *wangawitchigâde, wangawitchigâso.* Nakatchitchikâso.
- Tamed animal, *wangawitchigâsod awessi, mindassiwagan, awakân.* I keep a tamed animal, *nin wawëkinawawessi.*
- Tamed bird, *awakân.*
- Tan; I tan, I am tanning *nind assêke.* I tan a skin, (*in., an.*) *nind assêkadân, nind assêkanâ.* (Kesinikw, kesinew).
- Tan-house, *assêkwëgamig.*
- Tanned; it is tanned, (*in., an.*) *assêkôde, assêkâso.*
- Tanner, *assêkwëwinini.*
- Tanner's trade, tannery, *assêkewin.*
- Tantamount, *tibishko.*
- Tar, *nahikwâni pigie.* —S. Pitch.

Target of an archer, *bimôdjigan*.

I am shooting at a target, *nin godaâkwe*.

Tarry; I tarry, *wika nin degwishin, ginnewj nind inind*.

Taste, *ipogosiwin*. Good taste, *minopogosiwin*. Bad taste, *mangipogosiwin*.—I find a good taste, *nin minopidjige*. I find a good taste in it, (*in., an.*) *nin minopidan; nin minopwa*. It has a good taste, (*in., an.*) *minopogwad; minopogosi*.—I find a bad taste, *nin manjipidjige*. I know s. th. by the taste, *nin nissitopidjige*. I know it by the taste, (*in., an.*) *nin nissitopidan; nin nissitopwa*. It has an excellent taste, (*in., an.*) *wingipogwad; wingipogosi*. It has a sweet taste, (*in., an.*) *wishkobipogwad; wishkobipogosi*. It has a bitter taste, (*in., an.*) *wissagipogwad; wisagipogosi*.

Taste; I taste, *nin godgipidjige*. I taste it, try it by the taste, (*in., an.*) *nin godjipidan; nin godjipwa*. I taste or eat a little of it, (*in., an.*) *nin tangandan, nin gotandan; nin tangama, nin gotama*.

Taste; it tastes, it tastes so..., (*in., an.*) *ipogwad; ipogosi*. It tastes salted, (*in., an.*) *jiwitâganipogwad; jiwitâganipogosi*. It tastes raw, (*in., an.*) *ashkipogwad; ashkipogosi*. I find it tastes raw, it tastes raw to me, (*in., an.*) *nind ashkipidan; nind ashkipwa*.

Tatters, *wiâgassiman*.

Tattlers, *wesâmidong, neshiwanâdjigijwed*. I am a tattler,

nind osâmidon, nin nishiwanâdjigijwe.

Tavern, *siginigêwigamig, ashangêwigamig*.

Tavern-keeper, *siginigewinini, ashangêwinini*.

Tax-gatherer, *mawandjitchigewinini*.

Tea, (in leaves,) *anibish; tea*, (ready to drink,) *anibishâbo*. (*Nîpiya, maskikiwâbüy*).

Teach; I teach, *nin kikinoamage*. I teach him, *nin kikinoamawa*. I teach myself, *nin kikinoamadis*. We teach each other, *nin kikinoamadimin*.

Teacher. S. School-teacher.

Teaching, *kikinoamâgewin, kikinoamâgowin, kikinoamâdiwin*.

Tea-kettle, tea-pot, *anibishâboakikons, jishibakik, jishibakikons*.

Teal, (duck,) *sagatâganishib, wewibingwange*.

Tea-spoon, *emikwânens, anibishâbo-emikwânens*.

Tear, *sibingwai*. With tears, *gigisibingwai*. (*Otchikawâbüy*). I shed a tear, *nin pangigawisibigwe*. I shed tears, *nin maw*. (*Mâtuw*). Tears come out of my eyes, *nin sasâgisibingwe*.

Tear; I tear, *nin bigobidjige*. I tear it, (*in., an.*) *nin bigobidon, nin kishkibidon, nin bigashkan; nin bigobina, nin kishkibina, nin bigoshkawa*. (*Yayakipitam*). I cannot tear it (*in., an.*) *nin bwawibidon; nin bwawibina*.—I tear his skin, *nin bigwajëma*.—It tears, rends, *kishkigisse*.

Tear or break; I tear or break it, (*in., an.*) *nin pakishkan, nin pakibidon; nin pakishkawa, nin pakibina.* (Pikupitam). I tear a net, *nin pakinassabi.* It tears breaks, *pakishkamagad, bigoshkamagad.*

Tear or break by rubbing; I tear (break) it, (*in., an.*) *nin pakibodon, nin pakibona.* It tears by rubbing, (*in an.*) *pakibote; pakiboso.*

Tear to pieces; I tear it to pieces, (*in., an.*) *nin nigoshkan, nin nanânigoshkan; nin nigashkawa, nin nananigashkawa.*

Tear with the teeth; I tear it with the teeth, (*in., an.*) *nin bigwandân, nin nanânigandân; nin bigwama, nin nanânidama.* (Pikwanew).

Tease; I tease him, *nin migoshkadja.*

Tell; I tell, *nin dibâdjim, nin windamagen, nin dibâdjimotage.* I begin to tell, *nin madâljim, nin madjiâdjim.* I tell him, *nind ina, nin dibâdjimotawa, nin windamawa, nin dibâdodamawa.* (Itew). We tell each other, *nind idimin, nin windamadimin.* — I tell it, *nin windamagen nin dibadodan.* I tell s. th. in a certain manner, *nind inâdjim.* I tell s. th., of him in a certain manner, *nind inâdjima.* I tell s. th. of myself in a certain manner, *nind inadjindis.* I begin to tell s. th. of him, *nin madjiâdjima.* I tell of him s. th., *nin dajima, nin dibâdjima.* I tell s. th. good of him, (*her, it,*) *nin minwâdjima; nin*

minwâdodan. I tell s. th. bad of him, (*her, it,*) *nin matchi dajima, nin manâdjima; nin matchi dajindan.* I tell bad things, bad reports, *nin manâdjim.* I tell bad reports about people, *nin manadjimotage.* I am heard telling bad reports, I tell bad reports, *nin manâdjimotâgos.* I tell decently, *nin winâdjim.* I tell indecently, *nin winâdjim.* I come to tell s. th. painful, difficult, *nin sanagishka, nin bi-sanagishka.* I tell difficult painful things, *nin sânegitâgos.* I come to tell him painful things, *nin bi-sanagishkawa.* I tell secretly, *nin gimodâdjim.* I tell him s. th. secretly, *nin gimodâdjimotawa.* I tell the truth, *nin dêbwe.* I tell the truth of him, *nin dêbima.* I tell wonderful things, queer stories, *nin mamakâsitâgos.* I am heard with astonishment, I tell tales, *nind adisôke.* I tell s. th. in different places, *nin babamâdjim.* I make a mistake in telling s. th., *nin wanâdjim.*

Telescope. S. Spyglass.

Temper. Temperament. S. Good

temper. Ill temper.

Temperance, *minikwessiwin.*

Temperance-pledge, *minikwessimasinaiqans.*

Temperant person, *menikwessig.*

Temple, *anamiewigamig.*

Temples; I have temples, *nin bibagingine.*

Tempt; I tempt, *nin gagwêdibeninge, nin gagwêdibendjige, nin jobûige.* I tempt him, *nin*

- gagwédibenima, nin gagwéd-jia, nin jobia, nin gatchibia.* I tempt it, *nin jobiton.* It tempts me, *nin jobigon.* (*Kakwetchihew, kutchihew.*)
- Temptation, *gagwédibéningewin, gagwédibéndjigewin, gagwédibenindiwin, jobigewin.*
- Tempted ; I am tempted, *nin gagwédibenimigo, nin gagwédibendâgos.*
- Tempting object, *jobiigowin.*
- Ten, *midâsswi ; kwetch.* We are ten of us, *nin midâdatchimin.* There are ten in objects, *midâdatchinon.*
- Ten, *midâsso...*, in compositions. (*Mitâtat.*)
- Tenacious. S. Viscous.
- Tender, (not used to hardship ;) I am tender, *nin nishangadis, nin nôkis.*—The meat is tender, *nokiwagad wiâss.*
- Tender, (in. s. in.) S. Weak, (soft.)
- Tenderly ; I bring him up tenderly, softly, *nin nishangigia.*
- Ten each or to each, *memidâsswi.* (*Mâmitâtat.*)
- Ten every time, *memidâtching.*
- Tent, *papâgiwaianegamig.*
- Tenth ; the tenth, *eko-midâtching.* The tenth time, *midâtching.*
- Tenthly, *eko-midâtching.*
- Ten thousand, *midâtching midâsswâk.*
- Ten times, *midâtching.*
- Ten times every time, *memidâtching.*
- Tepid ; it is tepid, a little warm, (liquid,) *abashkobite.* I make it tepid, *nind abashkobissân, nind abayamîsân.*
- Tepid water, *ebashkobiteg nibi.* (*Wiyikâganiw.*)
- Terror. S. Horror.
- Testimony to condemnation, *bâtangewin.* I give testimony to condemnation, *nin bâtange.*
- Thank ; I thank, *nin migwétchiriwe, migwetch nind ikkit, nin mamoiâwe.* I thank him, *nin mamoiâwama, nin migwetchiwa, migwetch nind ina.* I thank in thoughts, *nin migwetchiweninge.* I thank him in thoughts, *nin migwetchenima, migwetch nind inenima* (*Nanâskumew, winâkkoma.*)
- Thankful ; I am thankf., I have thankful thoughts, *nin mamoiawendam, nin mâmoiawagendam.* I am thankful to him, *nin mâmoiawenima, nin mamoiawagenima.* (*Nanâskumow.*)
- Thankfulness, *mamoiawendamowin, mamoiawagendamowin.*
- Thanks ! I thank you ! *migwetch ! ondjita ! wëndjita !* (*Winâkkoma.*)
- Thanksgiving, *migwetchiwiwe-win, mamoiawewin.*
- That, *aw, awi, aw, aw, iwi.* (*Eoko.*)
- That, *tchi, tchi, wi.* (*Kitchi, or, tchi.*)
- Thaw ; it thaws, *ningikide.*
- Thaw-weather ; it is thaw-weather, *ningiskodemagad, abawa.* The thaw-weather comes during my voyage, *nin ningiskos.* (*Saskan.*)
- Thee, *ki, kiiaw.*
- Theft, *gimodiwin.*
- Them, these, *igic, iniw.* (*Eokonik.*)

Then, *iwapi*. (Ekuspi).

Thence, *ima ondji, iwidi ondji*.

There, *ima, wedi, iwidi, iwedi, iwedi nakakeia; wadi, wadi-bi, ajwi*. (Ekute).

Therefore, *mi wendji*. (Eokotchi).

These here, *mimig, ogôw: mamin, onôw*. (Oki).

They, *winawa*. (Wiyawaw).

Thick; it is thick, (*in., an.*) *kipagâ: kipagisi*. It is thick: Clothing, *in., kipagigad*; clothing, *an., kipagigisi*; liquid, *kipagâgami, bassagwâgami*, or *pasagwâgami*; metal, *in., kipagâbikad*; metal, *an., kipagâbikisi*; stuff, *in., kipagâbigad*; stuff, *an., kipagâbigisi*; thread, *in., mitchâbigad*; thread, *an., mitchâbigisi*.

Thick; I make it thick: Liquid, *nin kipagâgamiton, nin bassagwâgamiton*, or, *non pasagwâgamiton*; metal, *in., nin kipagâbikiton*; metal, *an., nin kipagâbikia*. I make thick s. th., (*in., an.*) *nin kipagiton, nin kipagia*.

Thickly, (near together,) *bebe-sha*. (Kâkisiwâk).

Thickness: it is of a certain thickness or height, *apitamagad*. The thickness of s. th., *epitag*.

Thief, *gemôdishkid, gimodiwinini*. I am a thief, *nin gimôdishk, nin gogaminidji, nin wâgiminidji*. A band of thieves, *gimodiwigamig*.

Thievish; I am thievish, *nin gimodishk*.

Thievish woman, *gimodiwikwe*.

Thievishness, *gimôdishkwin*.

Thigh, *obwâma*. My, thy, his thigh, *nibwâm, kibwâm, obwâm*.—A part of the thigh, *tehingwan*.

Thigh-bone, *tehingwanigan*.

Thimble, *gandagwâssowin*. (Kaskikwâsunâbisk).

Thin; it is thin, (*in., an.*) *bibaga; bibagisi*. It is thin: A board, *bibagissagisi*; liquid, *jigaagami*; metal, *in., bibagâbikad*; metal, *an., bibagâbikisi*; stuff, *in., babagigad*; stuff, *an., bibagigisi*; wood, *in., bibagigad*; wood, *an., bibagigisi*. The floor is thin, *bibagissaga*.

Thin; I make it thin, metal, *in., nin bibagabikia*. I make it thin by cutting it, (*in., an.*) *nin bibagikodan; nin bibagikoma*.

Thine, *kin*. It is thine, (*in., an.*) *kin kid aïm; kin kid aïaa*. (Kiya, kit ayân).

Thing, *aïi*, or, *koko*. Great thing, *kitchi aïi*. Little thing, *aïis*. Bad wicked thing, *aïiwish*. (Kekwây).

Think; I think, *nind inendam*. I think he is (it is) *in...*, *nin daw'nima, nind indanenima; nin danéndan, nind indanéndan*. I think of him, (her, it,) *nind inénima, nind inéndan*. I think myself..., *nind inénindis*. I think little of him, (her, it,) *nind agâssénima, nin bewénima, nind agâsséndan, nin bewéndan*.—I think it is so..., *nin wawciendam*. I think right, *nin gwaiakwendam*. I think wisely, prudently, *nin nibwâkâwendam*.

Think on; I think on him, (her,

it.) *nin mikwénima* ; *nin mikwéndân*. I think always on him, (her, it,) *nin bijibenîma*, *nin takwenîma*, *mojag nin mikwénima* ; *nin bijibendan*, *nin kijibendan*, *nin takwendan*, *mojag nin mikwendan*. I think firmly or strongly on him, (her, it,) also, I think he (she, it) is strong, *nin songenîma*, *nin mashkawenîma* ; *nin songendan*, *nin mashkawendan*. I think firmly on myself, or, I think myself strong, *nin mashkawenindis*, *nin songenindis*. I think frequently on him, (her, it,) *nin mamikawinân*, *naningim nin mikwenîma* ; *nin mamikawin*, *naningim nin mikwendan*. I think only on him, (her, it,) *nin bejigoenîma*, *nin bejigwenîma* ; *nin bejigoendan*, *nin bejigwendan*. I think always on him (her, it) when abroad, *nin waké-mamikwenîma* ; *nin waké-mamikendan*. I think always on home, *nin waké-mamikaw*.

Third ; the third, *eko-nissing*.

The third time, *nissing*.

Thirdly, *eko-nissing*.

Thirst, *nibâgwewin*, *gaskanabâgwewin*. Ardent thirst, *gishkabâgwewin*.—I suffer thirst. S. Thirsty.

Thirsty ; I am thirsty, I thirst, *nin nibâgwe*, *nin gaskanabagwe*. (Notteyâbâkwew). I am thirsty, dry, *nin bengwanam*. I thirst very much, I suffer thirst, *nin pakabagwe*, *nin gishkabâgwe*. I thirst after s. th., *nin gishkabâgwewenodan*.

Thirteen, *midâsswi ashi nisswi*. (Mitâtat nistosâb).

Thirty, *nissimidana*. We are thirty of us, *nin nissimidanawemin*. There are thirty in. objects, *nissimidanawewan*. (Nistomitano).

Thirty every time, thirty each or to each, *nenissimidana*.

Thirty hundred, (3000) *nissimidanâk*. We are 3000 of us, *nin nissimidanâkosimin*. There are 3000 in. objects, *nissimidanakuwadon*.

This, this here, this one, *aw*, *ow*, *mabam*, *waaw* ; *ow*, *mandan*. (Eoko, awâh, oma).

Thistle, *missanashk*.

This way, *ondâshime*, *ondâssinakakeia*. (Astamite itekke).

Thorn, *minéssagawanj*. (Okaminakasiy).

Thorn-fruit, *minéss*.

Thoroughly, *wawinge*. (Mâmîywe).

Those, those there, *igiw*, *agiwi* ; *iniw*, *aniw*, *aniwi*.

Thou, *kin*, *ki*, *kid*, *kiiaw*. (Kiya)

Though, *missawa*, *missawa gaie*, *ano*. (Atawiya, âta).

Thought, *inendamowin*.—Angry thought, *nishkâdendamowin*.

I have angry th., *nin nishkâdendam*. I have angry th. towards him, *nin nishkenîma*.

We have angry th. towards one another, *nin nishkâdeminimin*. Fair and good th., *mino inendamowin*, *onijishendamowin*. I have fair and good th., *nind onijiskendam*, *nin mino nendam*. Impure, unchaste th., *bishiqwâdendamowin*. I have impure th., *nin bishiqwâdendam*, *nin bi-*

shigwâdj-inendam; nin gagibâdendam. Proud th., *maminâdendam, nin kitchitwâwenindis, nin kitenindis, nin kiténim.* Right and just th., *gwaiak-wendamowin.* I have right and just thought, *nin gwaiak-wendam.* Roguish th., *mamandëssadendamowin.* I have roguish th., *nin mamandëssadendam.* Sinful evil th., *batâ-inendamowin, matchi inendamowin.* I have sinful wicked th., *nin batâ-inendam, nin matchi inendam.* Strong th. or resolution, *songendamowin, maskkawendamowin.* I have strong th., *nin mashkawendam, nin songendam.* I make him have strong th., *nin mashkawendamia, nin songendamia.* Stupid, foolish, absurd, imprudent th., *gagibadendamowin, gagibadj-inendamowin.* I have stupid imprudent th., *nin gagibadendam, nin gagibadj-inendam.* Wise prudent th., *nibwâkadendamowin, gagitawendamowin.* I have wise th., *nin nibwâkadendam, nin nibwâka-inendam, nin gagitawendam.* I make him have wise prudent th., *nin gagitawendamia.*

Thought; I am it is thought, destined, *nind inendâgos inendâgwad.* I am it is thought to be in..., *nind indanendâgos; indanendâgwad.*

Thoughtless. I am thoughtless, frivolous, *nin bisinâdis.*

Thousand, *midâsswâk.* We are a thousand in number, *nin*

midâsswakosimin. There are a thousand in. objects, *midâsswâkwadon.* A thousand each, *memidâsswâk.* A thousand times, *midâsswâk dassing.* (Kitchi mitâtatomitano).

Thumb, *mitchitchinindj.*

Thunder; thunderbolt, *animiki, animikiy.* (Piyesiwok).

Thunder; it thunders, *animiki-ka, animikiwan.* It thunders with great noise, *adjanimakwaamog animikiy.* *pash-kikwaamog (animikiy).* It thunders low, *tabassâkwaa-mog (animikiy).* (Piyesiwok kitowok).

Thunder-cloud, *animikawana-kwad.*

Thunder-storm; there is a th. *kitchi animikika.*

Thursday, *niogijigad.*

Thy, *ki, kid.*

Thyself, *kin igo, kiaw.* (Kiya-tibiyawe).

Trash; I thrash, *nind apagandaige, nin gitchiminagaige.* I thrash it off with a stick, *nin barain.*

Trasher, *apagandaigewini.*

Thrashing, *apagandaigewin, gitchiminagaigewin.*

Thrashing-floor, *apagandaigewigamig.*

Thrashing woman, *apagandai-gekwé.*

Thread, *assabâb.* Small thin thread, *assabâbins.* I make thread, *nind assabâbke.*

Thread for sewing, *nabikwâsson.*

Thread; I thread a needle, *nin nabidom jabonigan.*

Threat, threatening, *gagwëse-gindiwin.*

Threaten ; I threaten, *nin gay-wésegíwe*. I th. him, *nin gay-wésegíma*.

Three, *nisswi*. We are three, *nin nissimin*. There are three in. objects, *nissinon*. (Nisto).

Three, *nisso...*, in compositions, which see in the Second Part.

Three ; he is three, three in one, *nissi*. (Nistiwi, or, nistweya-kihuw).

Three days ago, *kitchi áwassonago*. (Kitchi awassotákusik).

Three every time, three each or to each, *nenisswi*.

Three hundred every time, 300 each or to each, *nenisswák*.

Three thousand, *nissing midâsswák*, *nissimidanák*.

Three times, *nissing*. (Nistwaw).

Three times every time, three times each or to each, *nénissing*.

Threshold, *kashkikanokan*.

Throat, *gongâgan*. (Kuttâgan).

A big throat, *pikwagondagan*.

—My throat is dry, *nin bengwanam*. My th. is large, *nin mangigondagan*. My th. is sore, *nin gagidjigonewe*. My th. is swollen, *nin bâgigondagan*.—I take him by the throat, *nin sagigondaganena*. I cut his throat, *nin kishkigwejwa*. I cut my own throat, *nin kishkigwejoodis*. My throat is cut, *nin kishkigwe*.—It comes in my th., *nin pindjigoneweshkagan*.

Throne, *kitchi-ogima-apabiwin*, *kitcki-ogima-namadabiwin*.

Throng ; we throng, *nin sinsikodadimin*.

Through, *jibaii*. (Sâbo).

Through. through the means of...,) *ondji*.

Throw ; I throw, *nind apagit-chige*, *nind apagijiwe*. I th. him (her, it) somewhere, *nind apagina*, *nind apagitan*, *nind apagiton*. I th. myself somewhere, *nind apagis*. I th. it to him or for him, *nind apagitawa*, *nind apagitamawa*. We

throw s. th. to each other, *nind apagitâdimin*. We throw ourselves together somewhere, *nind apâidimin*. I th. myself to some place, *nind apâidis*.—I th. it to such a distance, (in., an.) *nin débina* ; *nin débina*.

Throw about ; I throw about, *nin saswéwebinige*, *nin biwiwebinige*. I th. it about, (in., an.) *nin saswéwebinan*, *nin biwiwebinan* ; *nin saswéwebina*, *nin biwiwebina*.

Throw aside ; I throw aside, *nind ikowebinige*, *nin bakéwebinige*. I th. him (her, it) aside, *nind ikowebina*, *nind bakéwebina* ; *nind ikowebinan*, *nin bakéwebinan*.

Throw away ; I throw away, *nin wébinige*. I th. him (her, it) away, *nin wébinina* ; *nin wébinan*. I throw away s. th. relating to him, *nin wébinamawa*. I th. him (her, it) away, pushing, *nind gândjwebina* ; *nin gândjiwebinan*.

Throw down ; I throw down, *nin nisswebinige*, *nind apagasikage*. I throw him down, *nin webishima*, *nin nissibewina*, *nind apagasikawa*, *nin pakitéoshima*, *nin pakitéakoshima*. I th. him down, bit-

ing him, *nin gawamá*. I throw it down, *nin nissiwébinan*, *nin pakitcossidon*.—It throws me down, *nin webishimigon*, *nind apagasikagon*, *nin pakitcossidimigon*.—The waves throw me down, *nin gawiwébuoy*.

Throw in; I throw him/her, it in, *nin pindjwebina*, *nin pindjwebina*; *nin pindjwebinan*. I th. him (her, it) in the water, *nin bakobiwebina*; *nin bakobiwebinan*. I throw myself in the water, *nin bakobiwebinidis*. I th. him (her, it) in a canoe, etc., *nin bôswébiná*; *nin bôswébinan*.

Throw off; he throws off his horns, *biniwine*.

Throw out; I throw out, *nin sâgidjiwebinige*. I th. him (her, it) out, *nin sâgidjiwebina*, *nin gilchiwebina*, *nin sâgidjiwebinan*, *nin gilchiwebinan*, *nin sâgidjiwebishkan*. I th. him (her, it) out of the canoe, ashore, *nind agwâwchind*; *nind agwâwchinan*. I throw the water out of a canoe or boat, *nin gwakwâpige*. A vessel to throw the water out, *gwakwâpigan*. (Kwâpahigan)

Throw stones. I throw a stone, *nin himwâssin*. I throw stones, *nin habimwâssin*.—S. I stone.

Throw upon; I throw it upon him, *nind apagadjissitauca*, *nind apagadjissitamawa*. I throw myself upon him, *nind ashosikawa*.

Throwing away, *webinigewin*.

Thrown; I am (it is) thrown somewhere, *nind apagitichigas*, *apagitichigâde*.

Thrown about; it is th. about, (*in.*, *an.*) *biwéwebinigâde*, *saswebinigâde*; *biwéwebinigâso*, *saswebinigâso*.

Thrown aside; I am (it is) thrown aside, *nind ikowebinigas*; *ikowebinigâde*.

Thrown away. S. Rejected.

Thrown down; I am (it is) thrown down, *nin wêbishimigo*, *nin nissiwébinigas*; *nissiwébinigade*.

Thrown in; I am (it is) th. in., *nin pindjwebinigas*; *pindjwebinigâde*. I am (it is) thrown in a canoe, etc., *nin bôswébinigas*; *bôswébinigâde*.

Thrown out; I am (it is) th. out, *nin sâgidjiwebinigas*; *sâgidjiwebinigâde*.

Thrush, (bird,) *opitchi*.

Thrust away; I thrust him (her, it) away; *nind ikogandina*, *nin gowâwa*, *nind ikogandinan*, *nin gowâwan*.

Thrust back; I thrust him (her, it) back, *nind ajégandiná*; *nind ajégandinan*.

Thrust in; I thrust it in, (*in.*, *an.*) *nin gândinan*, *nin pinaan*, *nin jégâwan*, *nin gândina*, *nin pinâwa*, *nin jégâwa*. I thrust it in for him or to him, *nin pinaamawa*, *nin gândinamawa*. I thrust a splinter in my hand, *nin jégomindjidjin*; in my foot, *nin jégosidedjin*; under my nail, *nin jégoshkanjidjin*. In any part of my body, *nin jégossajwidjin*.

Thrust in (*in.* & *in.*) S. Stick in. Put in. Press down.

Thrust through; I thrust it through, *in.*, *an.* *nin jâbagandinan*, *nin jâwakossidon*;

nin jâbogandina, nin jâbone-
nan.

Tick or tike, *esiga.*

Tickle; I tickle, *nin ginagini-*
we. I tickle him, *nin ginagi-*
na, ginagidjina. I tickle his

ears, *nin ginagitawagebina.*

Tickling, *ginagisiwin, ginagini-*
wewin.

Ticklish; I am t., *nin ginagis,*
nin ginagidji.

Tide; it is the flowing tide,

moshkagami nibi. It is the

ebbing tide, *odaskimagad nibi.*

Tidings. S. News.

Tie, *takobinigowin.*

Tie; I tie, *nin takobinige, nin*
takobidjige. I tie him, (her,
it,) *nin takobina; nin takobi-*
don. I tie it to him or for

him, *nin takobidawa, nin ta-*

kobidamawa. I tie him (her,

it) in a certain manner, *nind*

inapina; nind inapidon. I

tie a bow, *nin biskaodon, nin*

biswaaodon; nin biskaona, nin

biswaaona. I tie it with a knot,

I tie it down, (in., an.) *nin*

gashkaodon, nind apitaodon;

nin gashkaona, nind apitaona.

I tie one string to another, to

lengthen it, *nind anikobidon.*

I tie it in different places, (in.,

an.) *nin sassagibidon; nin*

sassagibina.

Tie tight; I tie tight, strongly,

nin mashkawapidjige. I tie

him (her, it) tight, *nin mash-*

kawapina; nin mashkawapi-

don.

Tie together; I tie them toge-

ther, (an., in.) *nin mamâwa-*

pinag; nin mamâwapidonan.

I tie two, three, etc. together,

(an., in.) *nin nijobinag, nin*

nissôbinag; nin nijobidonan,
nin nissôbidonan, etc. I tie so

many together, (an., in.) *das-*

sobinag; nin dassôbidonan.

Tie up; I tie it up in s. th. (in.,

an.) *nin kashkibidon; nin*

kashkibina. I tie up my head,

nin sinsokwebis. I tie up his

head, *nin sinsokwebina.*

Till, *binish, naiânj, nanânj.*

(Eyigok).

Till; I till or cultivate the

ground, *nin kitige.*

Tillage, *kitigewin.*

Time; a certain length of time,

nômag. All the time, *apine,*

kaginig. At the time, *iwapi.*

At the same time, *baieto, bē-*

kish. (Kisik). For a time,

gomâ minik. From time to

time, *aiâpi, nâningotinong,*

nonassak. Some time, *goma-*

pi. (Askaw).

Time; I have no time, *nind*

ondamita, nind ondamis.

Time, lose time; I lose time by

drinking, *nind ondamibi.* I

make people lose time by

talking to them, *nind onda-*

mitâgos I make him lose

time by talking to him, *nind*

ondamima.

Timid, (bashful;) I am timid,

nind agatchishk, nind agat-

chiwadis, nind agatchiwis.

(Nepewisiw).

Timid, (easily frightened;) I am

timid, *nin gagweshis, nin go-*

shiweshk, nin gotânis, nin go-

tâdjishk, nin jâgodee.

Timidity, bashfulness, *agat-*

chishkiwin, agatchiwâdisiwin,

agatchiwisiwin.

Timidity, fear, *goshiweshkiwin,*

jâgoteewin, gagweshisiwin.

Tin, *wábábik*.

Tinder, *sagatâgan*.

Tingle; it tingles in my ears, *nin bibâgishe*.

Tin-kettle, *wábâkik*, *wábábik-wakik*.

Tippler, *menikweshkid*.

Tippling, *minikwêshkiwin*.

Tippling-house, *minikwêwigamig*, *siginigewigamig*.

Tipsy; I am tipsy, *nin jowibi*.

Tiptoe; I stand on tiptoe, *nin lehissigabaw*.

Tire; I tire myself, *nin aiêkoidis*. I tire him, *nind aiêkosia*, *nind aiêkwia*, *nind akoshkawa*. I tire it, *nind aiêkositon*. It tires me, *nind akoshkâgon*.—I tire myself traveling about, *nin babâ-akoshka*.

Tired; I am tired, *nind aiêkos*, *nind akoshkos*. I feel tired in my arms, *nind aiêkonike*; in my legs, *nind aiêkogâde*. I am tired of carrying, *nind aiêkwiri*, *nind ishkwiri*; of lying down, *nind ishkwishin*; of sitting, *nind ishkwab*. I am tired from working hard, *nind akwiri*, *nin pikikiwe*, *nin pikikiweta*. I look tired, *nind aiêkosinâgos*.

Tired, disgusted; I am tired of s. th., *nin jigadendam*. I am tired of him, (her, it,) *nin jigadenima*; *nin jigadendân*. I am tired of telling the same thing so often, *nin jigadânagidon*. I am tired of waiting for him, *nin jigadjibia*. I am tired of walking, *nin jigadosse*. I am tired of writing, *nin jigadjibûge*.

Tiredness, *aiêkosiwin*. Tired-

ness, (disgust,) *jigadendamowin*.

Tithes, church-tithes, *anamiëpagidinigan*. I pay my tithes to the church and clergy, *nind anamiëpagidinige*.

Title of condemnation, *ondenindwin*.

To, *tchi*, *tchiwê*.

Toad, *omakaki*, *babigomakaki*.

A kind of very big toad, *tende*.

Tobacco, *assêma*. (Tchistema).

I manufacture tobacco, *nind assemâke*.

Roll of tobacco, *wijnawassema*.

This tobacco is fresh, *tipabagisi aw assema*.

I have no tobacco to smoke, *nin manîpwa*.

Want of tobacco, *manîpwâwin*.

Tobacco-box, *assemâ-makak*.

Tobacco-juice, *apassagokidjân*. (Pasakuskitjân).

Tobacco-manufacture, *assemâ-kewigamig*.

Tobacco-manufacturer, *assemâ-kéwinini*.

Tobacco-pouch, *kishkibitâgan*.

To-day, *nongom*, *nongom gijigak*. (Anotch).

Toe, *kinakwanisid*. The big toe, *kitchisidân*.

I walk with my toes turned inside, *nin wawâgaami*.

I walk with my toes turned outside, *nin nanâpadaami*, *nin pajâshagaami*.

Together, *mâmarwi*.

Toll; I toll, *nin kotagiw*.

Tolerably, *enîcek*.

Toll-gatherer, *mawandjitchigewinini*.

Tomahawk, *wâgikwadons* (Pakamâgan).

To-morrow, *wâbang*. (Wâbaki).

To-morrow morning, *wâbang*.

- kigijeb*. To-morrow night, *wâbang onâgoshig*.
- Tongs, *takwândjigan*. Small tongs, (pincers,) *takwândjigans*.
- Tongue, *odenaniwama, denaniw*. My tongue is cut off, *nin kishkidenaniw*. (Miteyanîy). I cut his tongue off, *nin kishkidenaniwejwa*. My tongue is swollen, *nin bâgidenaniw*. I show my tongue, *nin jibidenaniwen, nin sâgidenaniwen*. I show him the tongue, *nin sâgidenaniwetawa*.
- Tool, *anokasowin*.
- Too late, *babisine, osâm wika*.
- Too much, *osâm, osâm nibiwa*. (Osâm mistahi.)
- Tooth, *wibidama*. My, thy, his tooth, *nibid, kibid, wibid*. I begin to have teeth, my teeth begin to come forth, *nin sagâbide*. I have teeth, *nind owibida*. I lose my teeth, *nin binâbide*. I am getting other teeth, *nind ândâbide*. I pull him a tooth out, *nin bakwabidebina*. I draw it out with the teeth, *nin wikwandan*. I try to draw it out for him with the teeth, *nin wikwatchiwikwannamâwa*. I draw it out for him with the teeth, *nin wikwandamawa*.—I have bad teeth, *nin manâlabide*. I have good teeth, *nin minwâbide*. I have even fine teeth, *nind onâbide*. I have fine small teeth, *nin bissâbide*.
- Tooth-ache, *dêwâbidewin*. I have tooth-ache, *nin dêwâbide, nind âkosin nibid*.
- Tooth-ache medicine, *wibidamashkiki*.
- Tooth-pick, tooth-picker, *nesség-wâbideon*.
- Tooth-pincers, *bakwâbidébidjigan*.
- Top, *wanakowin*. There is a top, *wanakowiwan*. The top of a moccasin, *agwidagan*. The top of the tree is broken, *kishkanakisi mitig*. (Tak-kutch, or, waskitch).
- Top, (boy's play-thing,) *towéigan*. I play with a top, *nin towéige*.
- Torch, *wâssewâgan*.
- Torch-stick, *wâsswâganak*.
- Torment; I torment, *nin kotagiûwe*. I torment him, *nin kotagia, nin kotagima*. I torment myself, *nin kotagiûdis*. It torments, *kotagiûwemagad*. It torments me, *nin kotagiûgon*.
- Torn; it is torn, (in., an.) *bigoshkamagad, bigobidjigâde, nigoshkamagad, kishkibidjigâde; bigoshka, bigobidjigaso, nigoshkawa, kishkibidjigaso*. It is all torn to pieces, *nananigoskkamagad, bissibidjigâde*.—I wear torn clothes, *nin bigokwanaie*.
- Tornado, *missibissidossi*.
- Tortoise, *mishiké*. Another kind, *tetebikinak*.—S. Turtle.
- Tortoise's shell or shield, *mishikewidashwa*.
- Tossed; I am tossed about in a canoe or vessel, *nin kotagiwebaog*.
- Touch; I touch him, (her, it) *nin tângina; nin tânginan*. (Sâminew). I touch myself, *nin tânginidis, nin tânginamadis*. I don't dare touch him, (her, it,) or touch indecently,

nin manâtangina, nin manâdina, nin manâdjibina ; nin manâtanginan, nin manâdinan, nin manâdjibidon. I touch myself indecently, *nin manâdinidîs.* I touch him in a stealthy manner, *nin gimivina, gimodj nin tângina.* I touch s. th. relating to him, *nin tânginamawa.* We touch one another, *nin tânginidimin.* —I make it touch s. th., *nin tângissiton.* —It touches the bottom, *biqwissia.*

Tough ; it is tough, (*in., an.*) *jiban ; jibisi.* It is tough or durable, *jibissin.* The wood is tough, *maskkassissogad mitig.*

Towel, *kisinindjagan.*

Town, *odéna.* It is a town, or there is a town, *odenâwan.* A large town or city, *kitchi ode-na.* A small town or village, *odenâwens.*

Track, (footstep,) *okâwîwin, bimikawewin.* There are tracks, *bimikawade, okawinade.* There are my tracks, *nin bimikawe.* My tracks are visible on the road, *nind okaw.* The tracks of both my feet appear, *nind ejisûdkawe* (Ayetiskiwi, namettaw). There are tracks on the road or trail, *okawamo mikana.* I see the tracks on the road, *nind okawiton mikana.* —I leave large tracks behind me walking, *nin mangishkam, nin mamangishkam.* I leave small tracks behind me, *nin biwishkam, nin babiwishkam.* I lose the track, *nin wanaadjige.* —I ar-

rive to his track, *nin midjaana.* (Mâtaheiw). I see his track, *nind okawia.* —The track of the pen is visible, it appears well, (that is, the ink is black,) *okawissin ejibiiganâbo.*

Trade, *anokiwin, inanokiwin.*

Trade, (commerce,) *atâwewin, atandiwin.*

Trade ; I trade, *nind atâwe.* I trade with him, *nind atâwama.*

Trader, *atâwewinini.*

Tradesman, *anokiwinini.*

Trading, (commerce,) *atâwewin, atandiwin.*

Trading-house, store, *atawewigamig.*

Trading-license, *atâwê-masinai-gan.*

Tradition, *aiânike-dibâdjimowin, apidibâdjimowin.* Christian Tradition, *anamie-aiânike-dibâdjimowin.* (Aianike, ânike, signifies the same.)

Trail, *mikanâ, mikan.* I make a trail, *nin mikanâke.* I make a trail for him, *nin mikanâkawa.* The trail comes from..., *oudamo mikana.* The trail goes to..., *inamo mikana.* The trail is narrow, *agassâdemo mikana.* The trail is wide, *mangâdemo mikana.* —I lose the trail, *nin wanaadon mikana.* —I can go everywhere without a trail, *nin mitâwakamige.*

Tranquillity, *bisânixawin, bekâdisawin, bisâgabawin, bisâgawewin, wanakiwin.* (Kiyamewawin.)

Tranquillity of heart, *wanakiwibewin.* (Kiyâmitchewin.)

- Transcribe; I transcribe, *nind andjibiige*. I tr. it, *nind andjibiân*.
- Transcript, *andjibiigan*.
- Transfiguration *andjinagwiidisowin, andjinâgosiwin*.
- Transfiguration of Jesus Christ, *Jesus od andjinâgosiwin*.
- Transfigure; I transfigure myself, *nind andjinâgwiidis, nind andjinâgwi*.
- Transform; I transform myself, *nind âwiidis*.
- Transgress; I tr. a commandment, *nin bigobidon ganasongewin*, (I break a commandment.)
- Translate; I translate, (writing,) *nind anikanotabiige*. I translate it. (writing,) *nind anikanotabiân*.
- Translation, (written,) *anikanotabiigan, anikanotabiigewin*.
- Translator, *anikanotabiigewinini*.
- Transparent, (thin;) it is transparent, *jibawasse, jibâwasséigâde, jibâte, jibawâsso*.
- Transparent stuff, *jibâwasséigin*.
- Trap, *dassônagan*. (Wanihigan). I set a trap, *nind ombaan dassonagan*. I set him a trap, *nind oniamawa*. I make traps in the woods, *nind onûge*. (Wanihikew). I open a trap, *nin tavanobidon dassonagan*. I go to my traps, *nin nâdassonagane*. I miss him in my trap, *nin banikona*. I avoid or escape a trap or snare, *nin banikos*.
- Trap; I trap him, (I catch him in a trap,) *nin dassona*.
- Trapped; I am trapped, *nin dassôs*
- Travel, *babâmâdisiwin, mādâdisiwin*. Travel by water, not sailing, *bimishkâwin*; sailing, *bimâshiwin*.
- Travel; I travel, *nin babâmadis, nin madâdis*. I travel by water, not sailing, *nin bimishkâ*; sailing, *nin bimâsh*.
- Traveler, *bebâmâdisid*.
- Traveling axe, *babamadisi-wâgâkwad*.
- Traverse, *niminâgan*.
- Traverse-Island, *Niminâgaminiss*.
- Tread; I tread, *nin takoki*. I tread into dirt, *nin jijokam*. I tread hard on the floor, *nin pitigossagishkan*. I tread on his toes, *nin tagosideshkawa*. I tread upon him, (her, it,) *nin takokânâ; nin takokâdân*.
- Tread out; I tread out s. th., *nin mimigoshkan, nin gitchiminagishkam*. I tread it out. (in., an.) *nin mimigoshkân, nin gitchiminagishkân; nin mimigoshkawa, nin gitchiminagishkawa*.
- Treasure, *daniwin, kitchi daniwin, dibendassowin*. I lay up a treasure, *nind atamâdis, nin nâwundonamâs, nin piâwandonamâdis*.
- Treat; I treat him, *nin dodawa*. I treat (her, it) well, *nin mino dodawa; nin mino dodan*. I treat him (her, it) ill, *nin matchi dodawa, nind âbindjia, nin nanékadjia, nin nishkina-wa; nin matchi dodan, nind abindjiton, nin nanékadjiton*. I treat him too ill, *nind osâmia*.
- Tree, *mitig*. Tree with the roots, *pakwânj*. The tree has roots,

otchibikawi mitig. At the top or head of a tree, *wanakong.*

—The tree begins to bud, *sâ-ganimikwi mitig*, or *sâgini-mikwi.* The tree is getting new leaves, *sâgibagisi mitig.*

The tree has young shoots, *sâgibimagisi mitig.* The tree is in bloom, *wabigoni mitig.*

The tree has branches, *walikwani mitig*, or *sâgidikwanagisi.* The tree has many branches, *babakêdikwanagisi mitig.*

—The tree is blazed, *wassak-waigaso mitig.* The tree bends by the wind, *jashawabaski mitig.*

The tree is broken by the wind, *makâkosi mitig.* There are trees blown down, *wessean.*

The tree cracks or splits by cold, *poshikawadj mitig.* The tree is crooked, *wâwashkakosi mitig.*

The head or top of the tree is crooked, *wâganakisi mitig.* The tree is dry, *mishiwâtigowi mitig.*

The tree is hollow, *wimbinikisi mitig.* The tree is straight, *andkosi mitig.*

The tree is whitish, *wâbâkosi mitig.* There is a number of trees standing together, *bik-wâra, mindkwa.*

Trial, *godjowisawin.* I make him suffer for a trial, *nin godjî-kotagia, nin gagwedjî-kotagia.*

Tribunal, *dibakonwî-apabiwin, dibakonwewini-apabiwin.*

Trifle, *wegotogwenish.* Trifles, *wiigassiman.*

Trigger, *nassaténigan.* I pull the trigger, *nin nassaténige.*

Trinity, *Nesso-bejigod Kije-Manito.*

Trodden upon; I am (it is) trodden upon, *nin takokadjigas; takokadjigâde.*

Troop; the beasts are together by troops, *bimawanidiwag awéssiiag.* The birds are together by troops, *bimaamog binéssiwag.*

Trouble, *kashkendamowin, kotagisiwin, nishiwamadakamigisiwin.*

Trouble of mind, *nishiwandenamowin, wanishkwendenamowin.*

I am in trouble, *nin kashkendam, nin kotagis.*

I am in trouble of mind, *nin nishiwandenam.*

I cause him trouble, *nin kashkendamia, nin nishiwandenamia.*

I make or cause trouble, *nin nishiwamadakamigis, nin nishiwamadjiwe.*

I cause trouble with my words, *nin nishiwamadjigijice.*

Trouble, noise; there is trouble and noise, *odjanimakamigad.*

I cause trouble and noise, *nin odjanimakamigis.*

I speak with much trouble and noise, *nind odjanimilagos.*

I cause him (her, it) trouble, *nind odjanimia.*

Trouble; I trouble him, molest him, *nin migoshkâdjia.*

It troubles me, *nin migoshkâdjigon, nin migoshkâdjicawigon.*

I trouble him asking him for s. th., *nind mânjomotawa.*

I trouble or molest with my words, *nin migoshkâsitâgos.*

I trouble him with my words, *nin migoshkâsoma, nin wanishkwema, nin wanishkwema, nin wiigaskima.*

Trouble of heart, *kashkendami-deewin*, *migoshkâdjideewin*.

Troublesome; I am tr., *nin migoshkâdis*, *nin wanishkwes*, *nind odjanimiwe*, *nin migoshkâdendâgos*, *nin wiagiskendâgos*, *nin sanagis*.

Troublesomeness, *migoshkâdisiwin*, *wiagiskendagosiwin*, *sanagisiwin*.

Trough, *atôban*, *wissiniwâgan*. I make a trough, *nind atôbanike*.

Trout, *namégoss*. There are trout, *namégossika*. Place where there are trout, *namégossikan*.

Trout-bone, *namégossigan*.

Trowel, *joshkwabiganaigan*. I plaster with a trowel, *nin joshkwabiganaige*.

True; it is true, considered true, *debweiendâgwad*. I am considered true, (veracious,) *nin debweiendâgos*. I think it is true, *nin debweiendân*.

Truly, *geget*. (Tâpwe).

Trumpet, *bodâdjigan*, *madwêwetchigan*.

Trunk, *makak*, *mitigo-makak*.

Trust, trusting, *apénimowin*.

Trust; I trust in him, (her, it,) *nind apenimonan*; *nind apenimon*. I trust in myself, *nind apenindis*. We trust in each other, *nind apenindimin*.

Truth, *débwewin*. It is the truth, *debwêwinagad*, *debwewinimagad*, *debwewiniwan*. I tell the truth, *nin débwe*, *nin debwetagos*. I tell the truth of him, *nin débima*. I think he tells the truth, *nin debwetaienima*.

Truth-paper, (deed, certificate, etc.) *debwewini-masinaigan*.

Truth-teller, *daiebwed*, *daieb-wetâgosid*.

Truth-telling, *debwetâgosiwin*.

Try; I try, *nin godjiew*. I try without much effect, *nind inwâs*. I try him, (her, it,) *nin godjia*, *nin godjiewinodawâ*; *nin godjiton*, *nin godjiewinodan*. I try it, (a coat, boot, etc.) *nin gosikan*. I try it, (a gun,) *nin gosikaton*.

Try, (examine;) *nin gagwedjiwe*. I try him, (her, it,) *nin gagwedji-kikenima*; *nin gagwedji-kikendân*. I try him by sufferings, *nin gagwedj-kotagia*.

Try to surpass; I try to surpass, *nin gagwedjenimiwe*. I try to surpass in speaking or debating, *nin gagwêjagosonge*. He that surpasses others in speaking, *gagwêjagosongewinini*. I try to surpass him in sp., *nin gagwêjagosoma*. We try to surpass each other in sp., *nin gagwêjagosondimin*.

Tub, *makakossag*.

Tumble; I tumble, fall, *nin pakiteshin*. I make him tumble, *nin pakiteshima*. — I tumble over head, *nin abodjigwanisse*, *nin tchingidaabowe*. — I tumble down, *nind ondagodjin*. It tumbles down, *pikwabikisse*.

Tumbler, *minikwâdjigan*.

Turbid; it is turbid, *pakwebigad*, *pakwebigami*. I make it turbid, *nin pakwebigamissidon*.

Turkey, (bird,) *misisse*. Young turkey, *misissens*.

Turn; by turns, *memeshkwat*. I in my turn, *ninitam*. (Ni-

yaskutehi. Thou in thy turn, *kinitam*. He in his turn, *winitam*. We in our turn, *ninitamiwind*, *kinitamiwind*. You in your turn, *kinitamiwa*. They in their turn, *winitamiwa*.

Turn; I turn, (standing or sitting,) *nin gwékita*. I turn, (lying,) *nin gwékishin*. I turn my head, *nin bimiskokura*. I turn this way, standing, *nin bi-gwékigabaw*. I turn this way, sitting, *nin bi-gwékab* — I turn him, (her, it,) *nin gwékia*; *nin gwékiton*. I turn my thoughts, change my mind, *nin gwékendam*.

Turn out; I turn him out, *nin sagobiwelina*. I turn him out, beating him, *nin sagolaga-néma*.

Turn over; I turn him (her, it) over, *nin gwékia*, *nin gwékishima*; *nin gwékinan*, *nin gwékishin*. I turn it over for him, *nin gwékiamáwa*. I turn it over: Metal, *in.*, *nin gwékabikishima*; metal, *an.*, *gwékábikishima*; stuff, *in.*, *nin gwékityaan*; stuff, *an.*, *nin gwékigina*. — I turn it over, inside out, (*in.*, *an.*) *nind abodinan*; *nind abodina*. I turn it over, upside down, *nind animikonan*, *nind animikwisidon*, *nind ayigilman*.

Turn round; I turn round, *nin kijibata*, *nin bimiskata*. I turn round until I get giddy, *nin gwéashkwélinokwe*. I turn round until I fall down, *nin kijibadinokwe* — I turn round, I turn myself, *nin gwékita*. I turn round, flying, *nind aba-*

misso; running, *nind abamibato*; standing, *nind abamigabaw*, *nin gwékigabaw*, *nin bimiskogabaw*. I turn round briskly, *nin gwékipagis*. I turn round with a canoe, *nin giwegom*. I make him turn round, sitting, *nin gwékabia*. I make him turn round, standing, *nin gwékigabawia* — I turn him round on a cord, *nin kijibidéeshkassa*. I turn it round, twisting, (*in.*, *an.*) *nin bimiskoton*, *nin bimiskowisidon*, *nin bimiskonan*; *nin bimiskona*. I turn it round briskly, (*in.*, *an.*) *nin kijibawelina*, *nin bimiskawelina*, *nin kijibawelina*, *nin bimiskawelina*.

Turn in another side; I turn, *nin gwéki*. I turn to *an.* s., sitting, *nin gwékáb*, *nind áni-gwékáb*. I turn to *an.* s., standing, *nin gwékigabaw*, *nind áni-gwékigabaw*.

Turn towards; I turn towards (or from) him, (her, it,) *nin gwékigawa*, *nin gwékigán*. I turn towards him, (her, it,) standing, *nin gwékigabawita*, *wa*.

Turn; it turns over, *gwékissin*. I turn (it turns) round, revolves, *nin bimiskata*, *bimiskotamagad*. It turns a little, *bimiskowamagad* — The river turns round, *abamittigwasibi*. The water turns round, *abimodjiran*.

Turn, convert. I turned, I am converted, *nind andjibimádis*, *nin anwenindis*.

Turnip, *chiss*. Small turnip, *chissens* (Otisikkant).

Turnip-seed, *tchissi-minîkan*.
 Turnsol, *missitagan*.
 Turtle, *jingademikwan*, *miskwadeSSI*, *bosikado*; *makinâk*, or, *mikkînâk*. The shell or shield of a turtle, *dashwâ*.
 Turtle-dove, *omimi*. Young turtle-dove, *omimins*.
 Twelve, *midâswi*; *ashi nij*. (Mitâtat nijosâb).
 Twenty, *nijtana*. We are twenty of us, *nin nijtanawemin*. There are twenty *in*. objects, *nijtanawêwan*. There are twenty pair of..., *nijtanawêwan*.
 Twenty every time, twenty each or to each, *nenijtana*.
 Twenty hundred, *nijtanâk*. We are two thousand in number, *nin nijtanâkosimin*. There are two thousand *in*. objects, *nijtanâkwadon*.
 Twice, *nijing*. (Nijwaw).
 Twice every time, twice each or to each, *nenijing*.
 Twilight; it is twilight, *tîbikâbaminagwad*, *nanitagabaminagwad*, *nikiwigad*. It is twilight in the morning, *bi-wâban*, *wâban*.
 Twin, *nijôdé*. I am delivered of twins, *nin nijodéike*.
 Twine, *assabâb*.
 Twine for nets, *assabikéiâb*.
 Twist; I twist with a stick, *nin bimâkwaige* I twist it with a stick, (*in*., *an*.) *nin bimâkwaan*; *nin bimâkwâwa*. I twist him. (her, it,) *nin bimîna*; *nin bimînan*. I twist threads together, *nin jashabwabinige*.

I twist tobacco, *nin bimibagina assema*. I twist it up, curl it, *nin titibâkwaan*, *nin babisiqakwaan*. I twist it around s. th., *nin titibabissidon*.
 Twisted; it is twisted, (*in*., *an*.) *titibâode*; *titibâoso*. The tree is twisted, *bimakosi mitig*, or *bimoskogisi*.
 Twisted line of several threads, *jashabwabiginigan*. It is twisted of several threads, *jashabwabiginigâde*.
 Twisted tobacco, *bimibâginigan*.
 Twisted wood, *bimâkwad*. Sweet twisted wood, *manito-bimâkwad*.
 Twisting-stick, *bimâkwaigan*.
 Two, *nij*. We are two, *nin nijimin*. There are two *in*. objects, *nijinon*, *nijinomagad*.
 Two, *nijo*..., in compositions, which see in the Second Part.
 Two every time, two each or to each, *nenij*.
 Two families, three families, etc., *nijode*, *nissode*, etc. We are two families, three families, etc., *nin nijodewisimin*, *nin nissodewisimin*.
 Two hundred, *nijwâk*. We are 200 of us, *nin nijwâkosimin*. There are 200 *in*. objects, *nijwâkwadon*. There are 200 pair of..., *nijwâkwêwan*.
 Two hundred every time, 200 each or to each, *nenijwâk*.
 Tying, *takobinigewin*, *takobidjigewin*.
 Tying-string, *takobidjigan*.

U

Udder of a cow, *totosh*, *pijiki-witotoshim*.

Ugliness, *manâdisiwin*.

Ugly; I am (it is) ugly, *nin manâdis*; *manâdad*.

Uleer. S. Abscess with matter

Ultimately, *gigapi*, *ishkwâtch*
Umbrella, *agawatcon*, *agawa-basowin*.

Unable; I am unable to walk, *nindanawito*. I am unable to do it, *kawin nin gashkitossin* (Bwâtawittaw).

Unbend; I unbend it, *nin binangwabiginan*, *nin neshan-gabiginan*.

Unbelief, *agonwéendamowin*.

Unbeliever, *daihwetansing*, *aiâgonwéandang*, *aiâgonwétang*.

Unchaste. Unchastity.—S. Impure. Impurity.

Uncle, (father's brother,) my, thy, his uncle, *nimishome*, *kimishome*, *omishomocian*. (N'ok-kumis).

Uncle, (mother's brother,) my, thy, his uncle, *nijishé*, *kijishé*, *qjishéian*. (N'ishé).

Unclean. Uncleaness.—S. Dirty. Dirt.

Unclean spirit, *wanisid manito*.

Uncock; I uncock a gun, *nin minwâbikinan pâshkisiyan*, *nin niratennan pâshkisiyan*.

Uncover; I uncover him, *nin pakagwajena*. I uncover my-

self, *nin pakagwajenidis*. I uncover it, *nin pakissiton*. I uncover it to him, *nin pakissitamawa*.

Uncovered; it is unc., *pakissitchigâde*.

Undecided; I am und., *kawin nin gijendansi*.

Under, *anâmai*, *anâmina*, *anâming*. It is under s. th., (in.. an.) *ashôtchissin*; *ashôtchishin*.

Underbrush; thick underbrush of the fir-kind, *akâwanj*. There is thick underbrush, *akâwanjika*.

Under-chief, second chief, *anikéogima*.

Underfeather of a bird, (down,) *misséguanân*.

Underhair of an animal, *missinibicaiân*.

Underneath. S. Under.

Understand; I understand, *nin nissitôtam*. I understand so., *nind initam*. I under. him, (her, it) *nin nissitôtawa*; *nin nissitôtân*. I und. him only a little, *nind aiawetawa*. I und. him so., *nind initawa*. I try to understand, *nin nandanissitôtam*. I try to und. him, (her, it) *nin nandanissitôwa*; *nin nandanissitôtân*. We understand each other, *nin nissitôtâdimin*.—I don't understand well what I hear, *nin*

- bamitam*. I don't und. him her, it; well, *nin banitawa*; *nin banitân*.
- Understand, (conceive;) I understand it, *nin nissitâwen-dân*.
- Understanding, *nibwâkâwin*.
- Understood; I am it is easily understood, *nin nissitotâgos*; *nissitotâgrad*. I am und. only a little, *nind aiawetâgos*.
- Underwood; there is much underwood, *sasaga*.
- Undoubtedly, *geget e nange ka, aningwana, abidekamig*.
- Undress. Undressing.—S. Strip. Stripping.
- Undulated. S. Veined,
- Uneasiness, *migoshkâdjideevin*.
- Uneasy; I am uneasy, *nin migoshkâdji-aiâ, nin migoshkâdjidee*. It makes me uneasy, *nin migoshkâdjiigon, nin migoshkâdji-aiawigon*.
- Unfit, *matchi, ningot enâbadassinog*. It is unfit, *manâdad*; *kawin ningot inâbadassinon*.
- Unfold; I unfold it, (in., an.) *nind abiginan, nin biniskwabiginan*; *nind abigina, nin biniskwabigina*.
- Unfold, (in. s. in.) S. Spread out.
- Unforseen, *sesikâ*.
- Unfortunate. S. Unhappy.
- Unglue; it unglues, *pakwasika, pakwatchikiwagishkamagad*.
- Unhappiness, *kitimâgisiwin, kotagenlamwin*.
- Unhappy; I am unhappy, *nin kitimâgis, nin kotagenlam*. I make him (her, it) unhappy, *nin kitimagia*; *nin kitimagiton*. I make myself unh., *nin kitimagiidis*. I look unhappy, *nin kitimaginâgos*. It is unhappy, *ânimad*.
- Unhappy, (in. s. in.) S. Injure. Unharness; I unharness him, *nind âbawâ*.
- Unicorn, *negoteskkanid*. It has only one horn, *ningoteskkanî*.
- Unite; I unite with him, *nind ajodenima*.
- Unite, (in. s. in.) S. Put together.
- United States, *Kitchimokomâniwaki*.
- Unleavened bread, *wembissitchigasossig pakwejigan*.
- Unload; I unload a canoe, etc., *nind aqwaniss*.
- Unloading, *agranâssowin*.
- Unlock; I unlock it, *nind ababikaan*, I unlock it to him, *nind abâbikamawa*.
- Unlocked; it is unlocked, *abâbikaigâde*.
- Unlucky I am unl., I have bad luck, *nin massagwâdis*. I am (it is) unlucky, considered unlucky, *nin massagwadendagos*; *massagwadendagwad*. (Mayakusiw).
- Unpleasant; it is unp., *manâdad*.—S. Disagreeable.
- Unprepared. S. Undecided.
- Unprofitable; I am (it is) unprofitable, *nin nanawis, nin nanawâdis*; *nanawad, nana-wâdad*.
- Unprofitably, *nanawâj*.
- Unprovoked, *biwisika*.
- Unravel; I unravel it, *nin nasâbiginan*.
- Unrepenting person, *aianwênin-disossig*.
- Unstitch; I unstitch it, (in., an.) *nind abijan*; *nind abijwa*.

Unstitch. Unstitched.—S. Rip.
Ripped.

Unswaddle; I unswaddle a child,
nind ābawa abinodj.

Untie; I untie, *nind ābiskobid-
jige*. I untie him, (her, it),
*nind ābawa, nind ābiskona,
nind ābiskobina; nind ābaan,
nind abiskonan, nind abisko-
binan*. I untie it for him,
*nind ābaamawa, nind ābisko-
namawa*. It unties, *ābiskosse*.

Untied; I am (it is) untied,
*nind ābaigas, nind ābiskobid-
jigas, nind abiskobis, nin gē-
shawishka; ābaigāde, abis-
kobidjigāde, ābiskobide, gēsha-
wishkamugad*. I get untied,
nind ābiskota. It gets untied,
abiskoka.

Until, *naiānj, nanānj, binish*.

Untutored, uneducated; I am
unt., *nin pagwanawis, nin
pagwanawādis*. Untutored
wild state, *pagwanawisiwin,
pagwanawādisiwin*.

Unwell; I am unwell, *nin mān-
jāia, pangj nind ākos*.

Unwind; I unwind from a reel,
nind ābaodjige. I unwind it,
nind ābandon.

Up the stream; I go up the
stream in a canoe, *nin nituam*.
I take him up the str. in a
canoe, *nin nitāona*.

Up, upwards, respecting rivers;
ajidādjiwan. (Natimik)

Upbraid. S. Reprimand.

Upon. S. On.

Upper floor; there is an up. fl.,
ishgimissagokāde.

Upright, honest; I am an up-
right man, *nin naininiwagis*.

Upright, straight, *gwaiak*.

Uprightness, upright life, *gwai-
akōbimādisiwin*.

Upset. S. Capsize.

Up stairs, *ishpiming, ishpimis-
sayong*.

Up to..., *binish...*

Upwards, *ishpiming inadakeia*.

Urge; I urge him, *nin gagān-
soma*.

Urge, (in. s. in.) S. Persist.

Urine, *jigiriwābo*.

Urine; I urine, *nin jishig*. I
urine in the bed, *nin jishing-
wām*.

Urine-bladder, *jigirin*.

Us, *kinawind, ninawind*.

Use, (habit,) *nagadiswin*.

Use, the use of s. th., *aiowin,
abadjitowin, inābadjitowin*. I
make use of him, (her, it),
*nind awa, nind anokana, nind
abadjia; nind aion, nind ano-
kadan, nind abadjion*. I
make a good use of him, (her,
it), *nin minoiabadjia; nin mi-
noiabadjion*.

Use; I use, *nind aiodjige*. I use
him, (her, it), *nind awā; nind
aion*. I use or employ him
(her, it) in a certain way or
manner, *nind inābadjia, nind
inānokana, nind inawemika-
na, nind inabadjion, nind
inānokadan, nind inawemika-
dan*. I use things profitably,
(in., an.) *nin bissāgonan; nin
bissāgona*. I use it sparingly,
savingly, in., an., *nin manād-
jion, nin manādandan, nin
manēgadandan, nin manēgad-
jion, nin manādjiu, nin mā-
nādamā, nin manēgadama,
nin manēgadjiā*. I use it spar-
ingly, clothing, in., an., *nin
manēgasikan, nin manēgasika*.

Used; it is used, (made use of, in., an.) *aiodjigâde; aiodjigâso*. It is used in such a manner. (in., an.) *inâbadjitchigâde; inâbadjitchigâso*. Any thing used, *aiôwin*. The things I use, *nind aiôwinan*.

Used, (in. s. in.) S. Accustomed.

Useful; I am (it is) useful, *nin minoiâbadis, nin gwanâtchir, nind onijish; minoiâbadad, gwanâtchiran, onijishin*. I am (it is) useful in such a manner, *nind inâbadis; inâbadad*. I am (it is) useful, considered useful, *nind inâbadendâgos; inâbadendâgwad*. —He (she, it) is useful to me, *nind âbadja; nind âbadji-*

ton. Useful object, *âbadjitchigan, inâbadjitchigan*.

Usefulness, *inâbadisiwin, inâbadendagsiwin, gwanâtchiwin*.

Useless. S. Unprofitable.

Useless person, *ningot enâbadissisig, aianawewisid, nenawadisid*.

Useless thing, *ningot enâbadasinog*.

Use up. Used up. S. Spend all.

Using, *aiôwin; inâbadjitowin*.

Usurp; I usurp s. th., *nin dibendamonidis*. I usurp it, (in., an.) *nin dibendamonidison; nin dibendamonidisonan*.

Utility. S. Usefulness.

Uvula, *kagagi*.

V

- Vaccinate.** Vaccination. Vaccinator—S. Inoculate. Inoculation. Inoculator.
- Vagabond,** *gawaadisid*. I am a vagabond, *nin giruadis*.
- Vagrancy,** *giwaadisiwin*.
- Vain;** I work or endeavor in vain, I gain nothing, *nind anawewis, nind agâwis, nind agâwishka, nind agâwita*.
- Vain glory, self-glory,** *kitchitwâwenindisowin*.
- Vainly, in vain,** *anishâ*. (Konata.)
- Valet, bamitagan, bamitâgewinini, anokitâgewinini.**
- Valley;** there is a valley, *passadina, tawadina*.
- Valley of sand;** there is a v. of sand, *passataranga*.
- Valuable;** I am (it is) valuable, *nin kitchi apitendâgos; kitchi apitendâgwad*.
- Value;** I value him (her, it) so much...., *nind apitâgima, nind inagima; nind apitagindon, nind inagindan*.
- Value, (esteem;)** I value, *nind apitendâm*. I value him, (her, it,) *nind apitenima; nind apitendân*.
- Valued;** I am (it is) valued at... *nind inagins, nind inagindjigas; inaginde, inagindjigade*.
- Van, noshkâtchigan, noshkatchinagan.**
- Van, I van, nin noshkâtchige.** I van it, (in., an.) *nin noshkaton; nin noshkassa*.
- Vanish, it vanishes,** *angô, angô magad*.
- Vanquish;** I vanquish him, *nin gashkia*. I vanquish myself, *nin gashkiidis*. (Sâkohew).
- Vanquish, (in. s. in.)** S. Overcome.
- Variegated, of various colors;** it is var. (stuff, in. an.) *kita-gigad; kitagigisi*.
- Variegated stuff, of different colors,** *kitagigin*.
- Vast;** it is vast, *mitchâmagad*.
- Veil, agwiagweon, agwingwebison.**
- Vein, oskweiâb, miskweiâb.**
- Veined, veiny;** it is veined, *gid-jigabikad, (stone;)* *gidjigissagad, (wood.)*
- Vein of the heart, gwashkwashkwanibiké.**
- Velvet, mashawesid senibâwegin.**
- Venerable;** I am (it is) venerable, considered venerable, *nin kitchitwâwendâgos; kitchitwâwendâgwad*.
- Veneration, minâdenindiwin, kitchitwâwenindiwin; kitchitwâwendagosiwin.** I hold him (her, it) in veneration, *nin kitchitwâwenima; nin kitchitwâwendân*.
- Veneral disease, manâdapine, win.** I have the ven. dis., *nin manâdapine*.
- Venison, wiîâss.** I fetch venison, (or fish,) *nin ningwaniss*. (Nakwatisow).

Vengeance, *ajidawawin*, *ajidawawin*.

Venom. S. Poison.

Veracious; I am ver., *nin debweindâgos*. Veracious speaking, *debwetâgosiwîn*.

Verily, *geget*. (Tâpwe).

Vermifuge, *ogejagimi-mashkiki*.

Vermillion, *onaman*, *osânaman*; also, red clay.

Vermillion-Lake, *Onamani-sâ-gaigan*.

Version, (written,) *anikanotabii-gan*. S. Translation.

Vertigo. S. Giddiness.

Very, very much, *âpitchi*, *kitchi*, *osâm*, *ondjita*.

Vespers, *onâgoshi-anamiang*.

Vessel, *nâbikwân*. Small vessel, *nâbikwânens*.

Vessel, folded birch-bark vessel, *biskiténagan*.

Vessel to draw water with, *gwâ-baigan*.

Vest, *gibideebison*.

Vestige, (footstep,) *bimikawewin*. There are vestiges, *bimikawâde*. (Ayetiskiwîn).

Vestment, *agwiwin*. I wrap my vestment around me, *nin titibishowéon nind agiwin*.—S. Clothes. Clothing.

Vestry. S. Sacristy.

Vex; I vex him, *nin migoshkâdjia*, *nin nishkia*. It vexes me, *nin migoshkâdjigon*, *nin nishkiigon*.

Vexation. S. Troublesomeness.

Vice, *botadowin*, *matchi ijiwebisiwin*.

Vicious, *matchi*. I am (it is) vicious, *nin matchi ijiwebis*, *nin batâ-ijiwebis*; *matchi ijiwebad*, *manâdad*.

Victorious. S. Overcome.

Victuals, *midjim*. I produce or procure victuals, *nin midjimike*. Labor in procuring victuals, *midjimikewin*.

Vial, *omôdens*.

Vigor, *kijijâwisiwin*.

Vigorous; I am vig., *nin kijijâwis*. I am vig. in my old age, *nin jibigika*.

Vigorous, (in. s. in.) S. Strong.

Village, *odéna*. Half or part of the village, *bokodéna*. There is a village, *odénâwan*. A small village, *odenâwens*. We live together in a village, *nind odétomin*.

Villain, *matchi aiaawish*.

Vine, *jominâtig*, *jominâgawanj*.

Vinegar, *jiwâbo*.

Vinegar-tree, *bakwanâtig*, *bakwanimij*. The fruit of it, *bakwan*.

Vine-leaf, *jominibag*.

Vineyard, *jomini-kitigan*.

Vintner, vine-dresser, *jominâbokewinini*.

Violet, *apissi*.

Violet color; it is of a v. c., *apissin*.

Violin, *najabiigan*, *kitotchigan*, *kitowéâpikoigan*. I play on the violin, *nin najabiige*, *nin kitotchige*.

Virgin, *oshkinigikwe*, *gigang*, *tessanakwe*. I am a virgin, *nind oshkinikweo*, *nin gigangow*, *nin tessanakweo*. I am in a virginal state, (a male speaking,) *nin tessanaw*. Virgin presented to the Great Spirit, *agonâkwe*.

Virtue, *mino ijiwebisiwin*.

Virtuous, *nin minoijiwebis*.

Viscous; it is vis., *sibiskân*.

Visibility, *wâbaminâgosiwîn*.

Visible ; I am (it is) visible, *nin wâbaminâgos ; wâbaminâgwad*. I make myself visible, *nin wâbaminâgwîidis, nin nâgwîidis*. I am (it is) visible from a certain distance, *nin débaminâgos ; débaminâgwad*. It is plainly visible, *pagakissin*. I am (it is) scarcely visible yet, *nin nâwîinagos ; nâwîinagwad*.

Visicatory, *oljî-mashkiki, ombisigan, ombibisigan*.

Vision, *nâgwîidiswin, mamânsinamwin, îjînamwin*. I appear in a vision, *nin nagwîidis*. I have or see a vision, *nin mamânsinam*. I have such a vision, *nind îjînam*.

Visit, visitation, *mawadishiwin, nibwâtchîwin*. Habit of making visits too often, *mawadishireshkîwin*.

Visit ; I visit, I pay a visit, *nin mawadishiwin, nin nibwâtchîwe*. I visit him, *nin mawadissâ, nin nibwâtchia*. I visit too often, *nin mawadishireshkî*.

Visitor, (arriver,) *biwîde*.

Vitriol, *wajawashkâasigrag, mashkiki*.

Vivify ; I vivify or vivificate him, *nin bimâdjia*.

Vocabulary, *ikkîlwinî-masinagun*.

Voice, *inwewin, bibâgiwin*. (Itwewin, ititâkusîwin.) A

voice comes from..., *ondwewe*. I have such a voice. I am heard so..., *nind inîtâgos*. I have a big strong v., *nin mângigondagan, nin sâigigondagan*. I have a feeble little v., *nind agâssigondagan*. I have a bad v., *nin mângigondagan*. I have a fine clear v., *nin minowe, nind ofigondagan*. I have a weak low voice, (from hunger, fatigue, sickness,) *nind ânawitâgos*. I find his voice weak, *nind ânawitawa*.

Vomit ; I vomit, *nin jishigagowe*. I feel an inclination to vomit, *nin bijibîdee*. I make him vomit, *nin jishigagoweâ, nin jishigagoweswa*. The matter vomited, *jishigagowan, (Pâkomow)*.

Vomiting, vomition, *jishigagowwin*.

Vomitive, *jishigagowesigan, (Pâkomosigan)*.

Voracious ; I am vor., *nin nibîdis*.

Voracity, *nibâdisîwin*. (Kajakew).

Vow, *dibandwin, mashkawîndamagwin*. I make a vow, *nin dibando, nin mashkawîndamag*. I fulfil a vow, *nin dibandon, Asotamowî*.

Voyage, *habâmâdisîwin*. S Travel. Traveler.

Vulture, *wîndagw*.

W

Wade ; I wade, *nin bimâdagasi*.
I wade through a river to the
opposite shore, *nind ajawa-*
gameosse.

Wafer, *agokirassigan*.

Wag, *bebâpinisid*, *bebâpinwed*.

Wager, *atâdiwin*.

Wagon, *odâbân*, *titibissé-odâ-*
bân, *titibidâbân*. I make wa-
gons, *nind odâbânike*, *nin ti-*
tibidâbânike.

Wagonmaker, *odâbânikewinini*,
titibidâbânikewinini.

Wail ; I wail, *nin gagidowe*.

Waistcoat S. Vest.

Waistcoat for women, *babisika-*
wâgan.

Wait ; I lie in wait for him,
nind akâmawa.

Wait ; I wait, *nin bi*. (Pehuw.)
I wait for him, (her, it,) *nin*
bia, *nin biton*. I wait for
him, in thoughts, *nin biewa-*
genima.

Wait, (expect, look for ;) I wait,
(look for,) *nind akawâb*. I
wait or look out for him, (her,
it,) *nind akawâbama* ; *nind*
akawâbendan. I wait for game
in the night in a canoe, *nin*
nibëgom.

Waiter, *anokitâgewinini*, *bami-*
tâgan, *oshkâbewiss*. Female
waiter, *anokitâgekwe*, *bamitâ-*
gan.

Waiting for game on the water
in the night, *nibëgomowin*.

Wake ; I wake him, *nind amâ-*
dina. I wake him up by pull-
ing or pushing, *nind amadji-*
bina.—S. Awake.

Walk, *bimosséwin*, *babâmosse-*
win. I take a walk, *nin babâ-*
mosse.

Walk ; I walk, *nin bimosse*, *nin*
mitosse. I walk about, *nin*
babâmosse. I walk against the
wind, *nind ondjishkaosse*. I
walk around s. th., *nin giwi-*
tâosse. I walk backwards,
nind ajéosse. I w. badly, *nin*
manosse. I w. well, *nin mi-*
nosse, *nin nitâosse*. It walks
well, goes well, *minossëmagad*.
I walk fast, *nin kijika*, *nin*
kijiosse, *nin babapijisse*. I w.
as fast or quick as I can, *nind*
apisika, *nind apitosse*. I w.
slowly, *nin bésika*, *nin bé-*
dosse. I walk feeling my way,
nin nandôdjishkige. I w. fore-
most, *nin nigâni*, *nin nigâ-*
nosse. I make him walk fore-
most, *nin nigânia*. I walk in
the night, *nin nibâam*, *nin*
nibâshka. I walk in the water,
nin bimâdagâsi. I w. about in
the water, *nin babamâdagâsi*.
I walk on, *nind ani bimosse*,
nin mâdjâ. I w. on the beach,
nin jîjodewe, *nin bimâjagame*.
I w. on the ice, *nin bimâda-*
gak. I walk on the lake-shore,
coming, *nin bimitajagame*. I

w. on the straightest road, *nin gwaiakoshka*. I w. on the summit of a hill or mountain, *nin bimâmadjore*. I walk out talking, *nin sâgidwewidam*. I w. over a bridge, *nind ajop*. I w. over a log, *nin bimândawre*. I walk round, *nin bigibâosse*. I walk straight, *nin gwaiakosse*. I become unable to walk any further, *nin nân-deshin*. He becomes unable to walk any further with me, I leave him behind, *nin nân-deshima*. I am unable to walk (by hunger, fatigue, etc.), *nind ânawito*. I walk with him, *nin widossima*. I walk with down-hanging arms, *nin jin-ginikeosse*. I w. with my toes turned inside, *nin wawâgami*, *nin jajâshagami*. We walk in one line, *nin nibincossemin*. We walk many together, *nind inawandimin*.
 Walker, *bemossed*, good walker, *netâ-bimossed*, *netâossed*.
 Walking, *bimossewin*. Fast walking, *kijâkâwin*. Slow walking, *bêsikâwin*. There is walking, *bimossewinagad* — I remain about him in walking, *nin wâgashkawa*.
 Walking-stick, *sakaon*. I use it as a walking-stick, *nin sakaon*.
 Wall, around a fortress, *giritai-abikinigan*.
 Wallow. S. Roll about.
 Walnut. S. Nut.
 Walnut-tree, *paganâkomij*, *mitigwabak*.
 Wampum, *migiss*.
 Wampum-ornament, *migissiies-simig*.

Wampum-strap, *migissopikan*.
 Wan. S. Pate.
 Want, *manéswin*.
 Want; I want, need, *nin manés*. I want it, (in., an.) *nin manésin*; *nin manésinan*. I want s. th. badly, *nin wawânis*.
 Wanton. Wantonness.—S. Foolish noise.
 War. S. Fight. Fighting.
 Warble; the bird warbles, *masitâgosi binéshi*, *wiagweweto*.
 War-captain, war-chief, *maïaosséwinini*, *nigâwossewinini*.
 War-captive, *awakân*. I try to make war-captives, or, I go on a war-excursion, *nin nandôbin*.
 War-club, *pagamâgan*, *wagana-kibitchigan*. War-club with a knob, *pikwakéado-pagamâgan*.
 Ware. S. Merchandise.
 War-eagle, *kinie*.
 Ware-house, *atâssowin*, *atâssowigamig*.
 Warf, *niminawekinigan*. I make a warf, *nin niminawekiniganike*. There is a wharf made, *niminawekinigade*.
 Warfare, Indian warfare, *nandôbanicin*, *nandobanikandiwîn*.
 Warm; I begin to feel warm, *nind abawas*. I soon feel warm, *nin wakêwakis*. I am warm, *nind abwes*, *nin kijis*. I am warm in a lodge or house, *nin kijôb*. I am comfortably warm, *nin kijôs*. I lie warm, *nin kijôshin*.—It is warm, (the air,) *kijâbate*. It is warm weather, *kijâte*, *abawa*. It is warm, (in a building,) *kijide*,

kijote, kijôiamagade. It is warm, (liquid,) *kijâgamide.* It is a little warm, (liquid,) *abashkobite, jigashkobite.* It is warm, (metal, in., an.) *kijâbikide; kijâbikisi.*—My arms are warm, *nin kijonike.* My back is w., *nin kijîpikwanes.* My feet are w., *nin kijoside.* My hands are w., *nin kijonindji.* My legs are w., *nin kijogâde.*

Warm, make warm; I warm him, (her, it), *nind abiswa, nin kijiswa; nind abisan, nin kijisan.* I warm him with my body, *nin kijôkawa.* We warm each other, *nin kijôkodâdimin.*—I warm myself, *nind akis.* *nind awâs, nin kijisodis.* I w. myself by drinking s. th. warm, *nin kijâgamidees.* I w. myself by walking, *nin kijisosse.* I warm my back, *nind apikwanes.* I w. my breast, *nind abakiganes, nin kijakiganes.* I w. my feet, *nind abakisides, nind abisides.* I w. my hands, *nind abakinindjiwas, nind abinindjisodis.*—I make it warm, (liquid,) *nin kijagamisan.* I make it w. a little, *nind abagamisan, nind abashkobisan.*—I make warm s. th., *nin kijisige.*

Warmer, *kijisigan.*

Warn; I warn, *nin windamâge.* I warn him, *nin windamawa.*

We warn each other, *nin windamâdimin.*

Warning, *windamâgewin, windamâdiwin, windamâgawisiwin.*

Warrior, *jimâganish, minissino.*

I am a warrior, *nin minissi-now.*

Wart, *tchitchigom.*

War-vessel, *migadi-nâbikwân.*

Wash: I wash, *nin kisibiginige, nin kisibigaige.* I wash for him, *nin kisibigaamawa.* I wash him, (her, it,) *nin kisibigina; nin kisibiginan.* I wash myself, *nin kisibigi.*—I wash my hands, feet, etc. S. Hand. Foot, etc.

Wash clean: I wash clean, *nin gâssiâbâwe.* I wash him, (her, it) clean, *nin gâssiâbâbawana, nin gâssiâbâwaduwa; nin gâssiâbâwen, nin gâssiâbâwadon.*

Wash-dish, wash-plate, *kisibiginigonâgan.*

Wash out; I wash it out, (in., an.) *nin kisiabawadan; kisiabawana.*

Washed; it is washed, *kisibigaiyâde, gâssiâbâwe.*

Washer, *kisibigaigewinini.*

Washer-woman, *kisibigaigéwikwe.*

Wash-house, wash-room, *kisibigaigewigamig.*

Washing, *kisibigaigewin, kisibiginigewin.*

Wash-tub, *kisibigaige-makak.*

Wasp, *âmo.*

Waste, wasting, *banâdjitchigewin, nishiwânâdjitchigewin, bapinodagewin, nishibapinodagewin.*

Waste; I waste, *nin banâdjitchige, nin nishiwânâdjitchige, nin bapinodage, nin nishibapinodage, nin nâwadinige, nin tchaginigeshk.* I waste it, (in., an.) *nin banâdjiton, nin nishiwânâdjiton, nin bapino-*

*dan, nin nishibapinodan, nin
nāradinan nin banādija,
nin nishirawādija, nin bapi-
nodawa, nin nishibapinodawa,
nin nāradija I waste it to
him, nin nāradinamawa, nin
banādjitawa*

Wasted; it is wasted, *in, an*
nashiraniqutche-pide, hanâd-
nit-higâde nashiraniâ-nit-hi-
paso, hanâd-nit-higâso.

Watch, *di-batigassari*. I make
watches, *ni-batigassari*.
nike. (Pisimokkum)

Watch; I watch, *and I am*
Aswatana I-watch him, (her,
it,) *nin dadihabuma; nin da-*
dibabadan. (Asweyimew.) I
watch over him, (her, it,)
ni-jawadibabadan, ni-jawad-
wadibadan.

Watch, set up, I watch, you
nibab, nibab-hitane. I watch
 him there, as in the night, you
nib hitane nibabhitane.

Wahl, in a 1975 election.

W. H. L. & Co. Limited, Glasgow.

W. A. H. House, 1800 Broadway

Watching, abundant, isolated
near the shoreline.

W. nicholsoni, *disparis* and *nikewini*.

Wachsmuth, Gustav
 Wachs, Ludwig, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 267

W. at human, *admodum* abundant.

Water, *nibi, nibish*. There is water, *nibiku*. In the water, *nibakang*, *nibang*, *a-wadile*, *dim*, *anambing*, *anambim*. On the water, *ngedibing*. I look for water, *nin nāndobi*. I fetch water, *nin nibinad*, *nin nāshi*. I obtain my water from, *nind ombatu*. I cannot find water, *nin qwinobi*. I

am (it is) in the water, *nin aqurindjin aqurinde*. I am (it is) partly in the water, *nin sâgibi*; *sâgibimagad*. I am (it is) half in the water, *nin sigaqurindjin sigaqurinde*. I put him (her, it) in the water, *nind aqurindjima*; *nind aqurindjiten*. I draw him (her, it) a little out of the water, *nin tehékibina*; *nin tehékibinda*. I push it in the water, *nin aqurimawabina*. I put water in it, *nin nibikadan*. There is water in it, *nibikâde*. — The water comes under me, *nin dênimiigon nibi*. The w. comes out of a vessel, *nagrawan nibi*. It runs out entirely, *tehâgudjima*. The w. drops out of s. th., *tehissigamagud nibi*. The water goes through it, *jâhobi*. The w. moves, *nawigawandika nibi*. Moved in a (hot) water, *nawâbina*. The w. reaches me, *nin sawâkang*. The water shuts up, *yibawâwawipête*.

Water ; I water him, *nin minaa
nibi.*

Water, (in. 8. in.) S. Sprinkle.

Water-closet, *misirigamigons*.

Waterfall. S. Cascade.

Watering-cart, watering-pot. S.
Sprinkling-pot.

Water-pail, water-pot. *S.* Bucket.

Water-serpent, *omissandamo*.
The skin of that serpent,
omissandamowadin.

Wave, *tiŋow*. The waves run high, heavy sea, *mamāŋaškā*. The waves roar loud, *kijucēdiāshka*. The roaring of the w. is heard, *mamadiw*.

âshka. The water runs in heavy waves, *mamangâtigod-jigwân*. The waves break on a shallow place, *bagwâshka*. The w. beat against s. th., *apagadâshka*. The w. beat against my canoe and carry me away, *nind apagadjwebaog*. The w. leap in my canoe, *nin sigaog*. The w. are white, they flourish, *wassashkamagad*, *pashkikawag tigo-wag*. The waves cease to rise, *bonâshka*. The w. are appeased, *anwaweveiâshka*.

Wax, *âmô-bimide*.

Wax-candle. S. Wax-taper.

Wax-taper, *âmô-bimide wassakwanendjigan*. Thin wax-taper, *âmobimide wassakwanendigans*.

Way, *mikana*, *mikan*.—S. Road.

Way-side; by the way-side, *tchigikana*, *opimékana*. On the way-side, *bakékana*.

We, *ki*, *kid*, *nin*, *nind*, *kinawind*, *ninawind*.

Weak; I am weak, *nin jâgwîw*, *nin jâgos*, *nin jâdwadis*, *nin bwanawito*, *nin ninamis*, *nin ninamadis*, *nind anawiss*. I am weak in my bones, *nind angogane*, *nin jotégane*. I feel weak, *nin binidee*, *nin bimi-deeshka*. I feel weak in walking, *nin bimideeisse*, *nin jotéganeosse*. I am (it is) weak, considered weak, *nin noken-dâgos*; *nokendâgwad*. It is weak, *jâgwîwimagad*, *jâgwadad*, *ninamad*.—It is weak: Ice, *ninamadin*; liquid, *jâgwagami*; metal, *in. ninamakikad*; metal, *an.*, *ninamabikisi*; wood, *in.*, *ninamakwad*,

ninamissagad; wood, *an.*, *ninamâkos*, *ninamissagisi*.—I think he (she, it) is weak, *nin jâgwênima*, *nin ninamenima*; *nin jâgwendân*, *nin ninamen-dân*.

Weak, (easily torn, stuff); it is weak, (*in.*, *an.*) *wakéwan*; *wakéwisi*. I am (it is) weak, not durable, *nin wakéwis*, *nin wakéwine*; *wakéwissine*.

Weaken; I weaken it, *nin jâgwiton*.

Weakness, *bwanâwitowin*.

Weak often; I am (it is) often weak, *nin naninamis*; *naninamad*. I am (it is) weak, considered weak, in several ways, *nin naninamendagos*, *naninamendagwad*. I think or find him (her, it) weak in several ways or respects, *nin naninaménima*; *nin naninaméndan*.

Weak, (soft); I am weak, *nin nokis*. It is weak or soft, *nokan*, *nokamagad*. It is weak: Metal, *in.*, *nokâbikad*; metal, *an.*, *nokâbikisi*; stuff, *in.*, *nokabigad*, *nokigad*; stuff, *an.*, *nokabigisi*, *nokigisi*. I make it weak or soft, (metal, *in.*, *an.*) *nin nokâbikisan*; *nin nokabikiswa*. It becomes weak or soft, *nokigissemagad*.

Wealth. S. Riches.

Wealthy. S. Rich.

Wean; I wean a child, *nind ishkwawona abinodji*. I wean myself of a bad habit or practice, *nin wébinan*, *nin boniton*.

Weapon or armor of a warrior, *ashwiwin*. (Nimâskwewin).

Wear; I wear it, (*in.*, *an.*) *nind agwin*, *nin gigishkan*, *nin ma-*

dindân, *nind agwinan*, *nin gigishkawa*, *nin modimâ*. I wear soft clothes, *nin negikwanan*. I wear torn clothes, *nin bigokwanan*.—I wear it out, *in*, *an*, *nin mäsikan*, *nin metakwidjiden*, *nin metchissiden*, *nin mesikawa*, *nin metakwidjima*. I wear it out entirely, *in*, *an*, *nin tchägishkan*, *nin tchägishkawa*.

Wear around the neck; I wear it on or around my neck, *in*, *an*, *nin nâbikan*; *nin nâbikawa*. I make him wear sth. around his neck, *nin nâbikona*. Any thing worn around the neck, *nâbikâgan*, *nâbikawagan*.

Wearied. S. Tired.

Weariness. S. Tiredness. Disgust.

Weary. S. Tired.

Weasel, *jingoss*.

Weather, it is bad weather, a bad day, *niskâdad*, *matchi gijigad*. It is good fair w., a fine day, *mino gijigad*. It is fine clear w., sunshine, *mi-jakwad*. It is hot weather, *kijâte*; it is very hot, *wissagât*.—I have a bad day, bad weather for traveling, etc., *nin matchijijiganish*. I travel in bad weather, *nin niskäsika*. I think it is too bad weather, *nin niskâdendam*. I have a fine day, fair weather, for traveling, etc., *nin minogijiganish*.

Weave; I weave, *nin bimidâbiginiganike*. I weave with holes, *nind ansuwetajige*.

Weaver, *bimidâbiginiganikewinini*.

Wedding, *widigendiwin*. (Wikituwin).

Wedding-feast, *widigendiwin-wikongwin*, *widigendiwin-wikandiwin*.

Wedding-garment, *widigendiwin-agwin*, *widigendiwin-babisikawâgan*.

Wedding-ring, *widigendiwin-titibinindjipison*.

Wednesday: it is Wed, *âbitosse*, on Wednesday, *âbitossej*, on Wednesdays, *aiabitossejin*.

Weed, for smoking, *apâkösigan*.—Another kind of smoking weed, *sagâkomina-gawanj*. The berry growing on this weed, *sagâkomin*. I mix my tobacco with weed, (or bark,) *nind apâkösige*.

Weed, noxious herb, *matchi mashkossin*.

Weed; I weed, *nin mônashkwe*. I weed a field or garden, *nin mônashkwadan katigan*, *nin pashkobiden*, or, *nin pashkwakobiden katigan*.

Week; a week, *ningo anamiegijigad*. Two, three, four weeks, etc., *nijo anamiegijigad*, etc.

Weep; I weep, *nin maw*, *nin katchim*. It weeps, *mawimagad*. I weep too much, *an mawishk*, *nin katchimoshk*. I make weep, I cause weeping, *nin mawwe*. I make him weep, *nin moa*. I w. waking up, or awaking, *and amodatem*. I come on weeping, *nin bidadem*. I weep after him, (molest him, *nin mawawana*. Mawikkâtew.) I w. bitterly, *nin mawawawana*, I w. horribly, *nin gajwanassaga-*

dem. I w. much, *nin gikim*. I go to him weeping, *nind inademotawa*. I w. from cold, *nin mōkawadj*. I w. from grief, *nin naninawem*. I w. from hunger, *nin bakadem*, *nin mokawanandam*, *nin mokawashkade*. I w. through joy, *nin mōkawimodjigendam*. I w. through pain or anger, *nin mokawines*. I w. by dissimulation, *nin mawikas*. I w. in drunkenness, *nin mawibi*. I w. for some reason, *nind ondadem*. I w. in a certain manner, *nind inadem*. I w. in a certain place, *nin danadem*. I weep over him, her, it, *nin mawima*; *nin mawindân*. (*Mawikkâtew*.) I w. over myself, *nin mawindis*. I weep shedding large tears, *nin mindibigâb*. I am tired of weeping, *nin pingewewem*. (*Mâtuw*.)

Weeper, *mewishkid*, *kaiatchimoshkid*.

Weeping, *mawiwîn*, *katchimowin*. Habit of weeping often or too much, *mawishkiwin*, *katchimoshkiwin*. Weeping of s. th., or for s. th., *mawindamowin*.

Weigh; I weigh, (I am weighing in a balance,) *nin dibabishkodjige*, *nin tibabadjige*. I weigh him, (her, it,) *nin dibabishkona*; *nin dibabishkodon*. I weigh him (her, it) in my hand, *nin gotina*; *nin gōtinan*.—I weigh (it weighs) so much, *nind apitinigos*, *apitinigwad*.

Weight, *kosigoskodjigan*.

Well, *ondâibân*. (Monahipân).

Well, *weweni*, *gwaiak*, *wawinge*, *mino*, *kitchi*, *nissita*. I do it well, *nin wawingeikan*. I fix it well, *nin wawingeton*. (Mitoni).

Well! *ambe!* *ambissa!* *ambessano!* *ambessino!* *haw!* *taga taga!* *o!* (Ekwa! Matté!)

Well! let it be so! *mano!* *nab!* *mano nab!* (Kiyâm.)

Well. S. Rather.

Welfare, *mino aiâwin*. Eternal welfare, *kâgige mino aiâwin*, *kâgige minawaniqosirin*.

West, *ningabian*, *epangishimog*. In, to or from the west, *ningabianong*. Rain coming from the west, *ningabianibissa*.

West-cloud, *ningabianakwad*.

Wesiwind, *ningabiani-nodin*.

Wet; I am (it is) wet, *nin nibiw*, *nin nibiwis*; *nibiwan*. I get (it gets) wet, *nin nissâbawas*, *nin nissâbawe*; *nissâbawe*. I wet it, (in., an.) *nin nissâbawadon*; *nin nissâbawana*. (Akustimow).

Whale, *kitchi-gigô*, *kitchi-manameq*, *nissameq*.

What? *wa?*

What? what is the matter? *wegonen?* *ânin?* *tani?* *tanish?* (Kekwây?)

What is the reason? *anishwin?* *wegonen wendji*—...? (Tâneki?)

What time is it? *Anin epitchgijigak?* *Anin epitatibikak?* *Anin endasso-dibaiganeg?*

Wheat, *pakwejiganashk*; or rather, *pakwejiganimin*.

Wheel-barrow, *gagândini-odabanens*, *gandiniyani-titibidabanens*.

Wheelsman, *odakéwinini*.

Wheelwright. S. Cartwright.

When ? *aniniwapi ? anopi ? ta-*
api ? tapi ? (Täspi ?)

When, *api ? mequa* (Ispi, ekuspi).

Where ? *anindi ? aka ? tandi ?*
(Tandé ?)

Whether, *kishpin*

Which ? what ? *anin in ? Täni-*
ma ?

While, *mequa, api* (Megwäth-

Whip, *bashanjéigan* Pasasteh-
gan.

Whip; I whip, *nin bashanjéig-*
I whip him, *nin bashanjéwa*.
I am whipped, *nin bashanjéig-*
gas I whip myself, *nin ba-*
shanjeodis. (Pasastehwew).

Whipping, *bashanjéigwan*

Whipsaw, *täshkibodjigan*

Whirl; I whirl round, *nin kiji-*
bata.

Whirlpool, *akikodyiran* There
is a wh., *wanötan*

Whirlwind, *missahsidosst*.
There is a wh. driving the
snow round, *kijibabawan*

Whiskers; I have whiskers, *nin*
manishanore

Whiskey, *ishkotewäba*, (fire-
water).

Whisper; I whisper, *nin gäska-*
nas I wh. to him, *nin gäska-*
nasatwa We whisper to
each other, *nin gäskanaso*
tadiman The wind whispers
in the leaves, *madu-bagassin*

Whistle, whistling, *kwishkwish-*
shiran

Whistle; I whistle, *nin kwish-*
kwish I whistle to call him,
nin kwishkwishima I wh. a
tune, a melody, *nin kwishkwish-*
shinagan I wh. to call a dog,
nin kwishkwishkwassime

White; I am (it is) white, *nin*
wäbishkis wäbishkamagad,

wäbishkisigwamagad I make
it wh., (in., an.) *nin wäbish-*
kaan, nin wäbishkiten nin
wäbishkaawa, nin wäbishkia.
I make it wh., (cord, string,
nin wäbishkabigibiden I
make it wh., (stuff, in., an.)
nin wäbishkiten nin wä-
bishkiiga

White, painted white; it is
white or whitened, (in., an.)
wäbiginigäde wäbiginigäse.
It is painted white, (wood, in.,
an.) *wäbissaginigäde wäbis-*
saginigäse

White clay, *wäbähigan* (Wäba-
tonisk)

White cotton, or linen, *wäbish-*
kiyin, wäbishki-papagicatän

White crane, *wäbudjüdjak*

White dog, *wäbassim* (Wäba-
tim).

White duck, *wäbansig, wäbim-*
nishib

White teather, *wäbigwan*

Whitish, *atikamey*

White goose, *wäbawee*

White object, or whitened ob-
ject, *wäbissaginigan*

White of the egg, *wäbäwan, wa-*
bishkag wäwan

White of the eye, *wäbagamish-*
kinjigwan

White paper, (not written,) *wä-*
abishkag wassawagan, wäpib-
gälessigey masnagan

White person, a white, *wäbä-*
bishkwed I am a white per-
son, *nin wäbishkinoe*. The
whites, white people, *wäbä-*
bishkwedjig

White stone, *wäbassim*

White turnip, *wäbishkitchias*

Whitewash; I wh., *nin wäbäb-*
ganige

Whitewashing-brush, *wábish-káigan*.

Whitish; it is whitish, (*in., an.*) *pangi wábishkamagad; pangí wábishkisi*. It becomes whitish, it fades, *wábitchiia*. It becomes whitish in washing, *wábitchiíábâwe*; by the sun, *wábitchiíate*.

Whitish liquid, *wábishkâgami*.

Whitlow, *jingibiss*. I have a whitlow, *nind ojingibiss*.

Whit-Sunday, *Pantkot, Pantkot-gijidad*.

Whiz; it whizzes through the air, *jôkamagad*.

Who? *awenen? wení? wenish?* (Awena?)

Whoever, *awegwen*.

Whole; the whole, *kakina*. The whole of it, (*in. an. endasing; endashid*). (*Kakiyaw, misiwé*).

Whole, (entire;) it is whole, (*in., an.*) *missiwéiamagad; misiwesi*. It is whole: Metal, *in., misiwéiâbikad*; metal, *an., misiwéiâbikisi*; stuff, *in., misiwégad*; stuff, *an., misiwégisi*; wood, *in., misiwéiâkwad*; wood, *an., misiwéiâkosi*. (*Misiwesiw*).

Whore, *bishigwâdjikwe, gagi-badjikwe*.

Whore-monger, *bishigwâdjiniini, gagibâdjiniini*.

Whortleberry, *min*. Dry whortleberry, *batémin*. I gather whortleberries, *nin minike*.

Why? *wegonen wendji...? anishwin*. (*Tâneki?*)

Why! *anish!*

Wick, *wassa kwanéndjiganíáb*.

Wicked, *matchi*. I am wicked, *nin matchi ijiwebis, nin man-*

jiniwagis, nin batâ-ijiwebis. It is wicked, sinful, *batâ-ijiwebad; matchi ijiwebad, manâdad*. (*Mavâtjitchew*). I make him wicked, *nin matchi ijiwebisia, nin nishíwanâdjia*. I think he (she, it) is wicked, *nin manadenima; nin manâdéndan*.

Wickedness, *batâ-ijiwebisiwin, matchi ijiwebisiwin, manjiniwagisiwin, misinâniisiwin*.

Wickedness of heart, *matchi-deewin*. I have a wicked heart, *nin matchidee*.

Wicked person, *matchi aiaâwish, misimâniisiwinish*. I am a wicked person, *nin matchi aiaawishiw, nin misimâniisiwinishiw*.

Wicked thing, *matchi aiiwish*. It is a wicked thing, *matchi aiiwishiw*.

Wide; it is wide, *mangadeamagad*. I make it wide, large, (*in., an.*) *nin mangadéton; nin mangadea*.

Wide, (*in. s. in.*) *S. High*.

Widen; I widen it, (*in., an.*) *nawatch nin mangadéton; nawatch nin mangadea*.

Widow, *jiga, jakawid, jagawid ikwe*. I am a widow, *nin jigaw*.

Widower, *jiga, jagawig, jagawid inini*. I am a widower, *nin jigaw*.

Widowhood, *ji jâwiwin*.

Width, the width of it, (*in., an.*) *enigokwadessing; enigokwadeshid*.

Wife, *wadiged ikwe, wiwima, widigemâgan, wiginâgan, widjîwâgan*. I have a wife, *nin widige, nin wiw*. My, thy, his

wife, *nin widigemigatu*, *ki widigemigan*, *o widigemiganan* or, *nin minlimōemish*, *ki minlimōemish*, *o minlimōemishan* or, *nirish*, *kiwish*, *wirishan* or *miran*. I have two, three, four wives, *nin nijokwar*, *nin nissokwar*, *nin niookwar*—I give him a wife, *nin warikawa*. We give a wife to one another, *nin warikodadamen*. I give a wife to myself, *nin warikodades*.

Wig, *bisikwauljigan*.

Wild, I am (wild), *nin wanishkwas*.

Wild animal, *pagwādji-dinaa*, *pagwādji-wessie*.

Wild boar, *pagwādji-kokosh*.

Wild cat, *osshon*. Skin of the wild cat, *ashimawātin*. Coat made of wild cat's skins, *osshonwōshon*.

Wild cherry, *bawaiminān*, *sissawemān*.

Wild cherry, shrub, *awamawemawawādji*, *bawaiminawagwan*.

Wild cherry tree, *wawish*.

Wild deer, *pagwādji-wem*.

Wilderness, *pagwādji-wem*, *pagwādji-wemawagwan*.

Wild goat, *pagwādji-manishtā-wish*.

Wild goose, *nika*. Another kind, *obijashkissi*.

Wild horse, *pagwādji-hodoljigwaji*.

Wild man, *pagwādji-inini*.

Wild rice, *mōmōmōm*. I gather wild rice, *nin mōmōmōmōk*. The gathering of wild rice, *mōmōmōmōm*. The month

of the gathering of wild rice, *mōmōmōmōk*.

Wild rice bag, *mānōminiwaj*.

Wild small snail, *pagwādji-bimashkōmōm*.

Wild thing, *pagwādji-aii*.

Wild tree, *pagwādji-mitig*.

Wild turkey, *pagwādji-misisse*.

Wild woman, *pagwādji-ikwe*.

Will, *inendamowin*, *inendjigwin*. I give him a firm will, *nin songidershkawenimu*.

Will, firm will. S. Resolution, firm resolution.

Will; I will, *nind inēdam*, *wend inendjig*. I will (do).

Willing; I am willing, *nin minwōmōm*.

Willow-tree, *osissigōbimij*. (Nipisawatik).

Win; I win him, (her, it,) *nin gashkōm*, *nin gashkōmōm*.

Wind, *osshon*. Yatin). The wind begins to blow, *mōmōmōmōm*. The wind is coming, *bidani-mōm*. A strong wind comes on, *pagwādji-wem*—I have wind, *nin mōmōmōm*, *nin mōmōmōm*.

I come (it comes) with the w., *nin mōmōmōm*, *bidani*. I go

(it goes) away with the w., *nin mōmōmōm*, *mōmōmōm*. I am

it is carried away by the wind, *nin mōmōmōm*, *mōmōmōm*.

The wind is tall, *mōmōmōmōm*, *mōmōmōmōm*.

I have a tall wind, *nin mōmōmōm*, *mōmōmōm*. I am

it is driven or carried by a tall w., *nin mōmōmōm*, *mōmōmōm*. There is

a good tall w., *mōmōmōmōm*. There is a light smooth

w., *mōmōmōmōm*. There is a wild w., *mōmōmōm*. It

is cold for the wind, *mōmōmōm*.

- sin*.—The wind blows in a certain direction, *apagatanimad*. The wind flies round, *abamoi-animad*. The w. strikes s. th., *pakitêiassin*. The wind ceases blowing, *bônanimad*. (Ayo-wâstin).—From the four winds, *niwing inakakeia wendânimak*.
- Wind-bound; I am w., *nin ginnissinaog*.
- Windlass, *ombobiginigan*.
- Window, *wâssêтчigan*.
- Window-frame, *wâssêтчiganâtig*.
- Window-glass, pane, *wâssêтчiganâbik*.
- Windpipe, *gondashkwei*.
- Wind up; I wind up, *nin titibaodjige, nin titibinige*. I wind it up, (in., an.) *nin titibaodon, nin titibiginan, nind ikwabian; nin titibaona, nin titibigina, nind ikwabiwa*.
- Windy; it is windy, the wind blows, *nôdin*. It is very windy, it blows continually, *nitânodin*.
- Wing, *ningwigan*. I have wings, *nind oningwigana*. (Mitattakwan).
- Wine, *jominâbo*. I make or produce wine, *nin jominâboke*. Place where they make wine, *jominâbokan*. Producer of wine, wine presser, *jaminâbo-kéwinini*. Production of wine, *jominâbokewin*.
- Wink, *watikwaigewin, ninigewin*.
- Wink; I wink, *nind aininige, nin watihwaige*. I wink him, *nind aininamawa, nin watikwaamawa*.
- Wink with the eyes, *tchibingwenowin*.
- Wink with the eyes; I wink with the eyes, *nin tchibingwen*. I wink him with the eyes, *nin tchibingwetawa*.
- Winter, *bibôn*. In winter, *bi-bong, bebongin*. The winter begins, *mâdjibibon*. The winter is far advanced, *ishpibibon*. After the middle of the w., *giwêbibon*. Last winter, *bibônong*. The winter before last, *awass-bibônong*. Next winter, *pâanima bibong*.
- Winter; I winter, *nin bibônish*. It winters, *bibonishimagad*. I winter with him, *nin widjibibonishima*. I survive the winter, *nin wâbanish*.
- Wintering, *bibônishiwîn*.
- Winter-path, *bibon-mikana*.
- Winter-quarter, place of wintering, *bibônishiwîn*.
- Winter-skin, winter-fur, *bibônî-waiân*.
- Wipe; I wipe him, (her, it) *nin gâssiwa, nin kisiwa, nin gâssian, nin kisan*. I wipe a child, *nin kisiawass*.—I wipe dishes, *nin gâssinûgane*. I wipe his face, *nin gâssingwêwa, nin kisingwêwa*. I wipe my face, *nin gâssingweodis, nin kisingweodis*. I wipe his tears, *nin gâssinsibingwêwa*. I wipe my tears, *nin gâssinsibingweodis*. I wipe his feet, *nin gâssisidêwa*. I wipe my feet, *nin gâssiside, nin gâssisideodis*.—I wipe the dust off, *nin binawean*.—Any thing to wipe the feet on, *bawisideshimowin*.
- Wipe off, (in. s. in.) Blot out.
- Wire, *biwâbikons*.

Wisconsin, *Wishkons*. In, to or from Wisconsin, *Wishkonsing*.

Wisconsin River, *Wishkonsisibi*.

Wisdom, *nibwákáwin*.

Wise; I am wise, *nin nibwáká, nin gagítaw, nin gagítawis*. I make him wise, *nin nibwáká, gagítawin*. I think myself wise, *nin nibwákáwinin-dis, nin nibwákáwinim, nin nibwákáwinim*. I am wise before him, *nin nibwákákan-dawa*.

Wise, in s. in S. Prudent.

Wise man, *nibwákáwinini*.

Wish for. Wished for—S. Desire. Desired.

Witchcraft. S. Magic.

With, in compositions, *gigi*—As with—With the soul, *gigitohitchag*. With the body, *gigitowaw*.

Withdraw; I w. from him, *nind ájétauwa, nin bakéwina*. I w. from it, *nin bakéwina*.

Wither; it withers, *nibwáshkis-sin*.

Withhold; I w. it from him, *nin mindjimamawwa*. I w. it from myself, *wad mindjimawebis*.

Within, *pinéig, pinéhiit, pinéjina*.

Without, out of doors, *ápratcheng, ápratchaw*.

Without interruption, *apine, hájigwaneng*.

Withstand; I withstand him, *nind ajélena*.

Wolf, *managan*. There are wolves, *managanika*. Place where there are wolves, *main-ganikan*.

Wolverene, *swingwaaq*. Kik-wáakes.

Woman, *ikwe, akwe*. I am a woman, *nind ikweo, nin akweo*. A woman that has no more a husband, *pijigokwe*. I am a woman that has no more a husband, *nin pijigokweo*.

Woman's breast, *totôsh*. My breast, *nin totôshim*. On both sides, *nin totôshimag*.

Wonder; I wonder, *nin mamakádéndam*. I wonder at him, (her, it,) *nin mamakádenima; nin mamakádéndam*. I make him wonder, *nin mamakáden-damoa*.

Wonderful. S. Admirably. Astonishing.

Wonderful doing, *mamandádo-damawin, mamandawanske-win*.

Wonderful thing, *mamakádyid-gan, mamakásábandjigan*. I can do wonderful things, *nin mamandiyashkete*.

Wondrous. S. Curious.

Wood, *mitig*. I am in the wood, *nin mitigaw mitigawo*. One object of wood, *áshkátig*. Two, three, four, etc. of wood, *áshkátig, áshkátig, áshkátig*, etc. So many objects of wood, *daxwátig*. There is plenty of wood, *mitigoka, awanibisanga*. Dry wood, *ashkátig, mikhawátigwasag*. I chop dry wood, *am ashkátigpé*. Green wood, *ashkátig*. I chop green w., *nind ashkátigpé*. There is green standing wood, *ashkátigwa*. I cut and split wood for a canoe, *áshkátigpé*. For a sled, *am ashkátigpé*. For snowshoes, *am ashkátigpé*. A fragment of wood, *áshkátig*. A large piece of

- wood, *mangissagad*. A flat piece of wood, *nabagâtig*. Near a piece of w., *lehigâtig*. —Rotten wood shines, *wassikogidemagad*.
- Woodcock, *padjâshkkaaji*
- Wooden box, *mitigô-makak*, *mitigowaj*
- Wooden canoe, (boat or log-canoe,) *mitigô-tehimân*.
- Wooden hammer, *mitigo-paki-téigan*.
- Wooden house, (log-house,) *mitigowâkâigan*.
- Wooden kettle, (drum,) *mitig-wakik*.
- Wooden leg, *mitigogâd*. I feign to have wooden legs, *nin mitigogâdekas*.
- Wooden pin. S. Peg
- Wooden plate or dish, *mitig-onâgan*.
- Wooden shoe, *mitigo-makisin*.
- Wooden spoon, *mitig-émikwân*.
- Wood file, (rasp,) *mitigo-sissibodjigan*.
- Wood for fuel, *missan*. A piece of wood for fuel, *mishi*. I put wood in the fire, *nin pagidinisse*. (Ponam). The quantity of wood that is put in the fire at one time, *pagidinissan*. A piece of w. whistles in the fire, *sinakode mishi*.—I fetch wood in a canoe, *nin nâdaisse*.
- Wood-louse, *baiâtinogâded*.
- Wood-pecker, *mème*: *pakwéamo*: *papâsse*: *bigwakokweoweshi*. White wood-pecker, *wâbipapâsse*.
- Woods, (forest,) *mitigwaki*. (Sakaw). In the woods, in a forest, *mitigwaking*, *nôpiming*. I go into the woods, *nin gopi*; I come from the woods, *nin ma-*
- dâbi*. I come out of the woods, of the forest, *nin sagaâkwaam*, *nin papakwaam*.
- Wool, *manishtânishiwibiwai*.
- Word, *ikkitowin*. One word, *ningotodon*. Word said to some person, *igowin*. I send word, *nin madjiâdjimoiwe*.
- World, *aki*. In the whole world, *enigokwagaki*, *enigopragamigag*, (*enigokogamigag*). It is the end of the world, *waiekwa-akiwan*, *ishkwâ-akiwan*. At the end of the world, *waiekwa-akiwang*.—The world, (people,) *bemâdisidjig*.
- Work, working, *anokiwin*, *inanokiwin*. (Atuskewin). There is work, *anokiwinagad*. I commence some work, *nin mād-jita*, *nin wâdakamigis*.
- Work; I work, *nind anoki*. It works, *anokimagad*. I come to work, *nin bi-anoki*, *nin bidjanoki*. I am able to w., *nin gashkinawi*. I work in a certain manner, *nind inanoki*. I make him work, *nind anokia*. I w. with him, *nin widjanakima*. I work in vain, *nind ânawewis*, *nind agâwishka*. [Mayoyuw.]
- Work - bench, *mogodjigan*. Work-bench for the drawing-knife, *mokodjigan tekwardjigemagak*.
- Working-day, workday, *anokigijigad*.
- Working-house, *anokiwigamig*.
- Workman, *enokid*, *anokiwinini*.
- Work with a knife, etc., *nin mōkodâss*. I work it, (*in.*, *an.*) *nin makodan*, *nin mokonan*; *nin makona*. I work it for

him, *nin mikodawa, nin mo-
kodamawa*.
Worm, on the body, *J. op-pa-gim*.
I have worms, *nind op-pa-gim*.
Worm (in the wood), *mässe*.
Worm, on or in the ground,
jepindiriss. Worm, coming
out of a fly's egg, *chur*.
Worm-eaten; it is worm-eaten,
globular object, *in., an. moss-
senind-pad.* *mossëmnorjisi*.
mossëwidji. It is worm-eaten,
(wooden obj., *in., an.*) *mossës-
sagad.* *mossësagisi*.
Worm - medicine, *vermiduge*,
op-pa-jame-mashkkiki.
Worn out; it is worn out, *mët-
chlessa, mët-hitchipiche*. It is
worn out by grinding, (*in.,*
an.) *mët-habesse, mët-habesse*.
It is worn out, clothing, *me-
takwidin*. It is worn out, (met-
al, *in., an.*) *metabiklessa, me-
tabikisa*.
Worse; I am getting worse,
atid-inawissa.
Worth; I am (it is) worth, *api-
lendagos*; *apitendagwad*. I
am (it is) worth little, *nin be-
wendagpis, bewendagwad*.
Worth nothing; I am (it is)
worth nothing, *nin nagikawad*.
nagikawad. I am (it is) worth
nothing, considered worth n.,
*nin nuyikawendagpis, nagika-
wendagwad*.
Worth pity. S. Poor.
Worthy S. Respectable.
Wound, *maktewen, bimwëganig-
gawin*. My wound heals, *nin
giye*. I put s. th. in his wound,
nin pindjikibina. I heal his
wound, *nin giyea*.
Wound. S. Dress a wound.
Wound; I wound, *nin bimwëga-*

niige. I wound him, *nin mäk-
kia, nin makinanana, nin mäk-
iganama, nin mamäkiganama*.
I wound him in a certain man-
ner, *nind inaganama*. I wound
him shooting, *nind anonawa*,
nin mijwa. I w. him cutting,
nin kijawa. I wound myself
cutting, I cut myself, *nin
kijawidë*.
Wounded; I am w., *nin bimwë-
ganes*.—I am wounded in the
arm, foot, etc. S. Arm. Foot,
etc.
Wounded person, *bimwëgan*,
mijwëgan. I am a wounded
person, *nin bimwëganinw, nin
nagwëganinw*.
Wound-herb, wound-root, *miji-
wëwëkk*.
Wounding, inflicting wounds,
bimwëganigëgin.
Woven; it is woven, (*in., an.*)
*bimëtabigiginigani-kide bim-
dabigiginigagawë*.
Woven work, *bimëtabigiginani-
kara*.
Wrangle. Wrangling.—S. Quar-
rel. Quarreling.
Wrangler, *nëta-gikawidang*. I
am a wrangler, *nin nita-giga-
wëdëwa*.
Wrap up; I wrap up, *nin wëwë-
ginige, nin kashkwëginige*. I
wrap him (her, it) up in s. th.
*nin wëwëginin, nin kashkwë-
ginin* *nin wëwëginin, nin
kashkwëginin*.—Any object
to wrap s. th. in, *kashkwëgi-
nin*.
Wrapped up; I am (it is) wrap-
ped up, *nin wëwëginigawë, nin
kashkwëginigawë, wëwëgi-
gawë, kashkwëginigawë*.—It

- is wrapped together, (*in.*, *an.*) *okwégissin* ; *okwégishin*.
- Wrath. Wrathful.—S. Anger. Angry.
- Wrath-day, day of wrath, *nish-kâdjigijigad*.
- Wren, *nonokasse*. Another kind, *odanamissakadoweshi*.
- Wrestle ; I wrestle with him, taking him round the body, *nind ojidená*. I wrestle with him, (*her*, *it*), *nin gagwédjiwanodawa* ; *nin gagwédjiwanodan*.
- Wretle, (*in. s. in.*) S. Fight.
- Wrinkled ; I am (*it is*) wrinkled, *nin babiskishin* ; *babiskissin*.
- Wrist ; I have a strong wrist, *nin mashkawimagonige*.
- Write ; I write, *nind ojibiige*. I write in a certain manner, *nind ijibiige*. I add writing, *nin gikibiige*. I wr. otherwise, *nind andjibiige*. I write it otherwise, *nind andjibian*. I write to him or of him, *nind ojibiamawa*. I write to him or of him in a certain manner, *nind ijibiamawa*. I wr. a letter, *nin mâdjibiige*. I wr. him a letter, *nin mâdjibiamawa*. He writes me a letter, (*I receive a letter of him*), *nin bidjibiamag*. I write it, or I write on it, (*in.*, *an.*) *nind ojibian* ; *nind ojibiwa*. I wr. it or on it, in a certain manner, (*in.*, *an.*) *nind ijibian* ; *nind ijibiwa*. I write and correct, *nin nanâibiige*.
- Writer, *wéjibiiged*, *ojibiigéwini-ni*, (*writing man*).
- Writing, writ, *ojibiigan*, *ojibiigewin*. Writing in large letters, *mamangibiñgan*. Writing in small letters, *bissibiigan*. Changed or altered writing, *andjibiigan*. Corrected writing, *nanâibiigan*, (*corrected copy*).
- Writing-house, office, *ojibiigewiganig*.
- Written ; I am (*it is*) written or described, (*or painted*), *nind ojibiigas* ; *ojibiigâde*. In a certain manner, *nind ijibiigas* ; *ijibiigade*.
- Wrong ; I wrong or do wrong, *nin bata-dodam*. I wrong people, *nin bata - dodage*. It wrongs, it does evil, *bata-dodagemagad*. I wrong him, *nin bata-dodawa*. I wrong myself, *nin bataidis*, *nin wawaiadis*. It is wrong, *bata-ijiwebad*.
- Wrong, (*in. s. in.*) S. Do evil. Injure.
- Wrongly, in a wrong manner, *napâch*. I put it wrongly, *nin napâchiton*.
- Wrong way ; I put it on in the wrong way, *in.*, *an.* *nind âbosikan* ; *nind âboshima*. I put a coat or blanket over me in the wrong way, *nind âbodagwaje*.
- Wrought iron, *wenadaigâdeg biwâbik*.

Y

Yankee S. American.

Yarn, *assabâb*.

Yawl-boat, *nâbikwânenus*.

Yawn; I yawn, *nin nibaiâwe*,
nin nanibaiâwe.

Yawning, *nibaiâwewin*, *nani-
baiâwewin*.

Year, *bibân*, *bihonagad*; *kiki-
nonowin*.

Yearly, *endasso-bibongak*.

Yellow: I am (it is) yellow,
nind osâwis, *osâwa*.

Yellow by smoke; I make s-
th yellow by smoke, *nind
osâwégisige*. I make it y. by
smoke, (in, an) *nind osâwi-
gisân*; *nind osâwégiswa*.

Yellow cloth, (or other yellow
stuff), *osâwégis*.

Yellow metal, brass, *osâwâlak*.

Yellow, painted yellow; it is
painted y., in, an *osâwin-
gâde* *osâwinigâso*. It is
painted y., wood, in, an
osâwisâgungâde *osâwisâ-
gungâso*.

Yellow serpent, *osâwi-gungâg*.

Yelp. Yelping.—S. Bark. Bark-
ing.

Yes, *e Enk-eh*.

Yest S. Leaven.

Yesterday, *pitchinâgo*. Otâku-
sik). The day before yesterday,
awâssanâgo.

Yet, *keâbi*, *minotch*, *potch*.

Yield, it yields fruit, (an, in)

miniwi mikwigi minican,
mikwigin, *mikwitomagad* I
make it yield fruit, *nin mik-
wigiton*—It yields no fruit,
no profit, *anewewisimagad*.
The field yields no fruit, *ana-
wigin kitigan*.

Yoke, *nâbikâwâgan*, *nâbikâgan*.
So many yoke of..., *dasswé-
wân*.

Yolk of an egg, *miskwâwan*,
miskwarandjigan *osâwépa-
wan*, *osâwâwân*.

Yonder, *iwidi*, *awass*, *wêdi*.

You, your, *ki*, *kid*, *kin*; *kina-
wa*.

Young, *oshki*. Young child,
oshkibinodji. I am young,
nind oshkibimâdis, *nind osh-
kinig*.

Young animal or bird, *oshki-
aânus*.

Young folks, *weshkinigidjig*,
weshkidamêditidjig.

Young man, *oshkinawé*, *wesh-
kiniged*. I am a young man,
nind oshkinawen.

Young shoot, *oshkigîn*, *weshki-
gîng mitigous*.

Young woman, *oshkinigikwee*,
weshkiniged. I am a young
woman, *nind oshkinigikwee*.

Yours, *kin*, *kânwa*.

Youth, *oshkinigawin*, *oshki-bi-
mâdiswin*.

Youth S. Young man

Z

Zeal at work, *kwashkwésiwin*,
minwewisiwin.

Zealous ; I am zealous at work,
nin gwashkwés, nin minwéwis.

I am z. for him, in his service,

nin minwéwisikandara, nind
angwámikara. I am zealous
for it, *nin minwewisikandan,*
nind angwámikan. (Akame-
yimow .



ETYMOLOGY

of a few Indian names by which are designated certain tribes and localities, but whose true pronunciation and orthography have been disfigured by the *Whites* who did not understand these words.

We here put the word as it is written and incorrectly pronounced in the country, and afterwards, its true orthography with the etymology given by many persons competent in this matter. It should be kept in mind that all these names, which, at the present time, designate towns, rivers, lakes, etc., have been thus disfigured by voyagers, who pronounced them according to the best of their knowledge, without giving a thought that thereby they were destroying words and rendering them incomprehensible, in spite of the reclamations of Indianologists who were anxious to preserve the true pronunciation; but usage has prevailed, as is still the case in our days.

ABENAKIS, (*Ojibpwe*, means, "land of the East." It must come from *wahau*, it is day-break, and, *abi*, or, better, *abki*, earth, whence, *wahauahyah*, the people from where the sun rises.

ABITIBI, *Cree*, means, intermediate water, from the root, *abit*, middle, half, and *apiu*, water, which makes *ipi*, in compression, whence *abitipi*, water at half distance. The name of this lake comes from its position at the level of the land, between Hudson's bay and the St. Lawrence.

ASAWABIMOSWAN, *Cree*, where hunters watch for the Elk.

ASSINIBOINES, or, **ASSINIBOANES**, *Ojibpwe*, means probably: Slaves of the Stones, from: *Asti*, and *bois*, Stone; or perhaps better, *Astallawata*, means: people who roast something on stones, because it appears that those Indians used to cook their meat on red-hot stones.

ACHIGAN, *Cree*, from *Mamashigan*, ish of this species, that the Whites have named from the word *achigan*, or rather *ajigan*, socks or wrappings for the feet.

AYABASKA, or, **ATABASKA**, *Cree*, means: place where there is an amount of high grass here and there.

ATTIKAMEGUES, *Cree*, from *Atlikamek*, white fish.

- BABICHE, (Cree), means, raw-leather line, from probably : *Assababish*, which is the diminutive of *assabâb*, thread.
- BATISCAN, (Cree), from : *Tabateskan*, split horn, or, hanging horn, or, perhaps from : *nabateskan*, one horn, again, *tabaseskaw*, low grass.
- CACOUNA, (Cree), means : a place where there are porcupine, from *kâkwa*, a porcupine, in the Cree language, which makes *kâkwânâk*, in the midst of porcupines, whence the Whites probably found *Cacouna*.
- CANADA, (Iroquois), a village of tents or huts. Some pretend that it is derived from *kanâta*, or, *kanâtan*, Cree, some thing which is very neat and clean.
- CHAWINIGAN, (Cree), from : *Shâbonigan*, instrument for boring, piercer, or, needle ; or, perhaps from : *sâwan*, or, *shâwan*, south, and, *onigan*, portage, whence, the south portage.
- CHÂWANONS, from *shâwan*, or, *sâwan*, the south. *Châwanons* is at the diminutive form. The inhabitants of the southern bank of the St. Lawrence, were, in the indian age, called by that name.
- CHICAGO, (Cree), from *chicâq*, or *sikâq*, a skunk, a kind of wild cat, word, which at the local term, makes : *chicâgôk*.
- CHICOUTIMI, (Cree), for, *iskotimic*, till such a place, the water is deep : in fact, the Saguenay is deep and profound only to that place.
- ESQUIMAUX, (Cree), comes from : *aski*, raw, and, *mowew*, to eat some body, whence : *askimowew*, he eats him raw, or, better, *askimow*, he eats raw.
- ESCOUMINS, (Cree), from *iskomin*, from *isko*, till there, and, *min*, berry, that is, there are berries till such a place.
- ETCHEMIN, (Otchipwe), from *iyekomin*, from, *iyeko*, sand, and, *min*, berry, or, sand-berries, so the Otchipwe indians call rasp-berries.
- IYÂMACHICHE, (Cree), from, *iyâmajisk*, *itâmajisk*, from, *iyâm*, or, *itâm*, at the bottom, and, *ajisk*, *ajiskiy*, mud, that is : place in the water, where there is mud at the bottom.
- IYÂMASKA, (Cree), from, *itâmaskaw*, or, *iyâmaskaw*, there is grass at the bottom of the water.
- ILLINOIS, (Algonq.), for, *iliniwok*, men. The Otchipwes say : *ininiwok*, the Crees, *iyiniwok*.
- MOURASKA, (Cree), for, *akimaskaw*, (or, *akamaraskaw*, as

pronounce the Crees from the woods), there is grass, or, hay, on the other side of the water, from, *akâm*, *akâmik*), on the other side of the water, and, *askaw*, meaning : grass, hay.

KANKAKEE, (Cree, from, *kâkâkiw*, a crow.

KËNÉBEC, (Cree), for, *kinékik*, a snake, serpent.

KINOGAMI, Cree, there is a long space of water, from, *kino*, long, and, *gamiw*, or, *gamaw*, lake.

KINOGAMISHISH, (Cree), narrow long lake.

KIWATIN, Cree and Ochipwe, pronounce, *kiwétin*, the north wind, the wind going back.

MADAWASKA, (Ochipwe, for, *matawaska*, the mouth of a river, where there is grass and hay.

MANIKWAGAN, Cree, for, *minikkwâgan*, a vessel, a vase to drink.

MACHICHE, Cree, from, *gimajisk*, mud on the shore.

MATAPÉDIAC, from, *matâbiskaw*, rock advancing towards the shore.

MAKINA, (Ochip.), from, *mikkina*, a turtle.

MANITOBA, (Ochip.), from, *Manitoraba*, the strait of the spirit, from, *Manito*, spirit, divine, extraordinary, and, *waba*, or, *wapa*, a strait. That lake is so called, in account of the strange things seen and heard, in the strait which joins this lake with another one, in the old times.

MASKINONGÉ, (Ochip.), the ugly fish (Jackfish), from, *maské*, disfigured, ugly, and, *kinonge*, fish ; or, it may be a kind of Jackfish, who has a peculiar hump on the back.

MASCOUCHE, Cree, from, *Maskus*, a small bear.

MATAWAN, (Cree, it opens, in river, it arrives in a lake.

MATABITCHOUAN, pronounce, *matâbitchuan*, a stream coming in.

MASKÉCANS, from *Maskéjavok*, people from the swamps.

MASHROUTENS, (Ochip.), a small prairie. Mr. J. G. Shea makes a mistake, when he says that that word means : the nation of the fire, because if it were so, we ought to say, *askute-wâritwok*, whence, *iskutena*, a small fire.

MALÉCHITES, from, *maléshé*, or, *malâshé*, the disfigured (ugly) foot.

MÉKATINA, Cree, for, *mekmâtînâk*, among the hills.

MANITOLINE, from, *Manitoulin*, the spiritman, or better, *Manito à l'île*, half french and indian. The Ochipwees call that island *Manitominittik*, the Island of the spirit.

- MIKWAN, Cree, from *emikkwân*, a spoon.
- MILWAUKEE, Otchip., from, *Milo*, or, *mino*, good, and *aki*, or, *akki*, earth, land, the fine land.
- MICHIGAN, Cree, from, *mishigim*, or, *mishigamaw*, the big lake.
- MICHIMAKINA, Otchip.), from : *misi-mikkinûk*, big turtle. Some pronounce : *Michil mikkinûk*, whence the "*Michil-makina*" of the canadian voyageurs.
- MIRAMICHI, Cree, for, *mayamisk*, ugly beaver.
- MINGAN, (Cree), from, *mahingan*, a wolf.
- MISSISQUOI, Cree, it must be : *mist-iskwew*, the big woman : from : *misi*, big, and, *iskwew*, woman.
- MISSISSIPI, Otchip.), pronounce : *misi*, or, *mishisipi*, the big, great, river.
- MÉGANTIC, from, *misattik*, the big stick, or, *megittik*, battle-club.
- MOCCASIN, (Otchip.), from : *makkisin*, shoe.
- MISTASSINI, the big stone.
- NATASCOUAN, pronounce : *nâtaskewân*, going to fetch mouse, or better, from : *nâtaskwân*, going to bring the bear (his flesh, when killed).
- NIPISSING, (Otchip.), in a little water, or, *nîpissing*, in the leaves.
- ORÂGAN, or, OYÂGAN, (Cree), plate, vase. Otchip., *onûypta*.
- OTTAWA, an abbreviation of : *ottawokay*, his ear, or, *otawask*, and, *watawask*, bull-rushes, because along the river there are a great many of those bull-rushes. It appears that the indians of that country had to call themselves : *watawawininiwok*, the men of the bull-rushes.
- OULATCHOUAN, Cree, from, *wâwîpitjiwan*, a whirlpool, or, *wayawitjiwan*, current coming out.
- PICHOUX, (Cree), from, *Pisiw*, lynx.
- PEMBINA, Cree, from, *nîpîmina*, watery berries, *nîpîy*, water, and, *mina*, berries, for : high bush cranberries.
- QUÉBEC, from *kepek*, or, *kepiik*, being shut : *kipaw*, it is shut. The indians of the Gulf St. Lawrence yet call it *Kepek*. In fact in that place the river looks shut up by Diamand Cape, when going up, and by the Orleans island, when coming down.
- RISTIGOUCHE, from, *mistikus*, *kous*, a small stick, tree.

- (*) RIMOUSKI, (OCHIP.), from, *animouski*, the dogs home.
- SAGUENAY, water going out, from, *saki*, coming from, and, *nipi*, water, *sakinipi*.
- SAGAMITÉ, (Cree), from, *kisâgamitew*, it is a hot liquid. *Kisâgamitewew*, he drinks a hot liquid.
- SASKATCHEWAN, (Cree), from, *kisiskâtjiwan*, the rapid current.
- SATIGAN, (Cree), from, *astâjigan*, and, *astatchikun* (*koun*), a hiding place.
- SISIQUEOI, (Cree), from, *sisikwan*, an indian whistle, a kind of wind-pipe, used by the conjurors.
- SQUAW, (Cree), from, *iskwee*, a woman.
- STADACONÉ, from, *tatakwanak*, wings.
- TADOUSSAC, (Cree), from, *totosak*, plural of *tôtôs*, woman's breast, pap.
- TÉMISCOUATA, it is deep everywhere, from, *timiw*, it is deep in the water, and, *iskwatâm*, without end.
- TOTEM, from, *ni totem*, my parent, my relation. Some indians use that word to mean a coat of arm. Some families got for their *Totem* *ototemiewa*, v. g. a fish, or, a bear, etc. The wolf is my *Totem*, will say some one, *mahingan ni Totem*, or, *nind otom*.
- TIMISKAMING, (OCHIP.), in the deep water, from, *timiw*, it is deep, and, *gami*, water, in composition, *ng final*, is for, *in*, the water.
- TOMAHAWK, from, *otâmahuk* 'houk', strike them, or, *otâmah-waw*, he is stricken.
- WABISHTONIS, from, *wâbistânis*, a small marten.
- WÂSISAGAIGAN, clear water lake.
- WIGWÂM, a dwelling, a tent, a lodge.
- WINNIPEK, pronounce : *Winipeg*, swamps, or, better, salt water, unclean water, *winiyami*. The indians call lake *Winipeg*, the great water, the great sea, and use the same expression to speak of the salt water of the sea.
- WIQUÉ, from, *wikwey*, a bladder.

(*) It is to be remembered that some bands of the Cree, inhabiting the forest, pronounce *ra*, *re*, *ri*, *ro*, instead of *na*, *ne*, *ni*, *no*, or, *ya*, *ye*, *yi*, *yo*.

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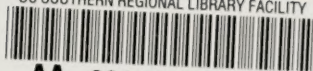
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